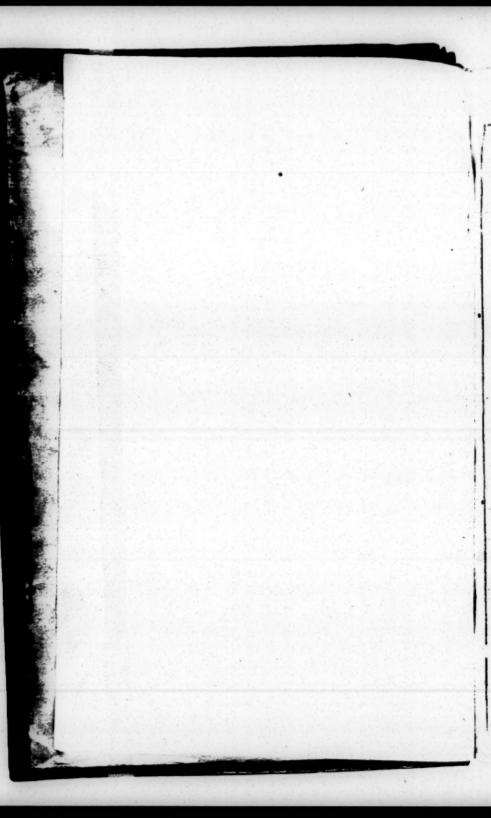
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W O R K S

Learned and Valiant

JOSEPHUS,

EPITOMIZ'D

FROM THE

GREEK Original:

AND

The HISTORY preferv'd in what is Material and Substantial, only by Contracting Things of Lesser Moment, Digesting the Matter closer, and avoiding Useles Repetitions.

To which is Added,

S.Y

JOSEPHUS's Two Books against APPION; His RULE of REASON, or the Martyrdom of the MACCHABEES.

And the EMBASSY of PHILO JUDÆUS to the Emperor CAIUS CALIGULA.

LONDON.

Printed for A. R. and R. B. and Sold by W. Turner at the Angel at Lincoln's-Inn back Gate, 1700.

Areno Domi

THE

PREFACE.

Othing can so effectually recommend this History to the Perusal of the Intelligent Reader, as the Work it felf, wbich deduces Occurrences from the Creation of the World, and runs them as high as the Reign of Nero; and deriving its Narration from the Sacred Records of the Old Testament, cannot be equal'd by any other Author in respect of Antiquity, Veracity, Continuance and Authority; and, next to the Holy Scripture, is preferable before all others. Other Histories treat of the Actions of Men; but this shews the Almighty Power, Government, Goodness, Justice, and the Admirable Actions of God himself. His Almighty Power is shewn in Opening the Seas, Dividing of Rivers, making a Passage for whole Armies through them; and demolishing the Walls of the strongest Cities, without Force or Battery. His Excellent Government is feen in Regulating all Things by the Wifest, Holiest and most Advantageous Methods for the Benefit of Mankind; and his Laws are the Originals, from whence all that is good in the World bas been deriv'd. His Goodnis is manifest in Showering down Delicious Foed from Heaven, and opening the Befoms of Rocks, to

relieve the Necessities of his People in a Dry and Barren Wilderness; and making all the Elements Ministers of his Justice, in punishing their Enemies.

Here the Hero's of the Age may fee the perfett Models of Vertue, Examples of the wifeft Con duct, and the greatest Valour. Here the great Monarchs of the Earth may read their Duy that the only Way to be Successful in War, and Happy in Peace, is, first to conquer their Pal fions; and that becoming Men after God's own Heart, is the only Method to gain them the Hearts Affections of their People. Here al To Wicked Princes, who abandon themselves to their Deprav d Wills ; and instead of the Laws of God, follow their own Corrupt Inclinations may tremble at their own Doom, in the Reje ction of Saul, the Defection of the Ten Tribes, and the dreadful Example of many Crowned Heads, that having forfaken their God; were made Examples of his Justice in their Punishment.

And as this History is an Admonition to Princes, and Persons of the greatest Eminence, to shun the Occasions of Evil, and to espouse Religion and Vertue, as the Glory of their Crowns, the Comfort of their Lives, and the Felicity and entire Satisfaction of their Subjects, so it is of general Benefit to all Men; for nothing so powerfully imprints an Awful Respect of the Divine Majesty, as the Sight of so many Exempt sications of his Institute Power, and Advable Providence, in Rewarding the Righteous, and throwing Vengeance upon Notorious Malefactors: And in this Josephus seems to transcend all other Authors, for he never omits

the Opportunities of Celebrating the Praises of Vertue, Stigmatizing Vicious Actions, and making Excellent Observations on the Providence of God, and of the Fear we should retain to prevent

bis Indignation.

His Manner of Writing wants no Commendations in the Original; and I hope you will not find your selves disappointed in this Epitome. He every where hews the Excellency of his Pen; and in the Actions and Death of the Emperor. Caius Caligula, Tacitus bimfelf bas not given The Hiftoso Clear and so Ample a Narration. ry of the Wars between the Jews and Romans be has so imbelish'd with Elegant Descriptions of Provinces, Cities, Lakes, Rivers, Fountains, Mountains, and several kinds of Rarities; and where he describes Military Discipline, or reprefents Battels, Tempefts, Ship-wrecks, Famine of Triumphs, they are deliniated in such Lively Colours as charm the Reader's Attention, and make him even See, as well as Read, the Things as they were atted.

No Author has equall d bim in the Abundance of Occasional Orations; and which shews their Excellency, they are all restrain'd within their own Subjects, and adapted to the various Qualities of Speakers and Hearers. His Impartiality, Modesty and Faithfulnes is read in every Page of the Wars; for whether he relates the Praises of the Romans, in giving a Period to so tedious and Bloody a War, or rebearfes the Invincible Courage of the Jews in opposing them; neither bis Gratitude to Vespatian and Titus, nor bis Love to his Native Country bas biafs'd bim; but like an Ingenuous and Uncorrupted Historian, bas deliver'd Naked Truth, without Flattery or Ar-And tifice.

And indeed, none bad Ability to answer thefe Ends so exactly as himself; for who could better inform Posterity of the Laws, Customs and Manners of the Jews, than a Jew himself? could be better instructed in their Religious Rites and Ceremonies, than a Priest? Who could better relate the Event of fo many Wars, than a Great General? And, Who could better comprehend Things, and make Judicious Reflections on them, than a Man of Quality, and a Great, Experient ced States-man? Now, all these Qualifications center'd in Josephus; He was a Jew by Birth; end not only a Priest, but one of that Race of Priests who were in greatest Estimation among them: He was descended from the Asmonan Kings, and bis Conduct and Bravery in War made bim admir'd among the Romans; and the several great Employments he manag'd so fait of ully, leaves us no Room' to doubt of bis Capacity, or Integrity. And thus much for the History of Josephus, in the Original; to which, give me Leave to add something touching this Epitome.

I know the very Word Abridgment does startle some Ingenious Readers, who imagin they are deprived of the Sense of the Author, and ty'd up to the Conceits and Understanding of the Abstracter, who it may be has study'd to please himself, rather than benefit the Reader,

To prevent these common Censures, and convince the Dubious Enquirer, I desire be would compare it with the Original, and then he will be satisfy'd that he is not impos'd upon by any considerable Contractions, Defalcations, or Omissions, but has the true Sense and Words of the Author;

NA

and that the Currency of the History is preserved in its Freedom and Importance, according to the Original, only by weeding out Superfluous Imbellishments of Style, and Useless Digressions; by paring off Excressences, and avoiding Needless Repetitions, by digesting the Matter more concisely, and abreviating such Common Themes, as are legible to all the World, in Moses's Sacred History: Which, without Disparagement to Josephus's Narration, is the more sure word of Prophecy.

Now, that by observing the afore recited Method, 'tis possible to oblige the Reader with the Intire Sense and Design of the Author in a Compendium. I must appeal to the Learned in Greek, who know the Copiousness of that Language, may be inoffensively Contracted, by an English Translator, that has studied to oblige his Reader only with substantial Master in Concise and Per-

tinent Expressions.

Besides, be must not pretend to have Familie arly Convers'd with Josephus in the Greek Original, who knows not, that thro' his indefutigable care, to fix his Matter in the Reader's Memory, to Chain the Links of his History together, and to express bis extraordinary diligence, in exalting the Grandeur and Antiquity of his Nation; be frequently makes such Tedious Digressions and Repetitions, as amounts to above 15 Sheets in the Original, which is very considerable, and is cur'd in this Abridgment, by References in the Margin to other places in the Book, where the Same Occurrences are expresty, regularly and largely handled. So that by thefe Advantages, and the smalness of the Character in which this Book is Printed, you will not be surprised to find Jafephu. A 4

sephus in Folio shrunk, (yet retainining all its substance and weight, from its Tenter Hook Measure into an Octavo, and (I hope) at a Third of the Price the farmer English Impression was Sold for. He that understands the Original, will soon find the Truth of this Suggestion, and he that does not, will have so much Charity as to credit the Relation; since 'tis neither my Interest, nor

Ambition to Impose upon bim.

As to the whole History, I have only this to add by way of Caution, that wherein Josephus differs from the Holy Scripture, I do not pretend to be his Advocate or Champion; and therefore, the greatest Contractions are in the beginning of the Book; which is more largely insisted on in the Pentateuch, to whom we may lawfully apply without injury to Josephus, since be tells us he borrow'd his Lights, from the Sacred Oracles of Moses. Nor will I justify this Author, where he treats of several sorts of Government; nor in some other Sentiments, that no English Man is oblig'd to Fostor. He wrote his cwn Opinion, and as his, and not mine, they are deliver'd to you.

The History of the Antiquities of the JEWS, advanced Josephus into the First Rate of Historians, but in the Wars of the Romans he has surpassed himself; of all which, a Christian may make a Pious and Advantagious use, for the Confirmation of his Faith, and as an Evidence to preve the Truth of the Gospel: For the Ruin of that Ungrateful Nation, the Destruction of that Proud City and Venerable Temple was an Evangelical Prediction; and Venerable Temple was an Evangelical Prediction; and Venerable Titus that accomplished it, were but Instruments in the Hand of God, for the Executi-

on of his Justice upon that wicked Nation, for shedding the Blood of Holy Jesus, Crucifying the Lord's Anointed, and putting to death the Immaculate Lamb of God that came to take a-

way the Sins of the World.

And as God defign'd their Punishment for the Catisfaction of bis Justice, fo is it a proof of his Sons Divinity, fince all thefe prodigious Events were foresold by our Saviour, in precise and Intelligible Words before they came to pass: For, hewing his Disciples the Magnificent and Stately Temple; be told them that All those Mat. 24.2. goodly Buildings thould be deftroy'd, and not one Stone be left upon another : And alfo, That when they should see Ferusalem incompass'd with Armies * they should know its de- Mark 13. folation was at hand; that there should be 2. great diffress upon the Land, and Wrath upon this People; that they should fall by the edge of the Sword, be led away Captives into all Nations, and Ferufalem should be trodden Luk. 21. down by the Gentiles. And laftly, he declar'd, 10. * That the time was drawing near, that their . Met. 23. Houses should be left unto them desolate, and 38. 6 36. that all these things should come to pass in that Generation.

This dreadful Judgment (I say) was foretold by the Blessed Jesus, and written by the Evange-lists, before the Jews revolted from the Romans; and at a time when there was not the least appearance of so strange a Revolution. Now, since Prophecy is the greatest of Miracles, and the Method that God makes use of to Authorize his Doctrines: This Prophecy of Christ (to which no other is comparable) must be accounted an irrefragable Evidence of his Divine Birth and Mission;

for Jerusalem was levell'd with the Ground, remains of the Temple appear'd; and the Calani. ties that ruin'd them, answer'd exactly to those breadful Predictions of our Saviour. Now bad is History, that so evidently confirms the Truth f our Saviours Prophecy, been written by a Chrifian, it might have fell under the suspition, that the Events were accommodated to the Predisti ons; but being written by a Learned Few, a Prieft, a Bigot in his Religion, a Man of Birth and Quality, that faw with his own Eyes, the Transactions he communicates by his Pen; is a clear and ample confirmation of the Truth of the Gospel, and the undoubted verity of the Christian Religion: And as such is recommended to the World.

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OF

FLAVIUS JOSEPHUS Written by Himself.

S all Nations establish the Grandeur of Families, upon some peculiar marks of Honour deriv'd from their Ancestors: fo I have reason to value my felf upon my Noble Extraction, being lineally descended from the chiefest Families of the Sacerdoral Progeny; to whom our Nation attribute the greatest Honours, as being concern'd in the Administration of Holy Rites; and also that by my Mothers fide, I derive my Pedigree from the Illustrious House of the Asmonean Kings, who for a long feries of time, Reign'd Monarths and High-Priefts in the Jewish Occonomy. Marthias my Father, was Honourable by his Descent, but more for his exemplary Justice in the exercise of his Authority in Jeru-Jalem. I had a generous Education from my Brother Matthias, and under his Tuition made fuch an eminent progress in all kinds of good Literature, as won me great esteem from the Priests and Noble Citizens, who at 14 Years of Age, paid a great Deference to my Judgment in weighty Matters. At 16, with indefatigable pains and diligence, I fearch'd into the Principles of the Pharifees, the Sadduces and the Essens, in order to make the best election for my future Belief and Practice, and

The LIFE of JOSEPHUS.

hearing one Banus liv'd a Chast and Abstemious Life in his Retirement in the Desart, I immitated his Example; and by living with him three Years, I statisfy'd my Curiosity, and at 19 Years of Age re-

turn'd to the City.

Now I espous'd the Principle of the Pharisees, and profess'd my self one of that Society, which is a Sect, resembling that of the Stoicks among the Grecians. At 26 I took a Voyage to Rome, and was Ship-wrack'd in the Adriatic Ocean; but by God's special Providence, and Swimming all Night, my Life was sav'd by a Cyrenean Ship that took me up, and 80 others in the Morning. Escaping this danger I went to Puteoli, and getting into the Empress Poppea's Favour, I procur'd the enlargement of certain Priests of my Intimate Acquaintance, Men of Honour and Probity; that Falix Governour of Judea, upon a very slight occasion, had bound and sent Prisoner to Rome: And then with many considerable Presents from Poppea, I return'd to Jerusalem.

Here I found all things in confusion, and no Discourse but of Waring against the Romans. which the Jews said they were forc'd to for their own preservation. I diswaded all (in whom I had any Interest) from so dangerous an Enterprize, since, neither our Experience in War, nor Good Fortune was equal to the Romans; and therefore, fuch a War must necessarily terminate in our Ruin; but in such a Rage and Ferment were the ungovern'd Multitude, that all moderate Counfels were rejected, and the Authors esteem'd as Enemies of our Nation; and therefore, feeing my endeavours for Peace, had unhappily rank'd me in that number, and that the Fort Antonia was already feiz'd by the Seditious Jews, I fled to the Sanctuary for fafety, and there continu'd, till Minahem and the rest of the Revolters were put to death; and then I came out, and join'd with the Pharifees, and feign'd our felves to agree with the Factious Party, in hopes Gessius would come with an Army, and put an end to

Written by Himself.

these turbulent Commotions. Not long after Gessius came, and being overthrown, the chief Magistrates of Rome sent me and two other Priests, Joazar and Judas, to Govern and Preserve the Peace of Galilee, which was not yet revolted from the Romans.

Having setl'd Affairs in some parts of Galilee, we travel'd to Sephorn, and demanded the pulling down the Palace that Herod built, and contrary to our Law had adorn'd with Images of living Creatures; and the Inhabitants hefitating on the Order, Jefus, Ringleader of some Mutinous Salors confum'd it by fire; but I perceiving some of this Crew, grew daily more and more outragious, I went to Tiberias, and remov'd the King's Goods into the Hands of the Senators for the King's use, that they might not become a Booty to those leud Companions. Tiberias was up in Arms, and a three fold Faction was predominated among them; the Nobility and Crispus declar'd for the Romans, but leftus the Son of Piftus, headed another Party; and provoking the People to rife in Arms, they made great depredations among the Gadareneans, Hippeneans, and as far as Gifchala; which, John the Son of Levi endeavour'd to prevent, and keep the People in a fleady Allegiance to the Romans: But being unable to stem the Torrent by perswasions, he therefore arm'd and overthrew them, and Wall'd and Fortify'd Gifchala against future Invasions. Gamala was also faithful to the Romans, notwithstanding all the Cruelties they fuffer'd from Geffius Varus.

As foon as I had learn'd the occurrences of Galilee, I gave notice of them to Jerusalem, and with my Colleagues went to Gischala; where, finding John aiming at Innovations, and that by circumventing my Colleagues, (who minded their own profit, and getting Money, more than the good of the Country) he had fore'd me to comply with their Sentiments against my own Judgment; I sent my Colleagues back to Jerusalem, and imploy'd my self in collecting Arms, and Fortifying Cities; but especially in preserving the Peace of Galilee in their Subjection

The LIFE of JOSEPHUS

jection to the Romans. Being now 30 Years of Age, and knowing the difficulty of preferving Green Head in great Authority, from the malice of Detractors, I walk'd very cautiously, and none can fay I suffer'd Violence to be offer'd to any Wo. man, or stain'd my Hands with Bribery or Extortion; but often relinquish'd my own Just Rights for fear of overcharging the People. I twice overcame the Sephorites, four times the Tiberians, once the Gadareneans, and brought John in subjection, who had often fought to betray and ruin me; but took no revenge upon any of them; for which, I suppose, God deliver'd me out of fo many dangers. John artificially diffembling Friendship, ask'd my leave to come and bath himself in the Hot Baths at Tibes rias, and I suspecting no treachery condescended to his intreaty, and withdrew my felf into a Village call'd Cana of Galilee. John being come to Tiberias, he corrupted many feditious Persons, especially Inftus and his Father Piftus, to revolt from my Obedience and submit to his Government; which I having notice of posted to Tiberias; and having ascended a Tower where I might be heard, while I was admonishing the People of their Duty, a Friend told me, That now was not a time to perswade the Tiberians, for John and 1000 Souldiers were coming to murder me: Whereupon I leaped down, and with the help of my Servant Jacob and Herod the Tiberian I escap'd to the Lake, and in a Vellel fail'd to Tariebeas, and frustrated John's Intentions. The Tracheanices hearing the perfidiousness of the Tiberians, offer'd their Affiltance in revenging the Injury; but for fear of raising a Civil War I diverted their anger; and the like I did when they furiously Importun'd me to ruin Gischala.

From Tibereas I went to Sephorn, where the People resolv'd to continue faithful to the Romans, but not affecting my Residence among them, they persuaded Issus a Captain of 800 Thieves, under the promise of a great Reward, to surprize me. He accept ing the promise'd Bribe, and to colour his foul Sin with a

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Written by Himself.

fair Visor, sends a Messenger to beg leave he might come and salute me; which, without suspecting any Treason, I permitted; but having notice by a Deserter what his Intentions were, and that he was come near the City, I went into the Market place with a great number of arm'd Galileans and Tiberians, and commanded the Keepers of the Gates to admit Jesu; but not suffer many more to enter with him. He came in, and I commanded him and his Retinue to lay down their Arms; and he seeing himself almost alone, and inclos'd by Soldiers, readily submitted. I took him aside and told him I was not ignorant of his Treason, yet pardon'd him upon promising to be more faithful for the suture, and so dismiss'd him.

At the same time two noble Trachonites came to me with Horse-men, Arms and Money, whom the Jews would not permit to reside among them, unless they would be circumcis'd; but I dislawaded them from using any incivility to Strangers; for every Man ought to worship God according to the distates of his Conscience, and not by other Mens compulsions; and that it was rude and barbarous to injure those that sted to us for Protection, and by these Arguments di-

verted their prejudice.

Ebutus Decadarcus hearing I was in a Village call'd Simonias, he made a fruitless attempt against me; for being unable to attack me with his Horse in my Fastness, forc'd him to retreat, pursuing him with 2000 Men as far as Besara, and from theace took great quantities of Wheat, and on Camels and Asses which I brought on purpose with me, sent it into Galilee.

John the Son of Levi, who as I told you Govern'd at Gischala, hearing I was Fortunate, belov'd of my Friends, and fear'd by my Enemies; and thinking my successes were a deminution to his Honour, he sought by all methods imaginable to alienate the Peoples Affection from me, and by his fraudulent and scandalous Artifices, brought me into imminent danger. Some boysterous and daring young Fellows.

The LIFE of JOSEPHUS.

Fellow, hearing the Wife of Ptolomy was travelling thro' the great Plain, with the King's and her Ha bands Goods and Money, into the Romans Juria tion, they put her to flight, and feiz'd all the Rich es; but Prolomy being a Jew, it was unlawful for w pillage bim, tho' he were our profesid Enemy; and therefore, intending to make Restitution of them took them into my poffession, and told the Young. Men they fhould be fold, and the Money imploy in repairing the Walls of Jerusalem; and in the mean time I deliver'd the Goods to Daffean and In naus, to be fent to King Agrippa; but the Young Menfinding themselves disappointed of their Boots. roar'd up and down the Streets, That I defign'd to be tray my Country to the Romans, and kept the Prize for our Enemies; and the clamours and noise they made To incens'd the Multitude, and corrupted my Guards, that all conspir'd against my Life, and fe veral attempts were made against it. Once I escapt the effects of their prejudice, by perfwading the I kept the Prize, to imploy it in building Walls ? bout their City; and when the furious Mob at ano. ther time befet my House to kill me, I call'd out a them, and bid 'em fend in some of their Compani ons to receive the Money they demanded; and foon as they came in, I laid hold of one of the mot notorious Royoters among the Multitude, can't him to be foundly beaten, then cut off one office Hands, hang'd it about his Neck, and surn'd fin out to those that fent him. So bold an A Fron teris fy'd the rest, who suspecting I had Soldiers in the House, fled away in great hast and confusion, and by this Resolution and Address I escap'd the second danger. However, there wanted not some to give me another trouble, by reporting the Lords that fled to me for refuge, were poisoners, and in the Interest of the Romans; and some of the dregs of the Multitude went with Weapons to their Lodging, with intentions to murder the Strangers; but with great difficulty, my felf and other Friends procurd their escapes, and put an end to the Tumult.

Written by Himself.

The next Day having dispos'd my Men into their feveral Quarters in the Villages about the City, I had notice that the Tiberians were all in Rebellion; and it being impossible to recollect my Troops on fuch a fudden, and if I could, the next Day was the Sabbath, whereon we are forbidden to enter upon any Action, be the Caufe never so extraordinary and preffing. I fet a Watch at every Gate, with firica Command that none should stir out of that City till my Return. I commanded all the Mafters of Veffels to launch their Boats, go on Board their Barks, and follow me: Then my felf and some special Friends entring a Vessel with only 7 Soldiers, we fail'd to Tiberias; and the Tiberians feeing the Lake full of Vessels, and believing they were all stor'd with Soldiers, they began to fear the Ruin of the City, and immediately all laid down their Arms, and with their Wives and Children came in Tears to beg my Mercy, defiring I would enter the City, and re-assume the Government. I commanded all the empty Vessels to Anchor in the Offing, that the Towns-men might not discern their Weakness; and bringing my own Vessel near the Shoar, I reproach'd them with their Folly, Ingratitude, and Breach of their Oaths of Fidelity; but promis'd them a Pardon upon Condition they fent me 10 of their Nobility, which they immediately fent aboard; haring those, I demanded 10 more; and continu'd this Artifice till I had all the Tiberian Senators and Chief Citizens in my Custody, which I sent Prifoners to Tarichea.

Now (attended by some choice Friends and 7 Soldiers) I went ashoar, and was welcom'd into the City by Shouts and Acclamations; and the Multitude seeing into what Danger they had involv'd themselves by their own Innovations, they befought me to punish the Author of this Conspiracy, which was a bold head-strong young Fellow, call'd Clytus. I was unresolv'd a great while, whether I should instict a Punishment upon him, and yet 'twas very necessary to make him an Example to

The LIFE of JOSEPHUS,

others; but being unwilling to take away the Life of any of my own Nation, I call'd him to me, faying, Ungrateful and perfidious Min; thou deservest to lose both thy Hands; I command thee therefore to be thy wan speedy Executioner, lest thy Delay procure a worse Panishment. He earnestly intreated that one of his Hands might be spar'd; to which when I seem'd to shew an unwilling Condescention, he of his own accord took a Knise, and instantly cut off his Lest Hand, and thus the Tumult ended: And as soon as I return'd to Tarichea, and the Tiberians understood by what Stratagem I had serv'd my self, they were all amaz'd, that without War or Blood-shed, I had punish'd their Ingratitude and Disobedience.

About this time, a pretended Physician, whole Name was Foseph, had persuaded many audacious Men to rebel, in hopes to re-gain their Liberty Februalfo and his Brother Simon, by corrupting 4nanias the High Priest and his Faction with 4,0000 Drachmes of Silver, obtain'd an Order to discharge me from the Government of Galilee, and fent Jonarhan, Ananias and Jozaras to possess that Office; which I having notice of, refolv'd to return to Jeru-Salem; but so great were the Cries and Importunities of the People to have me continue in the fame Quality amongst them, that I, conquering former Resolutions, thought my Life could not be better hazarded than for their Preservation: And in this Opinion I was confirm'd by a Dream, wherein me thought I heard a Man from above speaking to me after this manner: Be of good Courage, for thy prefent Troubles shall produce thee future Glory; and therefore I advise thee to War against the Romans: Then I gather'd together 8000 Fighting Men, and led them against Placidus, who was sent by Geffing Gallin to burn the Villages in Galilee; but he was fo caution of expoling himself and Soldiers, that nothing but some light Skirmithes pass'd between us.

Now Jonathan and the other two Ambassadors were come into Galilee, and not daring to attack me by Force, they endeavour'd to circumvers me by

Policy

Written by Himself.

Policy and Pretence of Friendship; and therefore fent me a Letter to this effect.

Jonathan, and the Ambassadors with him, who are sent by those of Jerusalem to Josephus, Health.

THE Chiefs of Jerusalem being inform'd that "John Gischala has endeavour'd to betray "you, they have sent us to bring him under your "Subjection; and we being also desirous to have "Conference with you about what concerns the "Publick, we desire you would come to us with but a few Attendants, because the place where "we recide is not capable to entertain many."

This Letter was brought me by a Young Man who look'd fourly, and complemented me but very coldly; but having given him 20 Drachmes of Silver to bear his Charges, and finding they transform'd him into a more Complaint Behaviour, I told him, if he would drink with me a while, for every Glass he drank he should receive a Drachme. His Covetousness soon brought him to Compliance; and being drunk he soon declar'd the whole Conspiracy, and that the Sentence of Death was pronounc'd against me. And now having drawn what I could from him, I sent him back with this Answer,

Am glad to hear you are fafely arriv'd in Ga"lilee, that I may relign my Government,
"(as I have long defir'd,) and return to Jerusalems."
But you will pardon my not waiting on you
now, because I am engag'd to watch the Mo"tions of Placidus, who has invaded Galilee; and
"therefore defire you would come to me."

The Ambassadors finding themselves disappointed, they sent me another Letter to this essect.

Jonathan and his Colleagues to Josephus, Health.

ME command you in 3 Days to make your Personal Appearance without any Soldiers) before us in Ga-

When they had written this, they went to Japh, the largest Town in Galilee, and finding the Inhabitants were very clamorous, and openly declaring they would submit to no Governor but my self, the

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The LIFE of JOSEPHUS,

Ambassadors remov'd to Sephoris, from thence in Asserbim; and finding those Inhabitants in the same Note with the Japheans, they treated them with Bassador's; and coming near Gabra, John mer them with 3000 Men, to War against me. I drew out the like Number, and committing the Camp to my Confidents, went to Jorapata, and sent the Ambassadors this Letter.

IF it be your Pleasure that I must come to you, there are 204 Cities and Towns in Galilee, in any of which I will meet you, except in Gabara and Gischala; for in one John was born, and the other is in com-

federacy with bim.

When Ionathan had receiv'd this Epiftle he reply'd no more, but fought by fubtile Artifices and Straragems to enfaare me; and failing in all his malicious Contrivances, he fent Letters to Jerufa lem, with false Suggestions and malicious Accusations against me; and this Chicanery coming to my Knowledge, I guarded the Ways, intercepted his Letters, and march'd to Gabaroth, where in a ftrom Fort the Ambassadors had took up their Lodgings They having notice of my Approach, order'd the Guards to give me Admittance, but exclude my Soldiers: But I prevented this Delign, by keeping out of their Clutches, and lodging over against the Then they attempted to corrupt my Soldiers; but all things crotting their Purpoles, and the Soldiers shewing an extraordinary Esteem of my Person and Conduct, I adventur'd to hear what the Ambassadors had to alledge against me. Upon my Appearance, all my Troops shouted for low and gave me loud Thanksfor my just and equitable Government; and those Applauses so confounded the Ambassadors, that they were almost distracted Then I told the Ambattadors of their Treachery, and base Attempts against my Life and Honour; and reading to the People the intercepted Letter they were fending to Jerusalem against me, they were so enrag'd against the Ambassadors, that I had much ado to hinder the Multitude from tearing them to pieces.

Written by Himself.

Now to prevent their farther Deligns against me at Jerusalem, I fent 100 Ambassadors thither to represent my Proceedings truly. Jonathan and his Affociates, when I had deliver'd them from the People's Fury, by folemn Oath gave me Affurance of their Friendship and fairer Dealing, but soon fallify'd their Engagements, and went to Tiberias in hopes to bring that City under their Obedience; but I coming too foon upon them, they diffembl'd their Intentions, and receiv'd me with Joyful Acclamations, praying me to quarter in some other place, that my Numbers might not incommode the Tyberians: But as foon as I was gone to Taricheus, they affembl'd the People in the Profeucha, or Oratory, and told them they stood in need of a better Governor, and produc'd forg'd Letters against me; but I baffling all their Sham-pretences against me, they fought to take away my Life by another Project: Ananias advis'd the People to celebrate a So-lemn Fast the next Day, and that all should come to it unarm'd, to shew they repos'd their Trust in Against this Stratagem I durst make God only. no Opposition, because it carry'd with it a Shew of Religion; but as foon as we retir'd to our Lodgings, the Ambassadors wrote to John at Gischala, to come thither with his Soldiers in the Morning, and execute what they had fo long intended against me. Next Day I commanded two of my flout and faithful Soldiers to hide short Swords under their Coats, and attend me, and I did the like, that if any Ill was intended, we might defend our felves. In this pofture I went to the Oratory, where I no fooner enter'd the Gates with some of my Friends, but my Attendants were all excluded; and as Prayers were ready to begin, Jesus ask'd me what was become of the King's Houshold-Goods and Plate that I took out of the Palace; only to delay the time till John's coming. I told him, I gave them to Capella and 10 others of the Nobility of Tyberias; which they, being prefent, acknowledg'd to be true. Then he ask'd me, what I had done with the 20 Pieces of Gold Ireceiv'd 23

2 5 1

The LIFE of JOSEPHUS,

at the Sale of a piece of Massy Silver? I told him i employ d them to defray the Charges of the Ambassadan to Jerusalem. And the People being displeas de the Discovery of their Malice, I thought hit to excourage them; and Jesus commanding them to depart, they refus d to leave me; and seeing Jonathan and his Party endeavouring to seize me, they rescuid me out of their hands; and as I was going off and saw John and his Troops coming, I cross d the Street, went a private Way to the Lake, took Boat went by Water to Terichea; and John seeing I had escap'd the Danger, he return'd to Gischala.

Not long after our Ambaffadors return'd from les rufalen, with Notice that the People there were much difpleas'd with Ananias the High-Prieft, and Simon the Son of Gamaliel, for fending Deputies in to Galilee to dispossess me of that Government with out their Approbation; and were hardly reftrain'd from burning their Houses. They also brough Letters to confirm me in the Governmen of Gali-lee, and commanded Jonathan and his Codegues in return: They long delay'd it; and I nath in taking his Journey, was apprehended by my Guards, and imprison'd at Dabaritta. The Tiberians imagining that by this time he was arriv'd at lerufalem, they rook up Arms against me; and my Forces encamping near them, they often made Excursions, with reproachful Words against me; and bringing Coffin into the Field, they fcornfully lamented over it as if I had been dead, and gave me the Pleafur of laughing at their Folly; but refolving if it were possible to furprize Simon and Jeazar, the two Ambaffadors, Feall'd to them to leave the City, and come to me with Guards to treat of a Peace, and to harethe Government among us. Simon was to weak headed as to believe this pretence, whom I feiz'd, and fent to Frison: But Joaz ar would not leave the City, therefore I gave the Onfet, drove the Tberians within their Walls; and fending another Detachment towards the Lake, to burn their Houtes, they all submitted, and promised that their be-

1.16

ture Fidelity should attone for this Defection. Here upon I pardon'd their Rebellion, restor'd their Goods that had been plunder'd, sent Jonathan and his Collegues under safe Conduct to Jerusalem, and gave

them Money to bear their Expences.

MARLO MELLE

And this gives me an Opportunity to reprove luflus the Historian, who has abus'd the World with false and scandalous Reports of this War, as the following Hiftory will make apparent. However I cannot but admire his Confidence, who pretends to give a Relation of fuch Occurrences as he had no Opportunity of knowing; for he was a meer Stranger to all the great Transactions in Galilee, nor knew any thing of the great Hardships the Romans suffer'd at Josapata; for none were left alive that could give him Information of my Behaviour in that Siege, nor was he Agent or Spectator in the Siege at Jerufalem; and 'tis manifest he never read Vefpatian's Commentaries, for he contradicts what that Author has faithfully related. Besides, he us'd little Shifts to avoid being detected, for he kept his Writings by him 20 Years, and publish'd them not till after the Death of Vestatian and King Agripps, in hopes that none then living could convict him of imposing upon the World. But I have us'd no fuch Chicanery, my Soul bearing witness of my upright Deiling; and therefore I communicated my Writings to Titus the Emperor, who was General in all the Wars; and he defir'd me to publish them, for the Benefit of Posterity: And King Agrippa wrote me 72 Epiftles, to confirm the Truth and Value of my History; two of which follow.

King Agrippa to his dear Friend. Josephus, Health.

Let I Have with great Satisfaction perus othe Himiter flory you fent me, wherein (in my Opinion) you have treated the subject Matter with greater Exactness and Fidelity than any Author, and therefore I desire you will oblige me with a Sight of what remains,

Farewell, my Friende

The LIFE of JOSEPHUS,

King Agrippa to his dear Friend Josephus, Health.

Perceive by your Writings, you want no "Information from me, how Affairs were transacted from the first commencement of the "War: However, at our next Interview, I will communicate semething that escap'd your know." ledge.

And these Testimonials I think sufficient to re-

commend my Histories to the Publick.

When I had pacify'd the Commotions at Tyberias, I was advis'd by my Friends to make War upon John and his seditious Followers, as the Prime Incendiary; but I being always unwilling to shed Blood, where things may be accommodated on easier terms, publish'd a Proclamation of Free Pardon to all that in twenry Days laid down their Arms, and threath'd to burn the Houses, and confiscate the Goods of all that remain'd obstinate Rebels. Whereupon Two Thousand Men deferted John's Army, and he having now but about Fisteen Hundred lest, he liv'd ever after in Fear and Ouier.

About this time the Sephorites Rebell'd, and invited Cestius Gallus to affist them with a Roman Garrifon; but I spoil'd that Design, by taking the City before their arrival; and now the Galileans to fatiate an inveterate Malice, made fuch horrible Spoils in the City; and finding my felf unable to restrain their fury by motives of compation to their Brethren, I caus'd a Rumor to be foread, that the Romans were entring the other fide of the City; and the Soldiers feeing me flie, they follow'd my Example, and by this Stratagem preferv'd the City from inevitable destruction a second time. Justus the Son of Piftus now fled to the King without my knowledge, in hopes to obtain the Government of Galilee, but his expectations were disappointed, and for unfair Practices was afterwards imprison'd by Vespatian. The Sepherises now again revolt, and receive a Reman Garrison, with whom I had many Skirmishes.

Written by Himself.

The King sent Sylas with Horse and Foot against me, whom I put to slight near Julius, upon the Consines of the River Jordan, and had obtain'd a signal Victory if Fortune had not cross'd me; for my Horse soundring in a Bog threw me, and put my Wrist out of joint, and I was carry'd to Cepharnom; and my Soldiers searing my Missortune greater than indeed it was, they gave over the pursuit; and being seiz'd by a Fever, by the advice of my Physitians.

I was carry'd by Night to Tarichea.

Now Vespatian came into Tire, and Quartering at Ptolomais, sent Placidus to command in Sephorn, against whom I War'd till Vespatian came into Galilee, of which I have largely treated in my History of the Jewish Wars, and how he fought against me the the first time near Tarichea; how I march'd from thence to Josapata; how I was taken Prisoner by the Romans; how I was afterwards set at liberty; and in a word, all my Actions and Adventures during The Wars of the Jews, and the siege of Jerusalem: I shall therefore here treat of the Actions of my Life in

other places.

When the fiege of Josapata was ended, I was Prifoner to the Romans, and kept very fecurely; tho' Vespatian did me all imaginable Honour, considering my circumstances. He gave me a Virgin in Marriage that had been taken Prisoner in Casarea; but when I was fet at liberty, and follow'd Vespatian to Alexandria, she left me, and I marry'd another Wife in that City. From Alexandria I was fent to Titus at the fiege of Jerusalem, where my Life was often in danger; for the Jews labour'd all ways to destroy me, and if any Mistortune attended the Romans, they also imputed it to my treachery, and cry'd out to have me executed as a Traitor; but Titus not unacquainted with the accidents in War, pacify'd their anger by his prudence and taciturnity, and when Jerusalem was taken, offer'd me to take what I would of the Spoils; but I made no other use of his favour, than to beg the liberty of some Prisoners, and the Holy Bible, which was a great comfort

The LIFE of JOSEPHUS.

liberty for my Brother and 50 other Friends; and at another time 190, without paying any Ransom. As I return'd to Cerealis, I saw divers Prisoners crucify'd, among which were three of my familiar Acquaintance, which so wounded my Soul with sor, row, that with Tears I signify'd it to Titus, who immediately commanded them to be taken down, and carefully attended for their cure; but two of them dy'd and the third recover'd.

After Tieus had quieted all Judea, he gave me Lands at a greater distance, in lieu of those that lay near Jerusalem. When he fail'd to Rome he took me in the same Vessel with him, and shew'd me much Honour; and when I came to Rome, Vefpatian lodg'd. me in his own Palace, Honour'd me with the Title of a Citizen of Rome, gave me an annual Pension. and rejected all Acculations against me. He gave me also large Possessions in Judea, and at the same time I put away my Wife, being displeas'd at her Conversation, tho' she had born me three Children. two of which are dead, and the third call'd Hireamus is living. Afterward I marry'd anorher Wife, a lemborn in Candia, of a noble Family and of excellent morals, by whom I had two Sons, Justus and Simon Sir-nam'd Agrippa. I was always honour'd by the Emperors; for after Vefpatian's death, Tieus who fucceeded in the Empire, shew'd me equal respect with his Father. And Domitian that succeeded him increas'd my Honours, punish'd those Jews (and my Slave that I kept to teach my Son) that falfly accus'd me, and as the greatest testimony of his Favour, exempted me from paying Tribute in ludea; and Domitia the Empress shew'd me great Favours. This is a Brief Account of my Life, and let every Man guess as he pleases: And for you most Excellent Epaphroditus, when I have Dedicated to you what remains of my Antiquities, I shall forbear writing for the future.

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Antiquities of the JEWS.

BOOK I.

CHAP. I.

The Cration of the World.

and Earth, and the Earth being imper-rear of the ceptible, by reason of a thick Darkness World, r. that cover'd it from above, God with Before Chr. respect to the Universal Matter, commanded there should be Light, and divided the Light from the Darkness, calling the Light Day, and the darkness Night. On the Second Day God created the Heavens, and having separated them from other parts, placed them in a Superiour Orb, circumpacted them with proper Matter, and imbu'd them with agreeable Qualities to assist the Earth in the Production of Fruits.

Fruits. The Third Day He establish'd the Trar of the Earth, encompass'd it with the Sea; and the World, I. fame Day produc'd the Plants and Seeds of 3963. the Earth. The Fourth Day he imbelish'd the Heavens with the Sun, Moon, and other Stars commanding them by their Diary Motions and Annual Revolutions, to declare the Times and Sealors. On the Fifth Day he created all Living Creatures that either fwim in deep Waters, fly in the Air, or inhabit the Earth uniting them by Pairs, to increase and mul tiply according to their Kinds. On the Sixth Day he created Four-footed Beafts, diffinguished them into Males and Females, and on the fame Day created Man. Thus in Six Days (according to Mofes) God made the World and all things therein, and on the Seventh Day refled from his labour: In memory whereof we celebrate the Sabbath, which in the Hebrew Tongue fignifies Reft.

> After the Seventh Day Mofes gives a more particular Description of Man's Original, faying . God created him of the Dust of the Farth, put into him a Spirit, and a Soul, and called him Adam, which in the Hebrew Tongue fignifies Reddiff, or Tellow, for of that colour is the Virgin Earth. Now Adam save those Names to all living Creatures which they ftill retain; and he thinking it strange that all other Creatures had the benehit of Society, whilst himself only remained without a Companion; God cast him into a profound Sleep, took out one of his Ribs, and thereof furn'd a Weman, who being brought to Adm, he knew the was produced from himself. Isha is Hebrew for a Woman, but

the was called Eva, as being the Mother of all living. In the East God Planted a Garden World, 70. enrich'd with variety of Plants, and the Trees Before Chr. of Life and Knowledge, environ'd and water'd by a River, divided into four Branches; * Pilon which flows through India, and by Ahom the Greeks is called Ganges. Euphrates in He-dance. brew Phora, Tygris, or + Diglab and * Gybon, +Differwhich the Grecians call * Nilus, and runs swift. through the Land of Agypt. In this Gar- Coming den God placed Adam and Eve to Drefs and from the Till it, giving them liberty to eat of all the East. Fruits it produced, except of the Tree of Knowledge, from which they must abstain on peril of present Death; but the Serpent envying their happiness, tempted the Woman to tafte the forbidden Fruit, telling her in eating of it the would be as happy as God himself; therefore she eat thereof, and finding it very pleafant and of a delicious tafte, the also enticed her Husband, and he eating also. they discover'd themselves to be naked, cover'd their shame with Fig-leaves, and hid themselves from God; but the Lord finds out Adam, thews him the greatness of his Sin, and Lofs, and ready to inflict a punishment. demands the cause of their transgression. Each defiring to excuse themselves by charging the Accessaries; Adam blames Eve, the accuses the Serpent, and paliate rather than acknowlege their guilt. God pronounces judgment against all the Offenders, and punishes Adam with labour, and a barren Soyl. Eve with forrow and pain in bearing Children. Serpent with the loss of his Speech and Feet, crawling on the Ground, eating Duft, and B 2 סועוו-

IOSEPHUS's Hiftory

bruifing his poyfonous Head by the Seed Tear of the of the Woman, and all of them with imme-World, 70 diate banishment from that pleasant dwelling and with certain Death.

CHAP. II.

Cain kills Abel, and is Banish'd.

DAM and Eve had two Sons (and three Daughters) of different Inclinations Polleted, and Imployments. * Cain a Ploughman, and Mourning egregiously wicked. * Abel a righteous Man. and a Shepherd: They both offer'd Sacrifice to God, and Cain envious that his Brother's Offering had a better acceptance than his own. flew his Brother, for which God calling him to account, he would fain excuse the fact, faving, be was not his Brother's keeper, and therefore not oblig'd to account for his absence: but God convicts him of the Murther of his Brother, and tho' he was pleas'd not to take away his Life, upon his praying for Remission; yet be fet a mark upon bim, curft him to the seventh generation, and banish'd him and + Rugitive his Wife into the Land of + Nod: But the change of his Country had not the same effect upon his Life: He grew worfe and worfe, abandon'd himfelf to all manner of wickednefs, enriching himfelf by Fraud, Violence, and Rapin. Native Simplicity he punish'd by the invention of Weights and Mealures, and to fecure himself, builds a City, and calls it t Delicate after the Name of his eldeft Son + Enoch, and was the first that enclosed Fields, and bounded what was before in common. Posterity multiply'd exceedingly; Enoch be-

got

got * Fared, Fared, + Mahalaleel, Mahalaleel, Mathuselah, Mathuselah, + Lamec, who by Fear of the his two Wives * Sella and Ada, had feventy Before Chr. feven Children. Jabal Son of † Ada was the first that made Tents. Thaball his Brother V first found out the Science of Musick, and Ruling. invented the Harp and Psaltery. Thobal his God. other Brother was a great Warriour, and in- Weapon vented the Art of Forging. Lamec was skill'd of Death. in Divine Arts, and foretold their fufferings Humbled. for Cains Fratricide, and well they might for under Feet. they follow'd Cain's wicked Example, and as + An Af-Mankind increas'd fo did their Abomina-Jembly. rions. After the Death of Abel and Banishment of Cain, Adam desir'd Children of God, and had many after he was two hundred and thirty Years old, and died above feven hundred Years after. Seth was a good Man liv'd regularly, and his Descendants imitating his Example liv'd very happily. To Seth and his Posterity we owe the Science of Astronomy, the knowlege of Celestial Motions, and other Configurations; who being foretold the World's destruction by Water, and Sodom's Conflagration, were yet fo beneficial to Mankind, as to preferve the knowlege of those liberal Arts from those disasters, by erecting a Pillar of Brick, and another of Stone, on which they engrav'd the Art, and preferv'd it to future Ages; the latter of which Pillars is standing in the Country of Syna at this time.

CHAP. III.

Posterity of Adam, Noah's Ark, and the Deluge.

Seven Generations from Adam liv'd in the Exercise of Vertue; but after Ages so dege-

degenerated from the Piety of their Ancest.

Tear of the ors, that they violated all Divine and Human World, 70. Institutions. The Angels of God taking them.

Before Chr. Institutions. The Angels of God taking them.

3894. Selves Wives of the Descendants of * Serb produc'd a Generation, whose Actions like produc'd a Generation, whose Actions like selves fufferably wicked, that † Noab (inessection of Right-ally attempting their conversion) for his own secusives. Security was forc'd to withdraw himself and Family into another Country; and God provok'd by their abominable transgressions designed the whole World except Noab and his

Family by an Universal Deluge.

Noah, by lineal Descent was the tenth from Adam, being the Son of Lamec, whose Father was Methusela the Son of Enoch, the Son of Fared, the Son of Mahalaleel, who with other Brethren were begot by * Caanan the Son of Enoch, the Son of Seth, who was the Son of Adam. He was directed by God to build an Ark with four Decks, three hundred Cubits long, and fifty broad, and in heighth thirty; and by this means, he, his Mother, his Wife, his Children and their Wives, with Male and Female of every living Creature were preferv'd from Destructi-The Flood happen'd in the 60oth Year of his Age, in the Month call'd by the Macedonians, Divus, by the Hebrews, Marsomane, in the 1656th Year of the World, and 1308 Years before the Nativity of Christ; but according to Moses, the Flood happen'd in the 2252d Year from the Creation of Adam. The Rains were falling forty Days, rose 14 Cubits high, and were decreasing till the 27th Day of the feventh Month, which in the whole

* A Merchant.

whole amounts to 150 Days, and then the NA Ark refled on the top of a Mountain in Arme- Tear of the Now that Noah might fatisfie himself Before Chr. whether the Waters were abated to fuch a 1308. degree as would permit his Landing, he fends out a Raven for intelligence, who return'd without figns agreeable to the end it was fent Seven Days after he fent out a Dove upon the fame enquiry, which returning bemir'd, and bringing in an Oliveibranch in her Mouth, Neab was fatisfied that the Waters were abated, and the Earth was habitable; and therefore having spent seven Days more in the Ark, to dispose all things for an orderly descent, he then let all the Animals at liberty, and landed himfelf and Family.

This good Man sensible of the Mercy he injoy'd, in the first Place offers Sacrifice of Gratitude to God, and then Feasts and rejoyceth with his Family; and least such judgments from God should grow customary, he makes supplication to God that he would be pleas'd to remit such instances of his displeature for the future, God hears his Prayers, grant his Requests, promises never to drown the World again, and for a sign and consistantion of his promise plac'd the Rainbow in the

Clouds.

All Historians agree in the Truth of this Deluge. The Armenians call the place where Noah Landed, Apobaterion, or the Descent, and shew at this Day some remains of the Ark. Berofus the Caldean says the like, and that the Inhabitants have those Relicks in great Veneration, as Antidotes against Enchantments. Jerom the Agyptian, Mocns, and Hastiens, men-

B 4

or tion it in the Antiquities of the Phanicians; and Tear of the fo do Manafeus, Nicholas of Damaseus, and Before Cor. many others. Now Noah having obtain'd the World's indempnity from future drownving, and instructed the Postdiluvian World in the Service of God, and Obedience to the Laws he had given them against Murther. Man-flaughter, and eating of Blood; and raught them many useful Arts and Sciences having liv'd 350 Years after the Flood, died in the 953th Year of his Age. Some dispute the Truth of Men's living fo long in those first Ages of the World; but he that considers the kindness that God had for them, his defign in peopling and instructing the World: and that their Food, both in proportion and quality were agreeable to reasonable Nature. fitted for Nutriment, and not for Luxury, will think it no strange thing that the Patriarchi liv'd ro fuch great Ages.

CHAP. IV.

Tower of Babel, and Confusion of Languages.

Cham; they were Born an hundred Years before the Flood, and after it descended to Name from the Mountains into the Plains of the Senaar, God Commanded them to divide into Colonies, and disperse themselves into other Regions; but these stupid Souls, ignorant of God's goedness and their own welfare, refuse to obey him. * Nimrod Grandson of Inticing. The ham lays hold of this opportunity; ingrating the state of the state

put themselves under his Obedience, he would protect them against the power of Tear of the God, who by dividing defign'd to destroy Before Chr. them; and also would fecure their properties which were the Fruits of their Industry, and not the bounty of Heaven as was pretended. To confirm them in a further good opinion of his Conduct, he proposes building a Valt Tower, whose top should exceed all posfibility of being destroyed by Water, if God should again attempt the destruction of the World by it. These wicked and credulous People believe him: All Hands are imploy'd in building this Tower, and in a short time rais'd it to a heighth beyond expectation, and to make it more firong and durable, he laid the Bricks in, and cemented the joynts with Bituminous Mortar. But God feeing their folly and madness, put an end to their extravagant Enterprize by dividing their Languages, for then they could not understand one another, or go forward with their Work. but fell into disorder and mutiny. The place where this Tower was erected is now call'd Babylon from Babel, fignifying Confusion, alluding to the diffraction that fell among them upon this occasion.

CHAR. V.

Noah's Posterity disperse themselves.

do at God's Command, they are forc'd to by the necessity of their circumstances; for the confusion of their Languages dispers'd them into all places, as God's providence and their

their own wants had directed them, planting the Colonies wherefoever they fertied, and by sweld 1790 this means, the Sea Costs, and the Inlands Before Cor.

came to be inhabited, and the Islands also when they grew expert in the Art of Navigation. Some of these places retain their antient Names, but the generality are chang'd by the Greeks, who assum'd that power over the places they Conquer'd.

CHAP. VI.

Noah's Descendants, and the Countries they possest.

THE Children of the Sons of Noah, Honour'd the Nations they inhabited with their own Names; Taphet had seven who feated themselves in Asia, and extended from Mount Tourus and Amanus to the River Tanais. and in Europe to Gades. From Gomar came the Gomarians; the Greeks call them Galatians. The Magogians whom the Greeks call Scythians forung from Maron. Mains the Eldest Son of Fapher planted the Madians, whom the Greeks Cal Aides. Of Favan his other Son came the mians and the Race of the Greeks. Thobegave Name to the Theobelians, afterward 1 Iberians. Meschus founded the Meschinia. ince nam'd Cappadocians. Theres gave N. ... to the Therians, whom the Greeks call , and all these Nations were origin. ... by the feven Sons of Faphet. But of the dear of Gomar, Afchanasis gave Name to the Aschanaxians, afterwards call'd Rheginians. Riphates nam'd the Riphatinians, fince call'd Paphlagonians. Tygrames to the Tygraneans, fince call'd Phrygian: Favan Son of Japher had three Sons. Alifius gave Name to the Alifians, call'dafterward Aetolians. That Trat of the world 1790 fus nam'd the Tharsans, fince call'd Cilicians. Before Chr. Chetim obtain'd the Isle of Cherine, afterward Cyprus. The reason of their Names being chang'd, was for the easier pronunciation of them, for we never change the Terminations of our Words. The Sons of Ham possessed Syria to the Mountains of Amnus and Libanus, giving Names to them also; but are now so chang'd, that it's difficult to trace them to their Originals. The Chuseans in Ethiopia from Chus, one of the Sons of Ham; and the Mefreans from Mefer are the only People that have preferv'd their antient Names. Phut establish'd the Colonies of Libia, and call'd them Phutians, but afterward was chang'd into Africa. Canaan the fourth Son of Ham, dwelt in the Country now call'd Judea, and call'd it Canaan. Chus, eldeft Son of Ham, had fix Sons. Sabas Prince of the Sabeans. Evilas Prince of the Evileans, at this Day call'd Getulians. Sabathes was Prince of the Sabatheans, Romus Prince of the Romeans, who had two Sons, Juda, and Sabeus; the former dwelt in India, the latter founded the Sabeans. Nimrod fixth Son of * Chus fetled his Colony in * Blackness. the Confines of Babylon, and tyranniz'd there. The eight Sons of Mifraim inhabited the Regions from Gaza to Egypt. Canaan had eleven Sons, four of which built great Cities, and the other feven are unmention'd in Scripture as to their Possessions, for their Cities were Rased by the Hebrews upon this occasion. Noah being overcome with Wine, and over-pres'd with Sleep, lay in an unseemly po-

flure,

flure, which Ham his younger Son beholding rear of the foornfully derided and expos'd him to the view morld2004 of his Brothers, who asham'd of the sight, modestly cover'd their Father's nakedness, which he coming to know, blessed them; and curs'd the posterity of Ham, who asterwards fuffer'd for their Father's Crimes.

Shem had five Sons who inhabited Afia, beginning at Euphrates, and reaching to the In-Elimis the eldest Son left the dian Ocean. Elamites, now the Persians, his Successors. As. fur built Nineve, and call'd his Subjects Affr. rians. Arphaxad gave the fame Title to his Colony, but are now call'd Chaldeans. Aram govern'd the Aramenians, whom the Greeks call'd Syrians. From Ludes the fifth Son came the Ludeans, now call'd the Lydeans. had four Sons: Ules dwelt in Trachonites, and built the City of Damascus, situate between Palestine, and that part of Syria call'd Caler. Otrus obtain'd Armenia. Misas was Father of the Mezaneans. Arphaxad's Son was Heber's Father; and from him the Hebrews were denominated. The Sons of Justa inhabited between Copen, a River in Indiagand the hither Syria. Phaleg the Son of Heber begat Ragaus, by whom was begot Seruch. From him came Nacher; and from han descended Thares, Abraham's Father, the tenth from Noah, born two hundred ninety two Years after the Flood, and at seventy begat Abraham. Abraham had two Brothers, Nachor and Aram. Lot was Aram's Son, and Sarah and Milcha were his Daughters: He died at Ur, a City of the Chaldeans in the Land of Canaan, where his Sepulcher is to be feen at this Day. About this

this time God shorten'd the Life of Man, and rear of the it decreas'd by degrees till Moses, and then world 2026 was limited by God himself to one hundred Before Chr. and twenty Years.

CHAP. VII.

Abraham's Departure into Egypt.

Braham having no Children, Adopted Lot, A Father †Brother to Aram's * Son, and Sarai † of a great his Wife, He was a Man of extraordinary parts, † Bound to-Piety and Sagacity, and employ'd them in re-gether. Etifying the erroneous Opinions of Men con- Sublimity. cerning the Deity, and convincing all Men t My Lady. that there was but one God, whose power made, and providence preferves and governs all Things in Heaven and Earth; from whose goodness alone wereceive all our Enjoyments, and to whom we ought to pay our Obedience and Gratitude. Doctrines well becoming fo great a Preacher, and deferv'd a better return than he encounter'd from the Chaldeans and Mesopotamians, who mutiny'd against him, and forc'd him to leave that Country, and take his Residence in the Land of Canaan, where he built an Altar and Sacrific'd to his God. Berofus gives him an excellent Character. Hacateus writ a Volume in his praise, and Nicholas of Damascus in the fourth Book of his History, tells us, that the Name of Abraham to this very Day is Honourable in the Country of Damascus, and that there is a Village which bears his Name, and is call'd his-House.

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Tear of the morld 2016 Before Chr. 1938. CHAP. VIII.

Abraham goes into Egypt, with Sarah.

Famine happening in the Land of Cas naan, and plenty of Food in Egypt, Abraham, and Sarab his Wife, travell'd thither : and he knowing the Inclinations of the King Instructed his Wife how to demean her felf, if the King of Egypt should defire her. The Noise of her Beaury foon reach'd the King's Ear, inflam'd his Heart, and she is immediately fent for to Court; but God, by fend. ing a Plague among the Egyptians, and a Sedition in the State, preferv'd Sarab's Chastity: for the King being told by his Priefts, that his intending Violence to the Stranger's Wife. was the Cause of those heavy Judgments, he excuses himself that he believ'd her to be his Sifter, gives him a great Sum of Money, and Liberty of staying there during his own Plea-Abraham in conferring with the Prietts, and shewing the Vanity and Danger of their Differences in Religion, and instructing them in Arithmetick and Aftronomy, in which the Egyptians were ignorant, won great Applaule; and departing into Canaan, accommodates the Difference between his own and Lor's Shep-

* Fellowship herds; pitch'd his Tent near * Hebron, and † The River Los chose the Plains of † Fordan, near * Someon.

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of the JEWS.

CHAP. IX.

The Sodomites overthrown.

15 Year of the merld 2031 Before Chr. 1933.

OW were the Assrians Lords of all Atry was govern'd by five Kings. The Affrians made War against them by four Generals, worsted the Sodomites, and made their King Tributary twelve Years; but in the Thirteenth Revolted, which began a new War, in which all Syria was fack'd, and the Race of the Giants extinguish'd. Near Sodom in the Plains were Bituminous Pits, call'd Afphalites, which after the Destruction of Sodom became a Lake, where happen'd another Battel, in which many Sodomites perish'd, and Lot that came to affift them, was made a Prifoner.

CHAP. X.

Abraham fights the Affyrians, and return Victoriour.

A Broham hearing of Lot's Imprisonment, and the Slanghter of his Friends and Tear of the Neighbours, with about 318 of his Dome-Before Chr. dick Servants, and three of his Friends, fur- 1934. prizes the Affrians, near Dan on the fifth light; and finding them furcharg'd with Wine, and marm'd, eafily overcame that great Army, put them all to flight, drove them into Sobo of Damasens, and return'd viforious in his own Country. On the way in a Place call'd the King's Field, Abraham was met and fumptuously rreated by " Melchifedec " King of King of Solyma, for to was Jesuralem some Rightenus-

rime call'd) whom Abraham presented with Tem of the the Tenths of the Spoils, the rest he gave to the Before Chr. King of Sodom, only referving Provision for his Servants, and fomething for his three Friends that affifted in the Expedition, who were call'd Eschol, Ennerus, and Ambris. Por this valiant Action God commended Abraham and finding him discontented for want of Iffue promis'd him a Son and a numerous posterity; for which Abraham offer'd Sacrifice of Thanksgiving; Sarab was incredulous, gave no Faith to this promife, and therefore gave Stran- Hagar her Maid to accompany with her Husband, and to fupply the want of Children As foon as Hagar had conceiv'd fhe grew Infolent, contemn'd her Mistress, and fled for fear of punishment; but being met on her journey by an Angel, reprov'd for her folly, and promis'd a Son who should be King of that Country, Hagar return'd, humbl'd her felf to her Mistress, obtain'd her pardon, and Heard by was deliver'd of * Ishmael, who became the Father of many Nations. Ishmael was Born to Abraham in the 86th Year of his Age, and in the 90th Year Sarab was deliver'd of a Son, t Laughter, who by God's direction he call'd + Ifaac, from whom descended mighty Kings and great Nations, who conquer'd all Canaan, from Sidon unto Agypt, and to distinguish the Seed of Abraham from other Nations, God or-

dain'd the Law of Circumcision, which continues in use among us Tews all over the

World to this Day.

of the JEWS.

CHAP. XI.

Destruction of Sodom.

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Tear of : hs morld2084 Before Chr.

1916.

Codom now again in prosperity, became Proud, Outragious to Men, Rebellious against God, and committed fuch unnatural and abominable Crimes, that God decreed the Ruin of their City, and the utter defolation of their Country. Abraham fitting under an Oak at * Mambris before the Door of Set with. his Tent, was visited by three Angels, that he thought were but Men. Abraham entertain'd them with good Provision, and thought they eat; but when they had told Sarab that the should bring forth a Son, (at which she fmii'd and thought it impossible at/her Age) the Angels discover'd themselves, and told Abraham that one of them came to bring him the News of a Son, and the other two to destroy Sodom. Abraham pray'd that the Righteous might not be destroy'd with the Wicked, and had prevail'd with God to have spar'd the Ci. ty, if ten Righteous Men could have been found in it. The Angels no fooner enter'd Lot's House, but the Men of Sodom seeing their beauty, and thinking them young Men, attempted to exercise their abominable, and unnatural Lusts upon the Strangers, and could not be reftrain'd from their Violences, (tho' Lot offer'd his two Daughters to be us'd at their pleasure) till God struck them all with blindness; and now God further provok'd by these impieties, commands Lot, his Wife, his Daughters, and their betroth'd Husbands to depart from Sodom. Lot communicated this

IOSEPHUS's Hiftory

thisCommand unto'em, but theMen that wen Trar of the to have married his Daughters flighted his world 2084 advice as Frenzy, or Dotage, and his Wife in curiofity looking back upon the City, was v transform'd into a Pillar of Salt, which is no remaining. Then God immediately burn's the City of Sodom, and all its Inhabitants, and made the Country about it barren and dela Lot and his Daughters fojourn'd * Zoar, and they fancying that all Manking were destroy'd, circumvented their Father, la

My Father with him, and by him had two Sons, + Most Son of my and * Ammon, which gave Names to the

Successors. Race.

Father.

Abraham and Sarah dwelt a while at Ge. rar in Paleftine, where the as in Agri, + The King's passed for his Sister, for fear of King + Abimelech, who, notwithstanding, fell in love with her and would have ravish'd her, if God had not prevented it by afflicting him with Sickness, and declaring to him in a Vision, that he fuffer'd for intending to violate the Chafting of Abraham's Wife, which for the future Abimelech never attempted; but gave Abraham Lands and Money, treated them with all respect and favour, and secur'd this Amity by The Pit of an Oath and Covenant at the Pit * Berfah, which fill retains that Name. Now Sarah Sweering. brought forth Abrabam a Son who was call'd Isaac, and Circumcis'd him the eighth Day as God had commanded, and is the Fewifi custom; but the Arabians do it not till the thirteenth Year of their Age, because Ishmael their Ancestor was not Circumcis'd till he was to old.

of the JEWS.

CHAP. XII.

Ishmael and the Arabians.

Tear of the world 2084 Before Chr.

Arab lov'd Ishmael as tenderly as if it had been the Child of her own Womb, and Educated him as the Heir of the Family till Ifaac was born; but then retrench'd her kindnefs, and perfwaded Abraham to fend both the Child and the Mother to some other Ha-Abraham thought this too great a feverity till God's Command enforc'd his Wife's request, and then with a Bottle of Water, and Bread, commanded them to Travel whither their necessities should direct them. Provisions failing, Hagar, in great Anxiety lays the Child under a Fir-Tree and withdraws, to avoid the trouble of feeing the Infant breath its last; in this Distress an Angel of God appears, shews her a Fountain of Water, and gives her a particular charge of the Child's fafety, as one from whose Maturity the might expect her future happinels. From thence the conceiv'd better hopes, affociated with the Shepherds, and by their Charity was reliev'd in her Distress. When Ishmael came to Maturity he Married an Egyptian who brought him twelve * Sons, Naabiand they inhabited the Country of Nabathæa, dar, Ablying between Euphrates and the Red Sea, and deel, Edumade the Arghians to whom they gave Name mas, Maffamous by their Virtue, as well as their de-fam, Mescent from Abraham.

£ 3

d deel, Edue mas, Maffam, Memas, Mafmes, Chodam, Theman, letur, Nephes, CalTear of the world2084 Before Chr. 1890.

CHHP. XIII.

Of Isaac's Sacrifiction.

Braham intirely lov'd and delighted in his Son Isaac, and his Paternal Affecti. on daily increas'd, by the fatisfaction he had in feeing him inclin'd to Vertue, and diligent in the discharge of his Filial Obedience. God to try the strength of Abraham's Faith, and the fincerity of his Devotion, fums up the favours he had bestow'd upon him, and for expression of his gratitude, requires him to Sacrifice his Son Isaac to himupon Mount Mo-Abraham without helitation or difouting God's Command, prepares to obey, and not acquainting his Wife, or Family, with his Intentions, travels with his Son to the Mountain. (where David afterwards appointed the building the Holy Temple) Isaac now twenty five Years old, prepares the Altar, and feeing no Sheep, enquires what they should offer, and his Father answer'd, that God would provide. The Altar being ready, Abrabam address'd his Son after this manner. " My Son, by earnest Prayer I obtain'd thee " of God, and fince thy Nativity have inter-" mitted no care or diligence in thy Education, " nor have thought any thing more happy " than my leaving the World to make thee " Lord of all my substance; but since the " fame God that appointed me thy Father, " thinks fit I should destroy thee, generously " fubmit to be Sacrific'd to him, and prove " my Obedience to his Commands, and Gra-"titude for all his Favours; and fince thou

" art born to die, and God directs this me-"thod to accomplish thy end, chearfully rear of the " render thy Soul to him in Prayer, and the Before Chr. " celebration of this Sacrifice, that he may re-" ceive thee into blifs, and Seat the near him-" felf in glory; for this will be the comfort " of my feeble Age, that by thy voluntary " fubmission thou procurest me that assistance " from God, that I thought to have receiv'd " from thee ". Isaac having heard his Fa ther, with a Noble Courage, and an admirable Sweetness and Satisfaction, Answer'd, "I " had rather never have been, than to disobey " the Commands of fo gracious a God, and "fo good a Father". Which faid, he leapt upon the Altar and offer'd himself to the flaughter; butGod that defign'd only to make probation of Abraham's Faith, and uninterested Piety, produc'd a Ram (no Man knows how) to be Sacrific'd instead of Isaac; which being perform'd, they embrac'd each other. return'd in fafety to Sarab, and pass'd the remainder of their Days in happiness, God bleffing all their Undertakings.

CHAP. XIV.

The Death of Sarah, Abraham's Wife ..

OT long after Sarab died, having liv'd one hundred twenty seven Years. The Canaanites freely offer'd Abraham a Burying-place for his deceas'd Wife; but he rather chose to buy a Sepulcher at Ephrem for four hundred Sheckles, and buried her in Hebron, where are since erected the Funeral Monuments of himself and Posterity.

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CHAP.

Tear of the world208 Before Chr. 1878.

CHAP. XV.

Ifaac's Marriage.

freet.

C'Arab being dead, Abraham espous'd anou smileting ther Wife; whose Name was * Chetura: by whom he had fix Sons, esteem'd for their Industry and Prudence, and they, their Chile dren and Successors establish'd Colonies in the Country of the Troglodites, and in Arabia Falix, extending themselves to the Red Sea, and some write, that one of them, viz. Opbres led an Army into Lybia, possessed that Country and call'dit Africa. Abraham thinking 'twas time to provide a Wife for his Son Isaac, now arriv'd at his fortieth Year, fends the eldeft

Shining. Contention bindred.

+ White or Servant of his Family to demand of + Laban, Grandson of Nachor, his Daughter * Rebecca in Marriage with his Son Isaac, and swears him to it by laying his Hand under his Thigh, and then gave him prefents for Rebecca. In the Subutbs of the City of Carras the Serwant found Damsels fetching Water from a Well, of whom he requested some to Drink; one of them refus'd him the kindness, but another courteoully suppli'd him, which upon inquiry prov'd to be Rebecca, whom he prefented with a Jewel, and defiring entertainment at her Brothers, was admitted, and at Supper declar'd from whence he came, and his Errand thither, which was well entertain'd, his defire granted, and Rebecca fent to Isaac to be his Wife, whom he Married, being already in possession of his Father's Efrate, Abraham's other Sons being fetl'din di-Stant Provinces.

CHAP.

of the JEWS.

CHAP. XVI.

Abraham's Death.

2; Year of the world 2081 Before Chr. 1878.

FEW Days after this Marriage Abraham C much honour'd of God for his exemplary Piety. He liv'd one hundred feventy five Years, and was bury'd in Hebron, near his Wife Sarab, by his Sons Ifaac and Ishmael.

CHAP. XVII.

Of Isaac's Sons, Esau and Jacob.

Acob* being fent by his Mother into Mesopo- A Suptamia, in order to Marry her Brother Laban's planter. Daughter; in journying through Canaan, thought it unsafe to lodge in those Cities, by reafon of an enmity between that Country and Isaac's People, therefore repos'd himself in the Fields, laying his Head upon a heap of Stones (which he had gather'd together) instead of a fofterPillow. In hisSleep he faw aVision, a Ladder reaching from Earth to Heaven, on which certain Persons more beautiful than human Creatures descended, and God at the top who call'd him by his Name, incourag'd him in his Journey, promiting him Protection, and a bleffing on all his Undertakings. fion greatly rejoyc'd Facob, and therefore he anointed the Stones whereon he laid his Head, and vow'd to build an Altar there at his return, which he perform'd, and call'd it * Be- . The House thel. Arriving at Charran, by a Fountain of God. fide he happily met with Shepherds, who gave him an account of Laban, and that his Daughter

Daughter was expected there every momen

Year of the 10 feed her Flock among them. While they Before Chr. were thus discourcing, Rachel joyns the ref of that Society, and when Facob had declar'd who he was, and from whence he came, the conducted him to Laban, who receiv'd him with respect and kindness. Not long after Laban takes an opportunity of inquiring into the causes of Faceb's taking so long and toil fom a journey, and being inform'd if was to fecure himself from the effects of Esais displeasure, Laban promises him protection and fays if he would continue with him, and manage his affairs, his reward should be proportionable to his Service. Jacob accepts the proposal of being Master of Laban's She pherds, but will hear of no other recompence than espousing his Daughter Rachel, which was promis'd him; but when the Nuptials were to be celebrated, Laban deceiv'd his Nephew's expectations, and instead of Rachel cousens him with Leab, excusing his fraud with the pretended cultom of the Country, in disposing the Elder before the Younger: but feeing Jacob discontented at the cheat, told him, for seven Years longer service, he should marry the younger also. The extraordinary affiction that faceb had for Rachel induc'd him to accept the offer, and feven Years more being determin'd, he also marry'd his belov'd Rachel. By I eab he had fix Sons, Rulen, Sincon, Levi, Juda, Iffacbar Zebulon, and a Daughter call'd Dina. By Rachel at this time he had only Fofepb. Bala, Rachel's Servant bore him Don, and Nepthalim; and by Zilpa, Leab's Servant he had Gad and Afhar.

now Jacob having ferv'd Laban faithfully twenty Years; without his privity departed Tear of the from him, taking with him his Family, and Before Chr. a moiety of the Cattle, and Rachel also stole away the Images of her Fathers Gods. ban with great precipitation and animofity purfues and overtakes them, reproaches 7acob with Felony and Ingratitude, and facob upbraids him with Deceit, breach of Faith, and Coufenage; which doubtlefs had come to blows, if God in a Vision had not warn'd Laban to the contrary. The lofs of his Images was a fore affliction, and therefore fought diligently after them; out Rachel prevented his finding them about her, by pretending the was under a Female infirmity. At length all differences were accommodated, a folemn Covenant mutually taken, and Laban return'd home, leaving Jacob to pursue his journey into Canaan. The way was long and dange-rous, but render'd eafy by feveral Visions that portended good to him. By large prefents and submittion he pacifi'd his Brother Efau's displeasure, and found their meeting amicable and propitious, tho' he dreaded a Fatal rencounter. Near Jacboth also Jacob had a Vision, in which he wrestled with an Angel, and overcame him, which as the Angel told him, was a prognoffick of his future happiness, and therefore commanded Jacob to call himself + Ifrael. The place where he convers'd with + A Regithe Angel he call'd * Phanuel, and because fler of an in wrestling with the Angel he had receiv'd a Angel. hurt in one of his Thighs, we have abstain'd ever since from eating that part of any Creature. Dinatheonly Daughter of Faceb, tempted by her curiofity

Curiofity to fee the Customs and Bravery of the near of the Women of Sichem at their publick Revels, wen Before Chr. thither and was deflower'd by * Sichem Son of King + Emor, and the injury to the Grief of Facob was cruelly reveng'd by her Brothen A Portion. * Simeon and + Levi, who surprising the Si. An Als. Obedient, chemites in the Night, and in the heighth of + Added to their Feaffing and Jollity kill'd the King, his Son, and all the Males in the City. After. ward Facob travell'd to Sacrifice to the Lord in * Fertility. * Bethel, and in his journey thro' + Ephrata + Son of my Rachel died in Child-Bed of Benjamin, and right Hand. was buried there, and from thence went into Hebron a City of Canaan, where his Father Mage then dwelt, but died shortly after.

CHÁP. XVIII.

Ifaac's Death.

Jacob had not the satisfaction to find Rebecce his Mother living, and Isaac died soon after his Arrival, and was buried near his Wise (by his Sons Esau and Facob) among other Ancestors in Hebron. Isaac was beloved of God, guided and protected by his special Providence after the decease of Abraham, and when he had liv'd a Virtuous Life one hundred eighty sive Years, he died.

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Antiquities OF THE JEWS.

BOOK II.

CHAP. I.

Efau fells bis Birth-Right.

divide the Inheritance among them-Tear of the felves, but neither of them abode in morld 2300 their Paternal Residencies. Esau grant-Before Chr. ing Hebron to his Brother, dwelt in Seir, made himself Lord of Idumea, to which he gave his own Name * Edom, with which he was * Red. Sirnamed upon this occasion. Esau being young, and coming hungry from hunting, found his Brother boyling Broth of Red Lentils for his Dinner: Esau desir'd his Brother to have the Soop to satisfie his Hunger; but Jacob taking that advantage, would not consent to

part with his Pottage, unless in exchange E Tear of the fau would refign his Birth-Right. Before Chr. der this compultion condescended, and con firm'd the Grant by an Oath, for which and his Companions (from the Colour of the Pottage) in railery call'd him Edom, which the Greeks as the smoother pronunciation By three Wives he was Father call'd Idumea. of five Children, Jaus, Solam and Chore Were born of Alibama; Aliphates of Ada; and Ra guil of Mosametha. Aliphates had five legitimate Children, Theman, Omar, Ophar, To tham, and Cenez. Amalec was a Natural Son by his Concubine Thefma. They all dwelt in that part of Idumea which is call'd Gobolitis, and Amalechitis, for Idumea is of vast extent, and therefore the particular Provinces in it were denominated by their first Possessors.

CHAP. II.

Joseph envied by bis Brethren.

Acob was bleffed with a plentiful Estate, and happy in his Children, whose Industry, Courage, and Prudence, render'd them confiderable in the Ages they liv'd in. respect of his Corporal perfections, the ornaments of his Mind, and celebrated Prudence, was intirely belov'd of his Father, and for that cause, and the fignificancy of his Dreams, was mortally hated by his Brethren. Dream'd that his Sheaf of Corn stood upright, and his Brother's Sheaves bow'd down before it, and communicating it to his Brethren inrag'd their Spleens, and heighten'd their Malice more against him. He dream'd that the

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Sun, Moon, and eleven Stars, descended to Sun, Moon, and did him Reverence, and rela- rear of the ting it to his Father in the hearing of his Bre- Before Chr. thren, and Facob like a wife Man interpreting the Sun and Moon (which produce and maturate all things) to fignifie his Father and Mother, and the eleven Stars (which derive their virtue from the greater Luminaries) to fignifie his Brethren, declar'd, that Joseph's Dream was a prediction of his future Glory and Greatness, and that the whole Family should pay him Homage; which fo incens'd his Brethren, that they plotted his destruction, and when Harvest was ended, and they gone with their Flocks towards Sechem, they refolv'd to put it in execution.

CHAP. III.

Joseph sold into Ægypt.

Jacob hearing nothing from his other Sons, fends 3ofeph towards Sichem to inquire after his Brother's healths, and as foon as they faw him coming, they rejoye'd that an opportunity was put into their Hands to flay him, which Reuben the eldest Brother perceiving, perswaded them from so barbarous an Action, by all the arguments that might move compassion, as Alliance in Blood, the innocency of the Child, the grief of their aged Parents, the scandal of the Fact, the terrors of guilty Consciencies, and the judgments of God that would certainly follow them; but not prevailing, and perceiving he must die. Reuben proposes an easier Death, and by joynt consent 3ofeph is bound and cast into a deep

Pit; but Reuben being absent, at Juda's in Tear of the stance they draw him out of the Pit, and moreld 1790 sold him to certain Arabian Ishmaelitish Meraphore Chr. chants, that accidentally pass'd that way, for twenty pieces of Silver, and to cover their Villany, tore Joseph's Coat, besimear'd it with Blood, and perswaded their Father that some wild beast had devour'd him; and the sight of his Sons torn and bloody Coat confirm'd him in that opinion, and cast Jacob

into a deep and continued Mourning.

The Arabian Marchants fell Fofeph to Potiphar an Agyptian Lord, and Steward of Pharaob's Houshold, who instructed him in Liberal Arts, made him Governour of his House, and in all things treated him with generofity and Candour; but his Wife falling in love with Joseph, acquainted him with the violence of her passion, and courted him to injoy her. Foseph religiously withstood her temptations, shew'd her the bainousness of her offence towards God, the baseness and ingratitude of the Action toward so good a Master, and the scandal and turpidity of her own offence. The Woman angry at her disappointment, and the reproof of her wickedness, gave over her impious follicitations for that prefent; but a while after makes a fresh attempt upon his Chastity, and carefs'd him more importunately than in her first Addresses. She flatters him with hopes of preferment, the honour of her affection, and the continuance of her respect; adding that his ruin should be the consequence of his denial. Foseph not allur'd by her flatteries, nor terrify'd at her threaten'd revenges, per-Ests in his Integrety, perswades his Mistress

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to mortiffe ber disease, and preserve ber conjugal Fidelity; but his reproofs, and denial World. 70. inflam'd her rage, instead of cooling it, and Before Chr. therefore endeavours to gain by violence, what the could not obtain by courtthip. fepli in her Clutches, and unable to indure the effects of her Heat and Impudence, wrests himself out of her Hands, leaves his Garment behind him by which the held him, and flies her presence. This indignity, disappointment, and fear of discovery, puts her upon the Womanish Arts of Anticipation, and Revenge, and therefore the first accuses Joseph to her Husband, aggravates bis offence, and with Tears begs bim to do Justice, to bis own Honour, and her Integrity, and inflict an exemplary punishmen: upon a Slave that attempted (and upon a Holy Day too) to violate his Bed, and his Wife's Her credulous Husband commends Chaffity. her Fidelity, and casts Joseph unheard into the Prison of Malefactors.

Foseph committing the Innocency of himfelf, and the Justice of his cause to God, dispos'd himfelf to silence, and suffering, and so well demeand himself in his Afflictions, that the Goaler took of his Irons, and mended his allowance, and his prudence giving him a more than ordinary esteem among the Prisoners, one of them who had some time been Pharaoh's Butler, told him his Dream, viz. that in his Sleep he saw three great clusters of ripe Grapes hanging on three branches of a Vine, that he presed the Wine from them into a Cup which the King held, sin'd it, and gave it to Pharaoh, and he accepted it. Desiring Foseph (if he could) to interpret the Dream

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to him, which accordingly he did, and told rear of the him that in three Days he should be fet at li

Before Chr. herry, and reftor'd to his Office, requesting him when he should be at large, and in plenv, to remember him under confinement and mifery, and the rather because he suffer'd in. nocently. Another Prisoner, (late Baker to the King) dream'd alfo, that he carry'd three Baskets on his Head, two of which were fill'd with Bread, and the other with Flesh, which the Birds devour'd, notwithstanding his utmost endeavours to prevent them. Foseph told him he had but two Days to live, the third he should be hang'd, and his Carcals be devour'd by the Fouls of the Air; and both came to pass according to Foseph's Interpretation; but the ungrateful Butler forgot Fofeph till two Years after, and then the King dreaming twice in one Night, Dreams which he thought of dangerous confequence, and forgeting the interpretation of them, which at the same time was reveal'd to him, and could not be found out by the most learned Agyptians, Foseph was call'd out of Prifon, and the King without respect to the meanest of his Circumstances, receiv'd him very graciously. And Joseph discover'd so great a share of Wisdom and Knowledge in the Interpretation of Pharaob's Dreams, of the feven fat and lean Cattle, and the feven Ears of good and bad Corn, and so much prudence in advising the King to make Provision in the Years of plenty, against the approaching Years of famine and scarcity, that the King senfible of his Ingenuity and Sagacity, and hearing he descended from a good Family of the Hebrews

brews, was pleas'd to Honour Fofeph with his own Signet, allow'd him to wear a Purple Trar of the own Signet, allow'd him to wear a Purple Trar of the Robe, ride in a Chariot, made him Commit-Before Chr. fary of his Stores, Sirnum'd him * Pfontom- 1726. phanech, and gave him a Virgin to Wife, Daughter of the Heliopolitan Priest, whose Name was Afaneth, by whom he had + Manasses and * Ephraim; before the Famine began in Agypt. Nay, fo extraordinary kind was he to Foseph, that nothing of moment was transacted in the whole Kingdom, but by his Advice and Approbation, and the Honour that was paid to Fefeph the King refented as done to his own Person. Now the Famine foretold by Joseph began to Rage, and the Calamity spreading not only over Agypt, but extending as far as the Land of Canaan; Facob fends his Sons into Egypt to buy Corn; they according to custom addressing themselves to Joseph, were immediately known by him, who unwilling to discover himself, and yet defirous to have a true account of his Father, and of Benjamin his Brother by the whole Blood, whom he fear'd they had treated with the fame hard measure as sometime they had offer'd to him; he tells them they are all Spies, and of Several Nations, tho' they pretend to be of one Family. Reuben affirms the contrary, and tells him, their Father was an Hebrew, called Jacob, that by four Wives be had twelve Sens, that Joseph was Dead, the youngest with his Father, and the other ten in his presence; that Hunger, and no design upon the Kingdom had brought them into Agypt. 70fepb hearing his Father and his Brother were both in health, and covering to know further comJOSEPHUS's Hiftory

3+ commits his Brethren into cuftody, under 2.4 of the pretence of examining them more particularly, Effer Chr. Three Days after they are again brought be-1726. fore him, he tells them he had confider'd their Case, and if they were not Spies, and enemies to the Government, they should take Corn with them to fupply their Father's and Families wants, and only leave one of their Brothers as a pledge, till they brought, the youngest to prove the truth of the relation they bed given bim. This demand fartled and furpriz'd them, awaken'd their Consciences. and reflected upon their cruelty to Fofeph, for which they thought these harsh proceedings a punishment; but making a virtue of necessity, they left Reuben behind them, and with Corn, and their Money (unknown to them) in their Sacks, they return home to their Father. Faceb having had a relation of what had betallen his Sons in Egypt, and what could only fet them right in Fofeph's Opinion, permits, (tho' not without abundance of regret) Benjamin's going down to Agypt, for the releafment of Simeen; where being arriv'd, Simeon is fet at liberty, and all the Brothers brought before Jefeph. He accosts them with more respect than formerly; but unable to restrain his Tears upon the fight of Benjamin, withdraws himfelf a while to give his pathon vent, and returns with greater de-

monitrations of kindness: He now makes them a Feast, where tho' all had plenty, yet Benjamin's proportion was doubled. Now with Corn, Content, and their Money in their Sacks as formerly, they were licens'd to depart; But to prove the fincerity of all his

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Brother's love to Benjamin, Joseph caus'd the Brother's love to Benjamin, Joseph Can be Private- Tear of the Cup wherein he us'd to Drink, to be private- world2237 ly conveigh'd into Benjamin's Sack, that it Before Chr. might be prefum'd he had stolen it, and there- 1726. by he should make an Experiment, whether they would delert him as a Criminal worthy of punishment, or be concern'd for his indemnity. To make this tryal, Horsemen are appointed to intercept them in their journey, and bring them back to Jefeph; where being arriv'd, he upbraids them with the Felony; but tells them he'll difmis the Innocent, and only detain the Offender, to receive the Reward of his Mildemeanour. These Words thor them all to the Heart, and fo confounded them with grief, they were not able to speak; but at length Juda refuming his Native Courage, thus address'd himself to fosepb. "Lord, to extenuate the Crime, is to involve " us all in an Offence whereof but one is guil-" ty; we have no appeal but to your Mercy " and Clemency, and fince all our lives are " wrapt up in his fafety, we humbly request " that we may undergo the punishment, and he may be absolv'd by your goodness, if " your Native generolity will not admit us " all to the benefit of your gracious Pardon. "Great Minds (like your own) overcome " those Passions which vulgar Souls submit to; " and knowing Mercy is the peculiar attribute " of greatness, will not rob themselves of the "Honour of being indulgent to those that " want it. You have given us life under a ra-" gingFamine when we were Innocent; and it "would be a near approach to the Diety, to " continue those lives by pardoning the guil-1) 2

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"ty. We don't beg this Instance of your Tear of the favour as being afraid to die; but to give morld 2237 " life to our aged Father, whose constitution Before Cir. is already fo much broken by forrowing for 1726. "is already fo much broken by forrowing for "the loss of Foseph, that this additional " calamity will inevitably destroy him, and "the infamy of our Deaths render his life " yet more uncomfortable. Let your pity to " his Age out-weigh our Enormities, and the "venerable Name of Father (with which "you are also honour'd) interceed for a re-" laxation of your Justice. By forgiving our "Brother's offence you grant a new life to a "numerous Family, and will be blefs'd with " the Prayers and Devotions of Succeeding "Generations. I'll not urge his Youth, or " the immaturity of his Judgment, to palli-" ate his transgression; your own celebrated " goodness is the best Argument to move your " compassion; but if one of us must die, grant " me the favour of dying for him, or if you " pleafeto make him your Slave, accept of me " in his flead, I am more able to ferve you, " and shall willingly fuffer (for his fake) all " that can be inflicted upon me". Juda having thus concluded his Harrangue, they all profrate themseives at Joseph's Feet, offering their lives to fave Benjamin's, and mollifie his Anger. Joseph mov'd with compation, and unable longer to personate an offended Stranger, (having fent away his Attendants) thus accoss his Brethren. "I can't but commend " the Piety and Concern you fhew for your "Brother; it exceeds my expectations, and " allays my fears from what in time past hap-" pen'd to my felf. I made this experiment

only to try your Fraternal Affections, and only to try your Fraternal Allections, and Tear of the fince you have given me fuch ample de-world2237 " montrations of it, I'll not impute the Before Chr. " treatment I encounter'd to your ill Natures, " but ascribe it to God's Providence, who " has by that means put me into a capacity of " being ferviceable to you; of which I shall " give you greater testimonies, if God con-"tinues propitious to me; and tince I'am in-" form'd of my Father's rather defir'd than " expected health, and find you fuch as I " wish'd towards your Brother, I freely for-" give the injuries you did me, and rather "thank you as the Ministers of his Provi-" dence for our common good, than remem-"ber your malice towards me, and therefore " require you to forget what is past, to be of " good courage, and bless God, that from so " ill an action has produc'd fo great a benefit; " and fince the ill you defign'd me wanted " effect, let it no longer trouble you; but " bless the dispensations of Providence, and "go home and tell your Father what you " have feen, least he consume in an immode-" rate care for you, before I have the happi-" ness to see him". And so embracing his Brethren, almost drown'd in forrow for offending fo good a Brother, a Banquet is provided, and they injoy one another. The King hearing that Joseph's Brethren were with him, rejoye'd, and gave them Waggons laden with Corn, and Gold, and Silver, for their Father. Thus inrich'd, they return into their own Country, and Jacob made fentible that his Son Foseph was alive, and in what splendour he liv'd, prepar'd to visit him in Agypr. D

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CHAP. IV.

Before Chr. Jacob with all his Family Travel into Agypt,

DEING come to Bersaba (or the Pit of Swearing) Facob Sacrific'd to God, and in his journey being troubled at leaving Canaan, and the thoughts of dying before he faw Foleph, God appear'd to him in a Vision. call'd him twice by his Name, and affuring him of his favour in the way, and that his Posterity should be Numerous, Potent, and possess the Land of Canaan, he was incouraged to purfue his journey, with feventy Relations in his Retinue. Foseph met his Father near Heros, and after all imaginable, joy and fatisfaction, and giving charge to take care of his Father, he return'd to the King (with five of his Brethren) and acquainted him with his Father's arrival.

The King no fooner understood that 7acob was come, but he inquir'd of Joseph what imployment he follow'd, that he might provide for him fuitable to his Inclinations. cob being brought into the prefence, paid his Devoirs, and pray'd for the prosperity of the King and Kingdom. Pharaob ask'd him his Age, and being answer'd his Years were 130, the King admir'd; but Facob repli'd, his Ancefiors had attain'd to a greater number. Pharaob appointed Heliopolis where the King's Shepherds had their Pattures, to be the Place of Facob's Residence. The Famine greatly increas'd, Niles did not water the Earth, and the improvident (especially) were oppress'd with extream hunger and penury. Thole that

that had Lands fold them to the King for Provision, and others exchang'd their Cattle and world 2339
Slaves to preferve their Lives, which mighting Before Chr. ly encreas'd the King's Revenue, and reduc'd the Nation to an Absolute Servitude; but when the Famine ceas'd, and the Earth by the over-flowing of Nilus recover'd its wonted Fertility, Joseph restor'd the Lands fold to the King under their Necessities, to the former Possessors, and only referv'd a fifth part of them to the King, as due to his Prerogative, and foit continues. This unexpected reftitution incourag'd the Peoples industry, oblig'd their Gratitude and Obedience to the King, and applauded Foseph's Ministry. Faceb ended his Life in the Arms of his Sons, after he had liv'd seventeen Years in Agypt, and was one hundred forty feven Years old, and was magnificently buried by Joseph in Hebron, as being fecond to none of his Ancestors in Piety. And Foseph a Man of a vertuous Converfation, prudent in all Affairs, and moderate in his Government, died also, when he had finish'd one hundred twenty Years, and his Bones were carried into Canaan and buried there, when the Ifraelites departed out of Egypt to inherit that Country. The rest of his Brothers also died in Egypt, and their Sons and Nephews buried them in Hebren.

CHAP. V.

The Afflictions which the Hebrews suffer'd under the Ægyptians.

THE Agyptians are a Nation extreamly addicted to Pleasures and Delicacies, D 4 Sloth'

Sloth and Covetousness, and therefore hated riear of the the Israelites, who became rich by their La
Torid2373 bour and Industry. They soon forgot their perfore Chr. vast Obligations to Joseph, and as soon as the

1591. vast Obligations to Foseph, and as soon as the Royalty of Agypt was chang'd into another Family, they inhumanly perfecuted the Ifrae. lites. They forc'd them to cut Nilus into feveral Trenches, to Wall their Cities, compell'd our Nation to affift in building their high and fantastick Pyramids, and kept the Ifraelites under various oppressions four hundred Years. Then a certain Notary which that People call a Writer, or Interpreter of Holy Mysteries, and whose prediction they have in great esteem, told the King, that among the Ifraelites would be born a Male Child, that if he grew to Maturity would overthrow the Agyptian State, and erect a Dominion of the Ilraelites. This ferv'd for a fresh exercise of their Cruelties, by making an Ed. at, that all the Male Children of the Israelites should be drown'd as foon as they were born, and under fevere penalties commanded the Midwives of both Nations to obferve it, and also made it Death for Parents to conceal their Children, fo that ruin every way threatn'd the miferable Ifraelites: But what God deligns, no Man can frustrate, and fuch a Child was born and preferv'd to perform that service which the Agyptian had predicted. Amean by Birth a Noble Hebrew, dreading these cruelties would produce the extirpation of the Ifraelites, and having a Wife big with Child, begs of God to be merciful to his people, and put a stop to the Marphan Carbarities. God gave a gracious Aniwer

Answer to his Prayers, and told him the Child which his Wife had conceiv'd should Tear of the be the instrument of their deliverance. Am- Before Chr. ram greatly incourag'd, tells it to his Wife Fochabel, who first found the good effects of God's promifes in an easie Deliverance, and by that means the was able to nurse the Child three Months in her own House undiscovered, and then unwilling to tempt further danger, refolv'd to commit him to God's Providence, who had promis'd to take care of him; and therefore made a little Bed, or Couch of Rushes, pitch'd it on the sides to keep out the Water, and put it into the River, fending their Daughter * Mariam on the other fide of the . A Miffres Water, to fee what became of her Brother. of the Sea. Thermutus the King's Daughter sporting on the Bank of the River, and feeing it float, commanded Swimmers to bring it to her, and the loveliness of the Child affecting her, the fends for feveral Egyptian Nurses to give it Suck, and all refusing theOffice, Mariam (as if coming by accident) advis'd the Princess to send for an Hebrew Nurse, and being commanded to procure one, she brings her Mother, who being unknown, the Child is committed to her custody; and by this means Moses is preserv'd by his Enemies. His Name he receiv'd from his accidental prefervation: Mo in the Agyptian Tongue fignifying Water, and Mes faved.

Thermutus admiring the Child's Beauty, and Mosheth the early prognosticks of his Ingenuity, Adopts drawnforth him her Son, and presents him to the King her Father to be his Successor. The King to humour his Daughter, sets his Crown on Mofee's Head, which he Childishly throwing on

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the ground and spurning it with his Feet, the Tear of the Holy Scribe construed it as an ominous pre. Before Chr. fage against the King and Kingdom, and ad. vis'd puting him to Death for both their fe. curities; but Thermutus conveigh'd him from the danger, and took care of his Education He was belov'd by the Hebrews, and fufped ed and hated by the Agyptians; but they durst not offer him violence, because, as Son to Thermutus (the King having no Male iffue) he was heir to the Crown and Kingdom. As he grew in Years he increas'd in Wisdom and Courage, and gave ample testimonies of both on this eminent occasion. The Ethiopian that border upon Ægypt against whom the Ægyptians rais'd an Army, and being shamefully beaten, and in danger of losing their Country, they consulted the Oracle, and were answer'd they must choose an Hebrew to manage their Wars. Now Mofes by common confent was made General of their Army. which he march'd through the main Land, and by carrying before his Army in a Machine, made of Rushes for that purpose, certain Fouls call'd * Ibis, which Serpents are afraid of, by that commendable Stratagem fecur'd his Army from the danger of those poylonous Animals, and coming upon the unprovided Ethiopians before they expected him, totally overcame them, defolated their Country, and by marrying Tharbs Daughter of the King of Ethiopia, had the City of Saba furrendered to him, and put an end to the War. Atchievement instead of ingaging their Gratitude, excited their greater hatred, and a Plot being laid to take away his Life, he fled to

of the JEWS.

to a City of the Madians, where * Raguel made him Super-intendant over his Flocks, T. a. of the and married him to his Daughter + Zephora. B for Chr. Not long after he led his Flocks to pasture on Mount Sinai, an Action never attempted Africad, before that time; for the adjacent Inhabitants of Shepherd account it a Sacred Place, and have imbib'd of God. an opinion that God bimself inhabits there. † A Mourn-Now whilst he fed his Sheep upon that fruit-ing. ful Mountain, he faw a wonderful prodigy, ble, in Sya Bush burning without injuring it felf, or a- riack mny thing near it, tho' the Flames were great, mity. and the Fire violent. Whilft he was wondering at this furprifing Spectacle, he heard a Voice isluing from the burning Bush, repremanding his prefumption in treading that unfrequented ground, commanding bim to depart from the Flame, and content bimfelf with what be had already feen, without a more curious inquisition. The same Voice told him also, that he should deliver the Ifraelites from oppression, and injoyn'd him in their return towards Canaan, to Sacrifice in that Mountain. Mofes 0verjoy'd at what the Oracle foretold him, tho' not doubting its veracity himfelf, begs some confirmation of it for the conviction of others, and God condefcending to his Request, gives him power to transform bis Staff into a Dragon, make his Hand as white as Chalk, and turn Water into Blood, God also told him his own Name, unreveal'd before to any, and unlawful for me to mention; and gave him great promifes of Divine affillance in delivering the Ifraelites. Pharaeb King of Agypt whom Moses fled from having left the World, he with his Wife Zepkora and his two Sons Gerson,

" Gerson, and + Eleazar, travell'd into Agy Tear of the and being met by his Brother Aaron, and the world 2476 Chiefs of the Hebrews, he communicated what he had in command from God, and

Favour'd of God.

I shewing his Miracles confirm'd their belief and engag'd their affiftance in delivering their Brethren. The cries and complaints of the Ifraelites fend Moses to the King, if possible by fair means, to procure their difmillion: but the King mock'd and depis'd him, and to thew his Miracles were but Magical Artifice to cheat the multitude, commanded his own Priefts to equal his Miracles. cast their Rods on the Ground, which also in appearance became Serpents; and Moles with indignation to fee thefe counterfeit Miracles fland in opposition with the handy work of God, turn'd his Staff into a Serpent which devour'd the Rods of the Agyptians; but the King instead of being mollified, invents new projects to afflict the Israelites, and by Substracting the allowance of Straw useful in making Bricks, doubled their Oppressions. This induc'd Mofes to renew his Requests for their departure; but meeting with the fame repulfe, by God's command the Waters of Nilus were turn'd into Blood, which caus'd terrible Pains and Gripings among the Agyptians, but were pleafant and healthful to the Ifraelites. Under this affliction the King permits their departure; but when the Plague ceas'd, he refum'd his former perverfnels. Plagued the Agyptians by covering their Lands and Waters with Frogs, whose putrefaction and stench fill'd them with noilom Diseases, and fundry kinds of Deaths. fwarm'd

fwarm'd them with Lice, which feizing their rear of the Bodies, and being not able to shun them by world 2454 Bathing, or Unction, at last devour'd them. Before Chr. He fill'd the Country with strange forts of Infects which defolated the Earth, and infected the Inhabitants with contagious Distempers, and violent Deaths; but still the King persisted in his obstinacy, and disobedience to God, and tho' he permitted the departure of the Israelitish Women and Children, yet would detain the Men in flavery; therefore God vifited them with Ulcers in their Bodies which corrupted inwardly, and caus'd a great Mortality; and the King not yet molifi'd, God rain'd down Hail upon them, larger than those that fall to the Northward near the Artick Pole, and destroy'd all their Fruits, and fent an Army of Grashoppers which devoured the Buds and Fruits unhurt by the Hail. After this follow'd a thick Darkness which over-spread the whole Land of Ægypt: And when the darkness was dispers'd, Moses went to Pharoah, told him 'twas in vain to contend with the Almighty power of God; and therefore defir'd him to fubmit to his good Pleafure; but the inrag'd King threaten'd to cut off his Head, and would not hearken to his Advice. But on the thirteenth Day of the Month * Xanthecus the Ifraelites having made * April. provision for their departure, on the fourteenth celebrated the * Pascha, which we still * The Pasch observe, and God in the Night time cutting Jaze. off all the First Born in the Land of Agypt, multitudes of his People petition'd the King to fuffer the Ifraelites to depart, which at latt the King granted, and the Agyptians repenting

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of their unkind usage, wept and honeur'd them rear of the with Presents; and the Israelites took their world2454 with Presents; and the Israelites took their world2454 way to Latopolis near Babylon, built when 1510. Cambyses destroy'd Agypt. The third Day they came to Beelzephon near the Red Sea, and wanting Provision, made Cakes which sustained them thirty Days, and then again were in want of Food; in memory of which we for while we eight Days together celebrate the Feast of *A. zymes. It is difficult to assign the whole number of the People (reckoning the Women and Children) that came out of Agypt, and therefore I shall only give you the number of the Menat Age and fit to bear Arms, which

were fix hundred thousand.

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CHAP. VI.

Exod. 14. The Hebrews depart out of Ægypt.

THE Ifraelites left Ægypt four hundred and thirty Years after Abraham came into Canaan: Two hundred and fifteen years after facob went into Agypt, in the eightieth Year of Moles, and carried with them the Bones of Joseph; but the Agyptians displeas'd at their departure, arm'd themselves, pursu'd after them with fix hundred Chariots, fifty thousand Horsemen, and two hundred thoufand arm'd Foot, and stopt the Passes, and inclos'd them between inaccessible Rocks. The Israelites sensible of their imminent danger, and dispairing of Succour, were ready to Stone Moses, and yield up themselves to their former Vallalage; but Mofes standing up in the midst of them said, "Had your affairs hitherto been manag'd only by Men, you might " difa distrust their issue; but being directed by God, it renders you void of sense, to de worker of spair of success. You have already expe-Before Chr. rienc'd his goodness towards you, and have reason to hope for the continuance of his Mercy, and that when your dangers are at greatest, he will then exert his power in your deliverance; who if it be his pleasure, can level the Mountains, dry up the Sea, and confound your Enemies.

CHAP. VII.

The Ægyptians drowned.

HIS Oration ended. In the fight of the Agyptians he leads them towards the Sea, and being on the Banks took his Rod and pray'd. " Lord thou knowest the impossibi-"lity of our escaping by human Art or Poli-"cy; and therefore in our hopeless circum-" flances commit our felves to thy Providence, " who art only able to fave us from the fury " of the Agyptians; give us therefore we be-" feech thee speedy succour, that thy power " may be known in our weakness; relieve, " incourage, and strengthen thy People in the " affurance of their fafety, who have too "much distrusted and sinned against thee; " the Sea is thine, and if thou wilt thou canst divide it: Through this Mountain that does enclose us thou canst open a Passage: Or we may fly through the Air if thy power " pleafes that way to accomplish our deliverance". His Prayer ended, he stroke the Red Sea with his Rod, which immediately divided it felf, and went backward, leaving a dry 48

dry Paffage through it for the Ifraelitesto escape

Year of the Moles feeing the effect of his Prayers, and Before Chr. God's goodness, exhorts them to thankfulness 1510. enters first into the Passage, whom the Israe. Vites boldly follow. The Agyptians at first fight fuppos'd them Mad, and that thro' difpair they were precipitating themselves into manifest Destruction; but feeing them gone far, and pass forward securely, they also dif. lodge, and make ready to purfue them; but being long in harnesling, the Ifraelites gor fafe a Shoar on the other fide. The Ægptian in expectation of the like fuccefs, enter the fame Path, as if it had been a common Road: but as foon as they were all in, they found to their cost, the way was made to preserve the Innocent, and not for the accommodation of De-Grovers: For vehement Showers descended loud and terrible Thunders roar'd, frightful. Flashings and Lightnings stroke them with horror, dark and difmal Night furpriz'd them, and all the Terrors by which Heaven expreses the wrath of God fell upon them, and at length the Waves over-whelm'd and drown'd them. The next Day the Sea and Wind cast a-shoar the Weapons of the Agyptians, with which Moses Arms the Israelites. For this Signal Mercy they imploy'd the whole Nights in finging Hymns, and Pfalms of Thankfgiving for their fafety, and Moles compos'd a Song in Verle containing the Praifes of God, and Thanksgiving for the favours vouchfafed them. And from thence he led the Ifraelites to Mount Sinai, to Sacrifice there, as God had before commanded him.

Antiquities of the JEWS.

BOOK III.

CHAP. I.

The Israelites Journey to Mount Sinai.

ed Joy for their fafety, was now rear of the a little clouded, by what they world2230 fuffer'd in travelling thro' a barren Before Chr. and uninhabited Defart to MountSinai. Weary, and in extraordinary want they arriv'd at Mara, which could not admit their long abode, by Bisterness, reason of the bitterness of the Water, which at the request of Moses God was pleased to render grateful. Thence they travel'd to E-lim, which at a distance appear'd a pleasant and fruitful Soyl, but on a nearer approach they found the contrary, and their Provision.

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Ofailing, they murmur'd against Moses, as the Tear of the cause of all their calamities, and were ready world: 454 to stone him; but Moses, a Man of a Majestie 1510. Deportment, and an exquisite Orator, by calling to Their remembrance the multitude of God's former Mercies, and exhorting them to Patience and Submission, appeas'd their Fury, and God upon his earnest Prayers fent a great flight of Quailes out of the Gulf of Arabia (where there is great plenty of those Birds) which cross'd the Sea, and fell in the Camp of the Ifraelites, with which they were fed, and their former scarcity converted into plenty. Not long after they were furnish'd with ano. ther kind of Aliment. A Dew descended from Heaven which thickned in their Hands. and became a pleasant Nourishment. in bigness resembling Coriander Seed, sweet as Honey, and of an Aromatick Scent like Bdellium. It fell every Day, and if any remain-

> ed till the Morrow it became bitter, and full of Worms; therefore Mofes caus'd an equal distribution thereof, appointing to every one an Allaron; the Hebrews call it Manna. * Man in our Language being an Interrogative, and fignifies What is it? And was of fo Divine and wonderful a quality, that those which had that Celestial Food desir'd nothing else; and in this happy estate the Israelites continu'd forty Years in the Wilderness. From thence they dislodg'd and encamp'd near Rephadim, where wanting Water, they are once more incens'd against Meses; and he to decline the effects of their caulless fury, makes supplication to God to redrefs their grievances. God commanded Mojes to strike the Rock with his

Rod,

Rod, from which immediately came good Wa ter in great abundance, whereof they drank rorld 2454 and were fatisfi'd, paying a profound Respect Before Chr. to Moses, and offering Sacrifice to God for all 1510. his benefits.

CHAP. II.

The Amalekites overthrown.

HE Fame of the Ifraelites now becoming great, spreading wide, and reaching far among the circumjacent Princes, the chief of which were those of Cobol, and the City of Petra, call'd Amalekites; they fearing the growing power of the Hebrews, might in time give diffurbance to the Neighbouring Territories, fend Ambassadors to one another, and to prevent the danger, advis'd to begin with them, and destroy the Israelites in the Wilderness, before they were possess'd of Cities and other places of defence and shelter, that might render them more formidable. This Politick premonition thought fafe and practicable, they enter into a League, and make preparation to attack the Hebrews. Mofes made sensible of their design, (when he expected no Hostilities) was at first surpriz'd with the Relation; but trufting in the goodness and power of God, refum'd his Courage, and told the People, "They had no reason to " fear any dangers from the Armies of Men, " fince God was on their fide, who had fo of-" ten given fuch convincing proofs of his ten-" der care over them, that 'twould be the "highest folly and incredulity to suspect it " upon this occasion". Thus animated, the Ifraelises

Maelites contemn the threaten'd danger, and re-Tas of the folv'd to encounter the Enemy: And * Mofes B fore Cir. finding to chearful a compliance in all the Peo. ple makes Johna the Eldest Son of Naveusthe EphramiteGeneral of theArmy, and modeled the A Savi- whole with great Sagacity. He detach'd part is son for ties to prevent the Enemy from cutting of their Water, others he appointed to guard the Camp and Baggage, and kept the Body all Night at their Arms, expecting the Generai's Signal to begin the Battel. When Day appear'd, Mofes directed Johna how to Mar. that the Army, and post it advantageoutly; and having incourag'd him and the Subalterns. he retir'd to a Mountain. Both the Armies joyn'd with equal Courage, and whilft Mofe's rlands were lifted up the Hebrews prevail'd, and when through weariness he lower'd them. the Eremies forc'd them to Retreat; therefore he commanded Aaron, and Uron his Sither Mariam's Husband to help fustain them, and then the Israelites became Victorious over the Amalekites, and had utterly ruin'd them, if the approaching Night had not check'd a further pursuit of the flying Enemy. Thus our Ancestors obtain'd a glorious Conquest, were enrich'd with the Plunder of the Enemies Camp, with a great quantity of Gold, Silver Vellels, and Tables of Brafs, with large quantities of Tillu, all their Epuipage, Baggage, Tents, Horles, Harnels, and their whole Provision for War, and the Mouth became their Booty. The Battle ended, the whole Army of the Hebrews receiv'd Mofes's thanks and commendations. The Enemies loss was too great to be numbered, but not one Man was kill'd in the Army

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erificed, and Built and Dedicated an Altar to God the Conquerour, and having for movidated
fome time feafted and refreshed themselves; in Before chiWarlike manner and by easie marches, the
third Month after their departure out of Ægypt
they came to Mount Sinai.

C H A P. III. Raguel's Counsel to Moses.

Raguel hearing the report of Moses's Vi-ctory, made him a Congratulatory Vifit, Sacrifices were offer'd to God, and a Banquet made near the Bush that could not be confum'd by Fire, where all were rang'd according to their Families, and Sung Praifes to God, and spake well of Moles. Raguel seeing Moles crush'd with multiplicity of business, and hearing and deciding Controverses, wherein he always proceeded by the Rules of Justice, without fear or favour, advis'd him, "To " fpare himself, and transmit the determinati-" on of leffer matters to others he fhould ap-" point for that purpole, that he might better " attend the Publick Affairs, and Caufes of " extraordinary moment. Muster therefore, " faith Raguel, thy whole Army, reduce them " into Regimental Companies, and constitute " Officers to Command them. In Civil Af-" fairs give Titles to Upright, Judicious, and "Consciencious Men, to hold Pleas, decide " leffer differences, and Appeal to thy felf in " matters of greatest Concernment, and this " will maintain a regular Discipline in thy Ar-" my, Property among the People, and give "thee a greater freedom to ferve God, and " govern the Common-Wealth, over whom E 3

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54 "the Lord has establish'd thee". This Ad-Tear of the vice was pleasing to Moses, and he unwilling Before Cor. to usurp the Applauses due to another, both told the Ifraelites, and Recorded it in his own Books, that Raguel was the Author of this Form of Military and Civil Government Now he commanded the People to pitch their Tents about Mount Sinai, and himself ascended the Mountain to talk with God, and receive his Commands.

CHAP. IV.

The Ten Commandments given to Moses.

Cluai whither Moles is gone, is incomparably the highest Mountain in all that Country, difficult to Ascend, and held in great veneration by the Inhabitants of those Regions that border upon it. Near this Place the Israelites made their Abode, and whilst Mofes was with God, feafted and purified themselves. On the third Day before Sun riing, a Cloud environ'd their Camp, violent " Winds roar'd, tempestuous Rains succeeded, Thunderclaps dreadful to hear, and Lightning terrible to fee, (whilft the Sky was Serene in all other places) fignifi'd that God was pr. sont there. These unusual prodigies put them into great consternation, and the fears of Meles's perining in these terrible concusfions, did not a little augment their Afflictions, till his appearance, and the Sky's returning to its former Serenity abated them. Now a Solemn Askembly was call'd, and Moses thus bespake the multitude. "Know O Hebrenys, that God receiv'd me in the Mount very

" graciously, and has honour'd your Camp " with his special presence. Attend therefore world2454 " with Reverence to what I shall deliver from Before Chr. "him. Confider 'tis not Mofes the Son of " Amram and Jocabal, but God that speaks " to you. That God which created the whole "World, and that by the fignal difpensation " of his Providence, and the Illustrious Te-" stimonies of his Power and Goodness, has " hitherto preferv'd you: He does now by " Mouth declare his Will to you. Let his "Commands be dearer to you than all the "World, for in Obedience to his Precepts you " will be every way Prosperous; your Coun-"try will be fruitful, the Sea calm, and your "Children numerous and happy. I have " talk'd with God Face to Face; I have heard " his immortal Voice, I know he loves you, " and will be follicitous for the good of the "Nation". This faid, that the Authority and Excellency of the Laws might receive no diminution, because deliver'd to them by a Man, he led the People to the Foot of Mount Sinai, where from on high they heard the Voice of God himself descend, and speak to them, fo that all Men knew the Laws to be the fame, when Mofes afterwards fhew'd them written by the Hand of God in two Tables. The very Words I must not relate, but shall express the sense of them.

I. That there is but one God, who is only to be worshipped.

II. That no Image of any Creature is to be a-dored.

III. That no Man ought to five ar righly by the name of Cod. E 4 IV. That

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Tear of the by any Work.

Before Chr. V. That Father and Mother ought to be bo-

VI. That we ought to abstain from Murther, VII. That Adultery is not to be committed.

VIII. That no Man ought to feal.

IX. That false witness is not to be given.

X. That no Man ought to covet any thing that belongs to his Neighbour.

Now the multitude having heard God himfelf speak to them, Moses gave them leave to return to their Camp, and he with the knowledge of the Israelites again Ascends Mount Sinai to talk with God. Forty Days and forty Nights, without any kind of human fuftenance he continu'd in this Mountain, and at his return brought command from God, that the Hebrews should build him a Tabernacle, or moving Temple, whereinto God would Defcend, and then there would be further occafion for Moses to ascend Mount Sinai. fo shew'd them the ten Commandments written in two Tables by the Hand of God. All the People thew'd a ready Obedience towards building the Tabernacle, and brought all kind of Materials in fuch abundance, that Mofes (being assur'd by the Workmenthere was enough) was forc'd to prohibit (by Proclamation) the bringing any more. The Principal Artificers in this Undertaking were * Bezaleel of the Tribe of fuda, and + Eliab of the Tribe of Dan, the demensions whereof will be shew'd in the following Chapter.

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fladow of
God.
† My God
the Eather.

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of the JEWS.

CHAP. V.

The Building of the Tabernacle.

world2454 Before Chr. 1510.

A LL things being in readiness, and the Ves-fels of Gold, and Brass, and the Vestments of the Priefts, and other Ornaments of the Tabernacle finish'd, they apply themselves to build the Tabernacle on this manner. The outward Court was in breadth fifty, and in length one hundred Cubits. Twenty Colums five Cubits high were plac'd on the longer fides, and ten on the shorter. On the backfide of these Pillars were fastned Rings of Silver. Their Cornishes also were of the same Mettal, and the Bases gilded Brass; the lower parts like the point of a Sphere fasten'd them in the Earth. Thro' the Rings pass'd five Cords, which on the one fide fasten'd in the ground with brazen Nailes, defended the Tabernacle from Winds, and certain Curtains of fine Linnen hanging from the Chapters to the Bases, compass'd it like a Wall; and thus were the three fides of the inclosure furrounded; the fourth fide of fifty Cubits, was the Front of the whole Frame. The Door was twenty Cubits wide, with double Pillars on each fide, and within the Gates was a brazen Ewer, for the Priests to wash their Hands and Feet in. In the midst of this Court was placed the Tabernacle, turning toward the East, thirty Cubits long, and twelve in breadth. The Planks of the Wall were cover'd with gilded Brass Plates, and on the back side were Bars passing thro' all the Planks to secure it from Winds, and keep it fleddy. The length JOSEPHUS's Hiftory

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was divided into three parts; next to one world 2455 the part were four Pillars, distant from one and Before Chr. ther by equal Spaces; overthwart beyond these was the Sacred Place. The rest of the Tabernacle was for all the Priests, and the Adm beyond the four Pillars was call'd the Holy of Holies, adorn'd with all kinds of Flowers but no Living Creatures. The whole Taber. nacle was call'd Holy, and fo curioufly adorn'd by Art, that it appear'd as beautiful as Heaven.

CHAP. VI.

Of the Ark.

17 Hen the Tabernacle was finish'd they erected an Ark of Wood, and dedicated it to God. 'Twas five Hands long, and three broad, cover'd with Golden Plates, with a Cover fitted with Golden Hinges equal on every fide. To every fide in length were fasten'd two Rings of Gold, rivetted through the whole Wood; and through them were thrust Bars of Gold, for the Priests to carry it on their Shoulders. On the Cover was the Figure of two Cherubims with Wings, refembling those that Moses saw near the Throne of God, and were unknown to all Mankind before him. In this Ark Mofes put the Tables of the Ten Commandments, and plac'd it within the Sanctuary.

of the JEWS.

CHAP. VII.

The Seven Golden Candlesticks.

7car of the world 2455 Before Chr. 1509.

N the Tabernacle he also fer a Table, not unlike that at Delphos, two Cubits long, with Feet like those the Dorians place their Beds on. This Table he put towards the North Wall of the Tabernacle, not far from the Sanctuary, and on it plac'd twelve Loaves of Unleaven'd Bread, and about those, two Golden Pots fill'd with Frankincense; but-on the Seventh Day were plac'd feven other Loaves; the Reason of which Ceremony will be declar'd hereafter. Near the Table, and the South Wall, was fet a Golden Candleflick of a hundred Pound weight, adorn'd with Bowls, Lilies, Pomgranates, and little Cups, on feven Branches, on which were feven Candles; and between the Candlestick and the Table was plac'd a fmall Altar of Wood, to burn Incense upon; and on the top of that Altar was a diminutive Crown, incircling a little Hearth; and to the Crown was fix'd Rings, and Bars, and Staves, for the Priests to carry it. Another Altar of the like lafting Wood, five Cubits square, and one high, cover'd with Brafs Plates, stood before the Door of the Tabernacle, with a Hearth on the top in fashion of a Grate, that the Ground might receive what fell from above, the Altar having no Base under it: And near this Altar were Tunnels, Cenfers, Cups, and other Utenfils of pure Gold, employ'd in Divine Service. Year of the world 2455 B. fore Cor. 1509.

CHAP. VIII.

Of the Priests Vestments.

TEstments worn by the Ordinary Priest call'd Chaneas, while they were facrifi. AReftrai-fing, were a * Manacheffen made of Silk, which cover'd the Secret Parts like a pair of Drawers Over these they wear a Linen Surplis, which we call Chetonem, from Cheton, Linen, ador, ned with Red, Purple, Hiacinth, and Flowers of Silk, reaching down to the Ancles. A. bout their Loins was ty'd a Girdle, which Mofes calls Abaneth, and we, from the Baby, lanians, Emian. On his Head he wears a narrow-brim'd, low-crown'd * Bonnet, made of Linen, which covers about half his Head: and over that a Linen Coif, curioully wrought, and exactly fitted, to prevent its falling off in Secrificing. The High Priest wears the same Vestments, and over all a Violet-colour'd Robe reaching to his Heels, ty'd to him with a Girdle fludded with Gold, and of divers Colours. The Skirt of his Vestment is border'd with Fringes, at which hang Golden Pomgranates, intermix'd with Golden Bells. He also wears an * Ephod (refembling the Grecian Garment Epemis) of divers Colours, richly mix'd with Gold. In the midst of the Breast there is an open Space, where about the Length of a Span is a Piece Enchas'd, and Embroider'd with Gold and Flowers, as the Ephod is, and is call'd Effen, or Rational: It falls the void place, and is join'd to the Ephod with Golden

Buckles, ty'd with Laces of Hyacinth. each Shoulder are two Sardonix Stones, which,

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instead of Buttons, make fast the Ephod. In these Stones, and in Hebrew Characters, are Tear of the engraven the Names of Jacob's Twelve Sons, Before Chr. on either Six, and the Eldest on the Right Shoulder. Twelve Precious Stones are also plac'd on the Essen, of great Beauty, and extraordinary Value, with the fame Inscriptions, according to their Tribes and Primogeniture. His Head is cover'd like the other Priests; but on those is another, flourish'd with Hyacinth, and that encompass'd with a Triple Crown of Gold, on which were many Gold Cops resembling the Herb Henbane: This Crown extended from the back part of his Head to his Temples, and on his Forehead was a Plate of Gold, on which the Sacred Name of God was engraven. Now, if Men would give themfelves the Leifure to examine the Significancy of these Ceremonies, they would not traduce us as Enemies, and Contemners of the Divine Majesty, but rather commend the Wisdom of our Law-giver.

CHAP. IX.

Aaron's Priesthood, and the Laws of Feasts and Secrifices.

A L L things thus dispos'd for the Worship of God, Moses by his immediate Command, his own Inclination, and the Approbation of the People, constituted Aaron High Priest, who in respect of his Qualifications for it, and his great Sufferings for the Publick, had justly merited that Honour; and therefore he invested him with the Sacred Robes, and gave him Charge of the Holy Altars and Sacrifices.

Sacrifices. At another Convention Mole Tear of the commanded the People to contribute each Man Before Chr. a * Shilling, to furnish the Tabernacle with ne. ceffary Utenfils; and found fuch a chearful Compliance, that no lefs than Six Hundred Half a Si- and five Thousand, five Hundred and Fifty. from Twenty to Fifty Years of Age, paid in their Money to the Use it was appropriated Seven Months was the Tabernacle in building. and that compleated the Year from their Departure out of Egypt; and in the Second Year. Part of in the Month of + Nifan, on the New Moon. the Tabernacle was dedicated to God; and the March . Eternal shew'd his Approbation of the Work. part of April. by over-shadowing the Tabernacle (when all the Sky about it was clear) with a dark Mift. not fo thick as a Winter's Cloud, nor fo tranfparent that the Eye might pierce it; from which distill'd a Dew, which confirm'd the Faithful that God was prefent. Now Moles having paid the Work-men, purify'd the Temple, and Aaron and his Sons, and their Veftments, and confecrated them all to God, proclaim'd a general Festival, and gave all the People leave to offer their Sacrifices; at which "Of lus one happen'd a furprizing Accident. * Nadab and + Abibu, Eldest Sons of Aeron, bringing other

accord. + Father himself.

> Breafts and Faces, and fcorch'd them fo violently, that they perish'd immediately. Mofes put into Writing Politick Laws for the Government of the Republick, and demean'd himself with such a Modesty, Affability and

> Sacrifices than Moses had commanded them,

the Fire from the Altar caught hold of their

Prudence, as attracted the Admiration and Applause of all Men. And this I the rather

mention,

mention, because many False Prophets have disparaged our Establishment, which I shall rear of the vindicate as it falls in my Way; and here world 2455 to ich a little upon the admirable Virtues of the Stones in the High Priests * Essen, by whose extraordinary Splendour and Brightness, more at one time than another, God was wont to declare Victory in Battel, before the Engagement; which the Greeks often experiencing, gave it the Title of the † Oracle; which, for † λομόν. our manifold Sins, (causing God's Displeafure,) ceas'd to shine two Hundred Years before I began to write these Antiquities; of which I will discourse more fully hereafter.

CHAP. X.

Sacrifices and Purifications.

C'Acrifices are of two kinds, Publick and Private, and both perform'd after different manners: In one, all is confum'd that is laid upon the Altar, and therefore call'd a * Burnt Offering: The other are of Thanks- "Holocaufts giving, and perform'd by Feafting those that facrifice. Befides thefe two, they have Sacrifices for Voluntary and Involuntary Sins; daily Sacrifices at the Publick Charge; their Sabbaths, New Moons, Feast of Tabernacles, Unleaven'd Bread, First Fruits, the Passover, and those particularly appointed for Purification, Jealousie, and Adultery, all prescrib'd by the fame Authority. Mofes also appointed every Fiftieth Year to be a Year of & Jubile, in which + Freedom. Debtors were acquitted from their Creditors, and Bond-men discharg'd from Servitude. Which Laws he receiv'd from God. on Mount Sinai.

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64 Sinai, and deliver'd them in Writing to the Tear of the Ifraelites, for their better Observation. morli 2455 Before Chr.

1509. ~ CHAP. XI.

The Laws and Customs of War.

Hefe Laws being thus digefted, his next

Step was to give Laws for Military Dif. cipline; and therefore commanded the Princes of the Tribes to Muster all that were fit to bear Arms, (the Levites excepted, into whose * Forgotten places he put the Tribes of * Manaffes and t Increasing + Ephraim, as Jacob had commanded,) which were found to be Six Hundred three Thousand fix Hundred and Fifty, betwixt the Years of Twenty and Fifty. Now the Tabernacle was plac'd in the midst of the Camp, and guarded bythe Tribes; and fuch distinct places appointed for Markets, and Shops for Merchandize and Artificers; that the Camp, in Regularity, refembl'd a City. The Priefts Dwellings were next to the Tabernacle, after them the Levites, both in number Twenty three Thousand eight Hundred and Eighty. The other Tribes were rang'd according to their Seniority; and the Cloud or Mist before-mention'd, as a Sign of God's Presence, over-shadow'd the Tabernaele, during which time the People kept their Stations; but if the Cloud remov'd, they diflodg'd their Camp, and follow'd it. also invented two Trumpets, one to call the People to publick Assemblies, the other to fummon the Princes of the Tribes; and when both were founded together, it was Notice for all to make their Appearance. Trumpets were also us'd in Divine Service,

and

and to give notice of the Removal of the Tabernacle. And now was celebrated the first rear of the
Passever after our Fore-fathers Departure out Before Chr.
of Egypt.

CHAP. XII.

Sedition against Moses, and the Punishment of the Rebellious.

TOT long after their Camp was remov'd from Mount Sinai to Jeseremoth, where the Ilraelites again Murmur and Mutiny against Mofes and Aaron, for bringing them out of a fertile Country, into a barren and hungry Defart, where they wanted Water; and (as they faid) if Manna should fail, they must inevitably perifh. But some Persons better dispos'd among em perfuade em to exercife their Patience and Courage, and quietly fubmit to their Necessities till Cod was pleas'd to redrefs them; But these Admonitions exasperated the Rebellious, and render'd their Fury greater: And the Prophet feeing them grown fo incredulous, Seditious, and Defperate, promis'd them Flesh in abundance, and had no fooner spoken, but the Camp was filled with Quails, and every one took as many as he pleas'd; Yet God punish'd their Insolencies with the Death of many, whose great Mortality gave Name to the place where it "The Sepulhappen'd, which to this Day is call'd * Cabro-chre of Conempifcence. 1 thaka.

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CHAP.

Tear of the world 2455 -Before Chr. 1509.

CHHP. XIII.

Spies fent into Canaan.

Ofes having now conducted the Hebrews from that place to Pharon, which borders upon the Land of Canaan, he affembl'd all the Ifraelites; and having put himself into a pofture of being feen, and heard, faid, "God having determin'd to grant you two Privileges, Liberty, and the Possetsion of a fruit-" ful Country, has already given you the one, " and will ere long render you Masters of " the other. We are now upon the Borders " of Canaan, from whence all their united " Powers are not able to expel us: Let us " therefore address our selves to conquer it, " for without War we can never hope to " enjoy it: Let us fend Spies to discover the " Strength of the Country; and, above all, " let us be at Unity amongst our selves, and honour Gcd, who athfts us, and fights our " Bartels." Meles had no fooner given over fpeaking, but his Advice was unanimously approv'd; and Twelve Men, Chief of the Tribes, are dispatch'd to view the Land of Canean, and bring Intelligence. In forty Days they travers'd that Country, from the Contines of Egypt, to the City of Amath, and Meunt Libanus; and returning, brought with them fome of the Fruits of the Country, and great kiches; giving a fair Account of the pleasantnessef its fituation and that there was plenty of all things defirable. This mightily encouraged the Irachies to make a defcent into Canaan; but the Spies adding, That in their Way were unfordable

Unfordable Rivers, Inaccessible Mountains, Corriery'd Cities, and in Hebron a Race of Ter-Tear of the rible Giants, it cool'd their Courage, and put Before Chr. them into fuch Panick Fears and Perplexities, that they accus'd God of Unfaithfulness, and revil'd Moses and Aaron. In this Malecontented Humour they continu'd all Night; and in the Morning Banding together in a Tumultuous Rout, threaten'd to stone Moses and Aaron, and return into Egypt. and * Caleb feeing this Diforder, and dreading A Hart. the ill Confequences of their Rebellion, pray'd them to hope the best, exert their Native Courage, and follow them, who would lead them on to Victory. Whilst these good Men were appealing the Seditious, Mojes and Aron were prostrate before God, befeeching him to relieve the Necessities, and cure the Discontents and vain Apprehentions of the People. Whereupon, a Cloud fuddenly appear'd on the Tabernacle, and gave notice that God was present: Which when Moses perceived, full of Faith and Assurance, he press'd into the thickest of the Croud, and told them, " That their Infidelity, Distrust and Ingrati-" tude had provok'd God Almighty to with-" draw his intended kindness, and now resolv'd " they should not enter into Canaan, nor " tafte the delicious Fruits of that pleafant " Land, but should die in the Wilderness: " Yet in Mercy to his Antient People, he has " promis'd the Inheritance of Canaan to your " Children, and will make them Lords over " that Country, of which you have render'd " your felves unworthy by your Difobedi-Now too late they repent of their F 2

JOSEPHUS's History

stituted our Government by the Virtue and

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Folly, and defire Moses to intercede with God rear of the to fulfil his former Promises: But, alas! their world 2455 Sins had made him inexorable, the last Decree must stand! And Moses, in appearing the Tumult, and many other Demonstrations of his great Wisdom and Justice, has render'd his Name Great and Glorious among all Nations of the World, and have induc'd them to believe that he was more than Man; and even they that hate us have confess'd that God in.

Ministery of Moles.

THE

THE Antiquities OF THE JEWS.

BOOK IV.

CHAP. I.

The Battle between the Hebrews and the Canaanites.

Hill under many fireights, rear of the great wants, and fore Affli-world2455 ctions, the Ifraelites wore Before Chr. out their lives in the Wilderness, nothing so much affected them as that God Commanded them not to fight with the Canaanites, of which they were so desirous, that they disdain'd Moses's perswasions to Peace, and refolv'd to fight them without asking leave of God, and without the Knowlege or confent of his Prophet; and as difobedience never wants pretences to cover it,

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70 of they " exclaim'd against their Lawgiver as Year of the " a Proud, and Ambitious Tyrant; that they were all the same Sons of Abraham, that Before Chr. " common prudence oblig'd them to take care of themselves, and by their own Valour re-

" lieve their Necessities, and obtain the bene-" ficial Country that God had promis'd them " in despight of Moses". Under these erro. neous periwasions they Sally out upon the Canamites, but encounter'd fuch a flout oppofition, that the greatest part of the Hebrews were flain, and the rest in a cowardly flight pursu'd to their own Camp. This defeat shew'd them the effects of their own Pride. and Vanity, and the necessity of a better Conduct, and therefore promiting a more fincere and dutiful Obedie to for the future, Moles takes them again into his care, and for fear the Canaanites should make use of their Victory to the utter extermination of the Hebrews, he and the whole Hoft retreats into the Wilderness. And there also arose another Sedition and Muting, greater than could ever be exampl'd among the very Greeks, or Barbarians, upon this occasion.

CHAP. II.

Corah's Conspiracy.

Baldness. Orab Nobly Born, and for his wealth's fake in great Reputation among the Hebrews, envy'd Mofes's Authority: and told the Levites "That he exercis'd an Arbitrary Power " over them, and made himself Absolute, in " disposing the Priesthood to his Brother, and " other Dignities as he pleas'd, without the " fuffrage

" fuffia, ... he People, which if longer ~ " fuffer'd wound covertly introduce flavery a- Tear of the "mong a Free-i rn People, and therefore Before Chr. " it concern'd the to give a timely check to " his Ambition, and the exercise of his Dif-A " potick Authority. W', faith Corah, flould " not the Priesthood h to I an confer'd on " me, who am of the fa ibe, and in Age " and Wealth superiour 1 "on? Or else it "ought to go by Cenion and then the Tribe of * Reuben having that Right, * Da- The Son of " than, and + Abiram, and Pirlal flould I fon. " have had the preference before his Brother Father. " Aaron, in right of their Births, as well as t Custom or " Riches, and Power". Under this pretence Law. of Justice and the common good, (while his aim was only at his own Advancement) he infinuated himfeli into the good opinion of the turbulent, and unfteddy multitude, and foon rais'd them into a Rebellion; and now the giddy fort of Nobles and Commons, having run into Corab's Conspiracy, the whole Camp was fill'd with nothing but Noife, Horror, and Confusion, threatning to deprive Aaron of his Priesthood, and Moses of his Life, to advance a particular Faction. Moses nothing intimidated by their threatnings, but fupported by his ownIntegrity and a clearConscience, enters the Assembly, and without accufing the Populace, thus expostulates the marter with Corab, and the two hundred and fifty Nobles Confederated with him.

"Corab, I have no difrespect for your Per-"fon, those of your honourable Associates, "nor the rest which are inferiour to you in "Estates and Honours. I think you all Men

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of Honour and Merit, and therefore didnot prefer my Brother Aaron in contempt
more than of you, or as related to my felf, but in O.
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bedience to the Command of God, that
conferr dir immediately upon him. Twas
God, not Moles, Elected the High-Prieft,
and he has acquitted my Innocency from the
Calumnies, which under the suspicion of

" conferr'dit immediately upon him. " God, not Moles, Elected the High-Prieft, " and he has acquitted my Innocency from the " Calumnies, which under the fuspicion of " finister Practices you unjustly charge upon " me: However, notwithstanding Aaron was "chosen by God, and approv'd of by your felves: Yet to appease this Tumult, and content all Men, he willingly fubmits to a new " Election, and that God whose Right it is to " confer the Honour of Sacrificing to him-" felf, and having the charge of Things appertaining to Religion, should once more determine who should be the Person to officiate as High Pricft among you. And furely "Corab, notwithstanding his Ambitious defire " of that Dignity, will confent that God shall " have the Election of his own High-Prieft! s: Ceafe therefore your Seditious Tumults, and " to morrow Morning let all the Pretenders " have their Censers, their Fire, and Per-" fumes in a readiness; and thou, O Corah, " fubmit thy Will to God, expect his Sen-" tence, and with the rest of the Candidates " come and hear the decision; and I think it " but reasonable that Aaren attend also, and then let him whose Offering shall be most "acceptable to God, be confirm'd in the " High-Priest's Office". This Expedient for the prefent quietted the Tumult, and separated the People.

of the JEWS.

CHAP. III.

The Seditions destroy'd.

Year of the world2493 Before Chr. 1473.

Ext Day the People affembled to fee the Event, and were variously affected, as Prudence or Prejudice was most predominant with them. Moses sends his Servants to summon the appearance of * Abiram, and † Da- Deceit.
*ban at the Sacrifice, and they refusing to O- or Law. bey, taking with him fome of the Princes and Elders, he goes himself; which Dathan and his Accomplices understanding, they and their Servants arm'd, to oppose Moses, if he should attempt to seize them by violence. When Mofesdrew near he lifted up hishands to Heaven, and Pray'd after this manner. "Lord of Hea-" ven, Earth, and Sea, who art the glorious "Witness of all my Actions, and knowest " what I have done among the Hebrews " was by thy appointment: Hear my Prayer, " and disdain not to justifie my sincerity, and " reprove their Ingratitude. Be pleas'd, O " God, to give them a Testimony of my Inno-" cency, and care of their good, and that as " at first I voluntarily undertook their delive-" rance out of Bondage, fo I have always "fince studied their fafety: have never per-" verted Justice by corruption or Bribery, nor " conferr'd the Priesthood on my Brother " out of any private affectation, but in Obe-" dience to thy Commandment. Vindicate " thy own Honour against the Calumnies of " Dathan, and Abiram, and let their punish-" ment be uncommon and exemplary.' Let " the Earth open and swallow them, their

" Families, and Substance, and thou will

Tear of the a thereby affert thy own Power, and my In-Before Chr. nocency; but if I am guilty of what they Before Chr. nocency, out in her curse return upon 1473. " charge upon me, let the Curse return upon " niv felf. And, Lord, after thou halt pu-" nish'd the Guilty, fend Obedience, Peace " and Concord, among thy remaining Peo-" ple". His Prayer mingled with Tears being ended, the Earth fell into fuch a horrible concussion, as terrified and amazed all the by-ftanders, and with a difmal Noife, open'd and fwallow'd all the profane Perfons, and in a moment clos'd again, leaving no fign of that furprifing Judgment; and all the People without pittying the Seditious, return'd Praises to God. Dathan and his Family being thus devour'd alive, Mofes affembl'd all that contended for the Priefthood, in number two hundred and fifty Persons, honour'd for their Abilities. With these stood also Agron and Corab, and all of them offer'd with their Cenfers before the Tabernacle, such Perfumes as they brought with them; and fuddenly shone out a miraculous Fire, bright, and Flaming, which none but God could be the Author of, and fo wholly confum'd Corab and the rest of the Pretenders, that no part of them was remaining; but Aaron continued unhurt in that wonderful Conflagration, which was a manifet proof it came from Heaven. Mofes immedistely commanded Eleazar to Confecrate all their Cenfers, and fix them to the Brazen Altar, to deter all Men from the like offence, or thinking an Almighty Power can be circumvented by buman Policy.

CHAP. IV.

Tear of the world 2493 Before Chr.

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What bappend to the Hebrews in the Defert.

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Aron thus establish'd high Priest by a VV Divine Authority, continu'd in that Office without any further confiderable inter-But another Rebellion broke out against Moses, to whom they imputed the great flaughter of their Nobility, fancying Their punishment was not the desert of their Iniquity, but that God inflicted it only to gratifie the Ambition of Moses, who by that means had secur'd the Priesthood of Aaron, that none durst attempt to alter the Settlement, for fear of incurring the same disafter; which Sedition, if not first promoted, was much augmented by the Sollicitations of the kindred of those perish'd, in hope to revenge their Death upon the Prophet. Mofes not unfensible of their Designs, and to prevent further Innovations, commanded the Heads of the Tribes to bring every one a Rod, with the Name of their Tribe written upon it, promising that the Reversion of the Priesthood should remain in that Tribe, on whose Rod the Almighty should make a Sign of his good pleafure. Accordingly the Rods being laid all Night in the Tabernacle, Meses next Morning flews all their Rods in the fame form they deliver'd them; but Laron's Rod was budded, and on Branches that were sprouted from it grew ripe Almonds; and this changed the Peoples discontents into Admiration of the Works of God in favour of Moses and Aaron, and now they had them in a more venerable esteem than formerly. The People thus

JOSEPHUS's Hiftory

76 othus fettl'd in Peace and Quiet, Mofes by, Tear of the Law exempts the Levites from being con. Before Chr. cern'd in War, and that they might attend nothing but the Service of God, appoints When Canaan was Con.

their maintenance. quer'd they were to have forty eight of the best Cities, an all the Lands two miles about them, and the Tenths of all other Lands and and Fruits, which continues to the prefent To the Priests he allotted thirteen of the forty eight Cities, which were given to the Levises, the thirtieth part of the yearly Fruits, Tyth in kind of Eatables, and a difcretionary composition in Money for unearable Cattle: The first Fruits of Sheep shearing.

*Five Shil- * two Shecles and an half for the first Male lings Eng. Child, and Cakes of the first Bread made of *Separated new Corn; and when the * Nazarites (which

fuffer their Hair to grow long, and Drink no Wine) came into the Tabernacle to accomplith their Vow, and cut their Hair, the Beaft they offer in Sacrifice is due to the Prieft, and the fat Gut, the Breaft, and the right Shoulder of every Beaft eaten in Families. Then Moses remov'd the Camp into the Borders of Idumea, the King whereof refuling the Hebiews a passage through his Country, and God not allowing them to force their way, they all return back into the Defert, where Mariam Sifter of Moses died, was sumptuoully buried, and lamented thirty Days, and the Form of Purification upon that occasion instituted. From hence Moses conducted the Hebrews through the Defart to Retra in Arabia, and bid Aaron ascend a high Mountain, where he must refign his Soul to God. There Agros

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Agron standing on a high Place difrob'd himself of his Priestly Vestures, gave them to rear of the Eleazer his Son, who by right of Birth was to Before Chr. fucceed him, and died in the fight of all the People, in the one hundred and twenty third Year of his Age, on the first of August, call'd by the Athenians, Hecatombeon; by the Macedonians, Lous; and by the Hebrews, Sabba. His Death was also lamented 30 Days, and the Camp was remov'd near to the River Arnon, which Springs from the Mountains of Arabia, runs along the Defart, divides the Territories of the Moabites from the Amorites, and falls into the Asphaltic Lake. Here also King * Sebon not ing up by only denies the Hebrews a Passage through his the Roots. Country, but Arms his Subjects and leads them to the Banks of Arnonto oppose the passage of the Ifraelites, if they should presume to ford the River.

CHAP. V.

Mofes conquers the Amorites.

Hen Moses saw the Amorites dispos'd to Hostility, unwilling to endure the Affront, sensible of the Untractableness and Mutineering Temper of the Israelites, and searing Want and Idleness might tempt them to renew their former Rebellions, takes this Opportunity to enquire of God, if he might not open a Way through the Country with his Sword, which God was pleas'd to permit, and promise him Victory over the Amorites. The People entertain the Notice of this Design with abundance of Satisfaction, and were immediately equip'd for the Enter-

prize. Sebon King of the Amorites perceiving Test of the the Hebrews ready to begin the Fight, his porld 2493 wonted Ferocity dwindl'd into Cowardize: and his Army fo intimidated, that they were ready to flee before the Encounter; and im. mediately after they engag'd, reposing their Security in their Wall'd Towns, made their Flight towards those places; but were so horly pursu'd by the Hebrews, that King Sebon was kill'd, his Army flaughter'd, the Ifraelite enrich'd with the Spoils, and became Mafters 'Twas a fertile Soil, furof their Country. rounded by three Rivers; Arnon terminates the South parts of it, Jobac the North, which loses its Name in Fordan when it has water'd the Western Parts of that Country. the midst of this Prosperity, another Enemy A Mock. appears: * Og, King of the Galaads, and the Country of the Gaulonites, coming to affift his Friend, and Ally, Sebon, heard of his Defeat; yet being a daring Prince, and refolving to try his own and Enemy's Valour, dy'd also in the Battel, and his Army was overthrown by the Hebrews. After this Victory Moses enters Og's Dominions, destroys his Cities and Subjects, and the Hebrews made themselves Proprietors of all his rich Dominions. was a Prince of a Gigantick Stature, and of prodigious Strength; his Bed was of Iron, nine Cubits long, and two broad. ctory was not only of prefent Advantage, but open'd their Way to the Conquest of Threescore well fortify'd Cities, where the meanest Sentinel was abundantly enrich'd with Treafure. From hence Moses encamp'd on the Banks of Fordan, not far from Feriche, apleafant

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fant Soil, abounding with Balm and Palmtrees. And now were the Ifraelites fo flush'd rear of the with Victory, and in love with War, that morld2493 Moses sends part of his Army to destroy the Madionites, on this Occasion.

CHAP. VI.

Of the Prophet Balaam.

D Alac King of the Moabites, an antient Deftroying Priend and Ally of the Madianites, feeing what Progress the Hebrews made in those Countries, and jealous of his own Dominions, confults the Moabites how to stop their Carier: And to proceed upon substantial Grounds, they fend some of their Chiefs to + Balaam, a Prophet in great Veneration, t Devourer and their particular Friend, to give them of the Peo-Counsel, and curse the Israelites: But he tells ple. them 'twas impossible, for they were God's beloved People, and therefore advis'd them to feek the Hebrews Friendship; and with this Meffage difmis'd their Ambassadors. The Moabites, by a fecond Embaffy, renew their Request; and he, to oblige them, condescends to journy thither: And as he was travelling, an Angel meets him (unfeen) in a narrow place, between two Stone-Walls; which the She-Afs on which Balaam was mounted feeing, the started aside, and bruis'd her Master's Foot against the Wall, and from that place he could not force her by repeated Blows; but continuing his Severity, God open'd the Ass's Mouth, who with a Humane Articulate Voice blam'd bis Cruelty, and told him God was effended, and stop'd bis Journey. Under Balaamis

laam's great Amazement at this prodigious rear of the Answer the Angel appeard, told Balaam, The world 2493 bimself (and not the Ass) deserved correction, before Chr. bimself (and not the Mill of God. However, he

1473. for relifting the Will of God. However, he might continue his journey, but not speak Word to the King but what God should pur into his Mouth. Balac Nobly entertains the Prophet, and takes him to a high Mountain where he might view the Hebrew Army, and wills him to do what was requir'd of him. The Prophet having Sacrific'd, thus addres'd himself to the Army of the Ifraelites. Hay by People, who are guided by an Almighty Conduct, and preserved by the Same Providence. No other Nation hall equal you in Vittue and Happinels. You shall enjoy the good Land that God has promised, and your Children shall possess it to perpetuity. Your Names shall be celebrated by all Nations. Canaan may a while suffice you, but bereafter the whole World will not be too big to entertain you, and yet nothing shall be wanting for your Accommodation. In Peace you shall be bappy, and in War victorious. Balac Offended that instead of Cursing, Balaam blessed the Israelites, upbraids him with the Rewards he had given him, and Breach of his Promife. To which Balaam the Prophet thus answer'd, Thinkest thou we are at liberty to utter what Words we please? No! We are over-rul'd by a Superiour Power, and must only declare what God commands us. I have not forgotten the Madionites Request, and therefore determined to pronounce nothing in favour of the Hebrews; but God put those Expressions into my Mouth, and 'twas not in my power to change them! However, to gratifie you, let us facrifice azein,

again, and try if God will allow me to Curfe this People. Altars were built, and Sacrifices rearef the offer'd, but had no other effect than that Ba-Before Chr. laam foretold the Ruin of those Cities that 1471.

should oppose the Hebrews.

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Balac displeas'd at this additional disappointment, fends away the Prophet dishonourably; but Balaam finding an opportunity to ingratiate himself at Euphrates, spoke to the King and Princes of the Madionites after this manner. To gratifie you, tho' against the Will of God, I give you this advice to infnare the Ifraelites, and gain your selves an in-Send the fairest of your confiderable Victory. Daughters richly attir'd into the Enemies Camp, let them prostrate themselves to the conversation of the youngest and bravest Hebrews, and baving ingag d their Affections, let them feign designs of coming home, unless the Hebrews will renounce their God, and their Laws, and worthip the Gods of the Madionites. This wicked fuggestion was not better heard than speedily executed, and the juvenile Hebrews enamour'd with their Beauties, made their addresses in passionate Expressions, large Promises, and mollifying Tears: To whom the Madienitish Women made this reply. Valiant young Men, at home we have all things in plenty, nor come we hither to Merchandize our Beauties; but if your Amours are as Sincere, as your Expressions aré Passionate, and will make us your Wives, and worship our Gods, we will comply with your Intreaties, and continue with you; but without these conditions you must expect no further condescentions from us. The Hebrews regarding more the fatisfaction of their Lufts, than pleating their God, fubmin

mit to the Womens Proposition Ter of the abominable Idolar. Limes the Me liones Before Chr. of the Manienates; and of his Minion Sacrific'd to strange Gods, and h xample A Song. corrupted many. Mufsing pub A Lyar tion without particul . zing the Tions, reof snything bukes them in general, for perferring their extravagancies before their duties to Got. Zimi makes a finart but fcandalous return ; Fuffi. fies bis Debauchery, and Idulatry; and to compleat bis Crimes, discovers a resolution to persevere in bis Insolent Impieties. The People filently expected the iffue of the contest, but Moles unwilling to make a confident Offender grow more outragious, and for fear of provoking his Companions, and they the multitude into Alold Rebellion, he diffoiv'd the Affembly; but * biequalienance neas in Zeal to the Law of God, and abhorrence of Zimri's Idolatry, refolv'd to purfue him with Vengeance; and not long after repair'd to Zimri's Tent, and at one throke flew both Zimri and coshi; and divers young Men animated by his Example, in punishing such egregious Offenders, flew great numbers of

Zimi's Companions, and God sent a Plague among them which destroy'd sourteen thousand more; and Moses to punish the Madienites, for corrupting the Hebrews in their Religion, sent against them (under the Conduct of Phineas) an Army of twelve thousand effective Men. out of every Tribe a thousand.

of the IEWS.

CHAP. VII.

The Battle betwixt the Hebrews and the Madi-Before Chr. onites.

THE Madionites receiving Intelligence that the Hebrews were on their Borders, they march their Army to the Frontiers to prevent the Enemy from entering their Territories; but Phineas affaulted them with fo much Courage and Bravery, that fo many of the Madionites were flain as could not be exactly numbred; five of their Kings, viz. Och, Sur, Robeas, Ubes, and Rechem, underwent the same Fate, and resign'd their Lives and Countries to the conquering Ifraelites, who ravag'd their boundaries, carry'd away their Spoils, and put both Men and Women to the Sword, without sparing any but Virgins, as Moses had commanded. Phineas having obtained fo great a Victory, as was thought incredible by all at the first Report; yet was it abundantly increas'd to his Glory, when they faw him return with his Army in fafety, and fifty two thousand and fixty seven Oxen, fixty thousand Asses, with vast quantities of Gold and Silver Veffels, and thirty thousand Captive Virgins. Among the Priests and People, Moses divided the Spoils, and at once gave them both Peace and Plenty. And being now well stricken in Years, according to God's Command, appoints Joshua to succeed in the Offices of a Prophet, a Prince, and a Governour. After this Moses gives the Country of the Amorites to the Tribes of Reuben, Gad, and the half Tribe of Manafles, on con83

Tear of the world 2493

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condition, they should be always ready to Tear of the joyn the rest of the Army. He also built world 2493 ten Cities in the same Country, which are to be reckon'd into the forty eight he built for merly; three of which he appointed for Cities of Refuge, in which those might live fecurely that were guilty of Man-flaughter, till the Death of the High Priest acquitted the Crime; and till that time if any of the deceas'd's Kindred found them out of the Sanctuaries, they might lawfully take revenge upon the Homicides. Salphatis of the Tribe of Manaffes dying without Male iffue, Mofes ordain'd, that if his Daughters Married out of their own Tribes, they should lose their Patrimony; but on the contrary they should retain it. And now there being but thirty Days to compleat the number of forty Years fince the Hebrews came out of Egypt, Moles thus addresses himself to them in a publick Assembly.

CHAP. VIII.

Mofes's Speech, and Laws.

Y dear Friends and Companions, " with whom I have pass'd thro' " many Dangers; fince 'tis the Will of God " I must shortly leave the World, and my " Dissolution draws nigh, and that the Sen-" timents of our Minds are clearest when our " Souls are taking Leave of our Bodies; take " my last Advice, that may conduce to the " Happiness of your felves, and your Posteri-" ties after you: Be terious and diligent in " the Observation of all the Laws of God: " Make ..

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Make no Innovation in your holy Religion: Obey the Magistrates that God hath set o- rear of the ver you; for they that know how to obey, Before Chr. will the better know how to govern, when God commits fuch a Charge unto them. Think not that Freedom and Liberty confifts in disobeying your Superiours, but in a Regular Submittion to their Authority; for in fo doing you'll be the Favourites and peculiar People of God, you shall enjoy the Land of Canaan, you shall triumph over your Enemies, you shall be successful in War, happy in Peace, and bleffed in all things. But if you disobey God, Apostatize from your Religion, Subvert your Laws, and rebel against your Governors, God will deprive you of all the Mercies you enjoy, and make you Slaves and Vaffals to your Enemies. Now, to avoid these Calamities, and the Sins that cause them, I command you, when God puts a Victory into your Hands, that you fuffer none of your Enemies to live, but exterminate them totally, left they once more tempt you to Idolatry: Destroy their Gods, their Temples, their Altars, and their Confecrated Groves, with Fire and Sword, that their Memory may perish from the Earth, and nothing but their perpetual Ignominy remain to Posterity. And lest you should become deprav'd through Ignorance; by the immediate Command of God I have written the Laws you are to observe in the publick Administration of the Government, and for the Management of your own private Affairs; which a due Regard of, " will G 3

"will render you the happiest People in the Tear of the "World." This said, he deliver'd them a portld 2493 Book of their Laws, and Customs: And they, under the Apprehensions of losing such an excellent Governor, were so extreamly afflicted that their Sorrow burst into Tears, and results.

under the Appreheniions of foung tuch an excellent Governor, were so extreamly afflicted, that their Sorrow burst into Tears, and refused Consolation; till Moses interpos'd, and gave them Assurance of their Happiness under the Conduct of his Successors; and for that time dissolv'd the Assembly. And now a Recital of those Laws becomes requisite, whose Importance I have not alter'd, only chang'd the Order, and digested them under their several Heads, which are scatter'd in Moses's Writings, according to the several Times in which he receiv'd them from God, and not in distinct Classes. And first, I shall recite those Laws that relate to the Publick.

Let there be one Sacred City in the Land, commodiously situate in the Land of Canaan; and in that let there be a Temple, and an Altar, built, after the Model that God shall prefcribe you. Let him that blanchemes God be ston'd to death, hang'd on a Gibbet a whole Day, and afterwards bury'd in Ignominy, and Obscurity. Let all the Hebrews, from their feveral Provinces, affemble themselves three thanks a Year, to give Thanks to God, and preferve a Mutual Amity, Acquaintance, and Correspondence amongst one another. Let the Tenth Part of the Fruits, besides the Priests and Levites Dues, be chang'd into Money, and that employ'd in Sacrifices and publick Entertainments in the holy City. because nothing acquir'd by ill Means is acceptable with God, the Hire of a Harlot is not to

be employ'd in Sacrifices. Let no Man make a Secrifice with a Reward taken for his Dog rear of the Co ering a back, not revile the Gods of o-Before Cor. the Nations, nor spoil strange Temples, nor sparloin what is dedicated to any God, nor wear a Garment woven of Linnen and Wool-

len, proper out, for the Priefts.

Every Seventh Year let the Priest audibly read the whole Law to all the People in the Holy City, on the Feast of Tabernacles, that they may retain it in their Memories: And Children must be instructed in the Laws of God, Morning and Evening, in every City. Let there be chosen seven Magistrates, of known Vertue and Probity, with two allifting Levites; and let them be boneur'd, and their Orders obey'd, unless the Persons are convicted of Bribery, or Falle Judgment: And in all Abstrufe and Intricate Causes, let the Matter be referr'd to the Holy City, the High Priest, the Prophet, and the Senate; and let them decide the Controverse. No Testimony shall be received unless from three, at least two, Witnesses of approv'd Integrity; and no Woman, by reason of the Levity and Temerity of her Sex, is to be allow'd a comperent Evidence; nor no Slave, lest be be corrupted with Fear or Lucre: And if any be convicted of Perjury, let them suffer the Same Punishment that should have been institted on the Accused, if he had been found Guilty. Let diligent Search be made after Homicides, and Rewards propos'd for the Discoverer : But if he cannot be found, let the Inhabitants where the Corps was found purge themselves from the Man-flaughter, by a folemn Protestation of their Innocence. And fince Ariflogracy is G + the

the best Form of Government, let it be retain'd rear of the having no Superior but God, and the Laws. But world 2493 If you desire a King, be sure to elect one Before Chr. out of your own People, who is studious of

out of your own People, who is studious of Vertue and Justice, and ascribes more to God and the Laws, than to his own Wifdom of Policy. Let him not have many Wives, not multiply Riches, left he become infolent, and raife his Power and Will above the Laws. Let him not undertake any thing without the Advice of the High Prieft, and the Elders: And if you fee him ill affected, beware left be grow more powerful than is expedient for you. Let no Man remove his own, or any other Man's Land-mark; but let it remain, as if God bad placed it. Let no Man eat of the Fruit of any Tree under five Years old. Sow not your Field that is planted with Vines, 'tis sufficient it bears one kind of Fruit. Let the Ground be plow'd with Oxen, but no other Beaft join'd with them. Sow not your Ground with divers forts of Seeds, for Nature allows no Commixture of different Species. Let no Female be Cover'd, but with a Male of the same Kind. Let none reap Corn, nor gather Grapes of Olives too firiftly; but let him leave some for the Poor. Nor may he muzzle the Mouth of the Ox that treads out the Corn, nor deny a Traveller to tafte of the Fruits of Autumn; but rather let the Proprietor invite him to it: And if any Man refule thus to gratifie a Stranger, let him publickly receive thirty Stripes; because, of a Free-man, be made bimfelf a Slave. to his Profit, and difhonour'd himfelf.

It will become you (fays Moses) to be very sharitable to the Poor and Indigent, and to distri-

bute a third part of your Tenths among & Widows Tear of the and Orphans. Let those be marry'd that are world 2493 arriv'd at the Years of Maturity to vertuous Before Chr. Virgins, descended from bonest Parents: But if they will not marry, they must not viclate another Man's Bed; nor may any Man marry with a Harlot. If any Man suppos'd he marry'd a Virgin, and the prove the contrary, the shall be ston'd to death; or if of the Lineage of the Priests, she shall be burnt alive: But if a Man fally accuse his Wife, in this Case he shall be punish'd with thirty nine Stripes, pay her Father * fifty Sikles, and be compell'd to receive * Five her again. If a Man, with her Confent, de-Pounds flower a Virgin betroth'd to another Man, Sterling. they shall both be punish'd with Death, as equally guilty: But if be meet her alone, and force her where there is none to belp ber, the Man only shall suffer. If a Man deflower a Virgin, he shall marry her, and pay her Father five Pounds for the injury: If a Man be defirous to part with his Wife, and fignifie in Writing he will not entertain her again, she may marry another; but if the be ill us'd, or her Husband die, the first Husband may not receive her as his Wife any more. Let the Brother of him that is deceas'd without Issue, take his Widow to Wife, and let the Son born by this fecond Adventure bear his Father's Name, and enjoy his Inheritance; but if the Brother refuse her, let her make protestation of it before the Senate, that by this denial her dead Husband is dishonour'd, untie bis Shooe, Spit in his Face, and tell him be deserves that contempt, for injuring the memory of his Brother: And this fall flick as an Oddim upon him, but 1.58

the Woman after that may many a om the pleafes.

If a M n take a Virgin isoner, and after Before Chr. makes the Wife and upon dilike will not keep her in quality of a Wife, he may not detain her as his Slave, but the is at liber. to dispose of her felf. If a Child grow disobedient to his Parents, and after admonition refuses to return to his Duty, but perfifts in his Contumacy, and Rebellion, " let " him be drag'd out of the City in the fight of all the People and be Aon'd to Death. and having lain all way in the fight of the " People, let him be buried 3, Night; " and after this manner must sole be "buried that die by the Hand Justice, " and also our Enemies; but no dead Corps " must remain uninterr'd after he has fatisfid " the Law". It is unlawful for to Hebrew to lend upon Usury, or take advantage of his Brethren's necessity, he must not detain the poor Man's Pledge, that is unable to pay his Debt, and he must be punish'd that detains a Free-Man in flavery. A Thief that feals a Beast shall restore four-fold; but if it be an Ox five-fold; and in case of disability, shall be a Slave to the Owner fix Years. A Man may lawfully kill a Thief that breaks into his House. If a Man find Gold, or Silver, or Cattel going a-stray, he shall enquire out the Owner, and make restoration; and if he finds another Man's Beast mir'd, he shall endeavour to fave him, as much as if be was his own. ry one must direct the Traveller in his right way, and no Man speak ill of the Deaf or Abfent. If any one kick a Woman with Child he thall be fined; but if the Woman die he Chall shall be put to death. If a Man Lame another, or put out his Eye, he shall be punished in the same Tear of the kind, unless the Sufferer will accept a pecuniary Efore Chr. Satisfaction. If an Ox push a Man to Death with his Horn, he shall be for'd to Death, and if his Owner knew his Q lities and did not disable him, be shall likewife be put to Death. Children shall not e mish'd for the transgressions of their P en s, no larenes for their Children. Voluntary Emache are to be detested and banish'd, and mon, Things to be driven andy: Neither it lawful to caftrate Thef are the Laws by either Men or Wom n. which you mail begoend in time of Peace, and I befeech God to incine your Hearts to observe them.

If you or your Sucr fors are oblig'd to make War, if it be possible keep it out of your own Country; but if reduc'd to those streights, that the Seat of War must lie in your own Dominions, and you cannot divert it, propose terms of Peace, parley, threaten with the strength and courage of your Army; but above all, that God will affift you; But if your Enemies will not hearken to reason, lead your Army into the Field, commit no outrage, and make use of your advantages. If the Victory falls on your fide, destroy all your Enemies that refifted you in the Fight, and fave all the rest, (except they are Canaanites, which must be exterminated) and referve them for Tributaries. Beware also, but especially in War, that you suffer no Woman to wear a Man's nor no Man a Woman's Apparrel. Six Days together Moles affembled the Hebrews, and gave them his Bleffing, and pronounced Maledictions dictions against the breakers of God's Law.

Transf the He likewise gave them a Written prediction

morld 2493 of Things to come, which Succession of

Before Chr. Time hath confirm'd to be exactly true, in

manner as they were deliver'd by our great

Prophet.

After this, Mofes commands the building of an Altar near Sichem, between the two Mountains Gerazim and Gebal, on each fide of which he plac'd fix Tribes, which alternatively answer'd each other in Prayers for Bleffings on those that observ'd, and mutually pronounc'd Maledictions on those that violated the Laws of God; which Benedictions and Curfes Moses caus'd to be engraven on the fides of the Altar, to preferve them to Followa likewise in the perpetual Memory. prefence of Moses, prophefy'd what he intended to perform in favour of the Ifraelites, both in Peace and War, and having concluded, Mofes commanded him to lead out the Army against the Canaanites, gave him assurance of God's assistance, and thus express himself to the Hebrews. "Seeing I am show leaving the " World, and must be gather'd to my Father's, " 'tis but just I make use of this opportunity. " to pay my thankfulness to God, for your " Deliverance from fo many Evils, bestowing " on you fach extraordinary Favours, and " enabling me as his Minister to be servicea-" ble to you, in the acquisition of fuch inesti-" mable benefits; and to put you in remem-" brance to Honeur and Obey him, in a du-" riful Obedience to all his Sacred Institutions, that he may still continue the manifestarions of his goodness and bounty towards 4 you, without which you cannot reasonably " expect their continuance. Human Law-Tear of the givers cannot easily forgive the violation of Before Chr. "their Decrees. Do not therefore tempt and "provoke God's displeasure, by neglecting "or contemning his Ordinances". Whilst Mofes was thus pronouncing his dying Speech, and foretelling what should be the destiny of the feveral Tribes, the multitude burst out into Tears, and mournfully deplor'd the loss that was befalling them, infomuch, that Mofes himfelf, tho' not accustom'd to such effeminacies, could not restrain from shedding Tears of forrow alfo. Thus the People continued following Moses, till by a motion of his Hand he fignified they should follow no further, nor afflict him with the forrowful testimonies of their affections for him. Then they flood still continuing their lamentations for fo universal a calamity, and only the Senators, Eleazer the High Priest, and Foshua, accompanied him to the top of Mount Abarim, near Jericho, where he faw the greater part of Canaan, and then dismist the Senators, and whilst with mutual embraces he was taking his last farewel of Eleazar and Foshua, he was fuddenly environ'd by a Cloud, and carried away into a certain Valley: But the Sacred Volums which Moses left us, fay he died, lest the excellency of his Virtue should perfwade the World he was immediately taken up to God. The whole time of his Life was one hundred and twenty Years, the third part whereof, (all but a Month) was spent in governing the Ifraelites. He died in March, the last Month of the Year, which the Macedonians

JOSEPHUS's Hiftory

94 cedonians call Dystros, and we Adar. "Hewas Tear of the " the wifest of Men, and with great dexten. morld 2493 " ty executed his Counfels. An incompara Before Chr. ty executed his country how to work up. " on the Affections of the People. Paffion "was a Stranger in his Breaft, any farther. "than the knowledge of it in others. He

" was an excellent General, a true Propher " and his Words had the reputation of Ora-" cles". He was lamented thirty Days with greater demonstration of unfeigned Grief. than ever had been flewn upon any other occasion, and still his memory is precious among all, that by converfing with his Works are able to judge of his Character, and effeem his Vertue.

Antiquities OF THE JEWS.

BOOK V.

CHAP. I.

Joshua overcomes the Canaanites.

Oses being translated from the Society of Men, and the Rights rear of the due to his Memory perform'd, world2494. Foshua commands the Hebrews to Before Chrambeir Arms, marches towards the Enemy; and being re-inforc'd by the Addition of fifty thousand Men from the Tribes of Reuben, Gad, and the half Tribe of Manasses, proceeds towards the River Fordan, where he was met by the Spies he had sent to Fericho. They so well acquitted themselves in that Expedition, that they gave their General a Satisfactory Account of their Negociation; how, after they

they had, without Suspicion, view'd the Pear of the Walls, and the Strength of the City, the Intervil 2494 habitants thinking their Prying was only the 1570. Curiofity of Strangers. The King at length fuspecting them, and fearthing the House of

Curiofity of Strangers. The King at length fuspecting them, and fearthing the House of Rabab, where they lodg'd, with Intention to apprehend and punish them: Rahab getting Intelligence of the King's Defign, hid them under Packs of Linen which she dry'd against the Wall, told the Searchers they were gone their Journey, and when the Tumult was over the let them down from the Wall by a Rope, and fent away the Spies after the had made 'em swear to preserve her, and her Family, when the Hebrews should take the City; which Promife was also ratify'd by the General. Now, God having miraculously ebb'd the Water, to make a Passage for the Ifraelites, they went through the River, and encamp'd about ten Furlongs from * Fericho: There Joshua built an Altar of Twelve Stones. which the Heads of the Tribes had taken out of Fordan, facrific'd upon it, and kept the Feath of the Paffover in the fame place. It

was now Harvest, and the Hebrews reap'd the Canaanites Corn, and took other good Booties, which converted their Scarcity into great Plenty, tho' the Manna, on which they had fed forty Years, did now fail them. Joshua perceiving the Enemy had no mind to sally, he resolv'd to besiege them: And the first Day of the Feast, the Priests bearing the Ark, well guarded by armed Troops, and attended by the Schators, walk'd round Jericho, and so continu'd six Days together, only winding se-

* Smelling Sweet.

ven Horns, without making any Attempt to

On the feventh Day Folina marched his Army feven times about the City, only Tear of the winding the Horns, and then repoling them-Before Chr. felves, faw the Walls of Fericho fall down of 1470. their own accord, and the Ifraelites enter'd, putting all to flaughter, without giving quarter to Old Men, Women, or Children; and fetting the Town on fire, it ferv'd for their Funeral-Pile, and confum'd them all, except Rabab and her Family, to whom Joshua gave Possessions, and much honour'd her. At the Sacking of the City was gather'd an infinite Mass of Gold, Silver and Brass; and but one Man broke the Command of God, in faving any thing for himfelf; the rest Joshua deliver'd to the Priests, to be laid up in the Treasury. The Offender's Name was * Achan, the Son of Troubling. + Zebedias; who pollefling himself of the King'st A Downy. Coat embroider'd with Gold, and an Ingot of Gold of two hundred Sicles in weight, digg'd a Pit in his Tent, and bury'd his Plunder in it. At that time their Tents were pitch'd in a place call'd * Gillgall, fignifying * Made frei their Deliverance, and that now they had no Enemy to fear. A few Days after the Destruction of Fericho, Foshua sends out a Detachment of three thousand Men against the + Ai- + Ai, nites, but in the Encounter were routed, and Strength. loft thirty fix of their Number, which put the Ifraelites in great fear of their future Prosperity, and the Performance of God's Promifes. Folius feeing the Host so much dejected at the late Defeat, falls with his Face upon the Ground before the Lord, faying, We have not attempted the Conquest of this Nation upon any nash Persuations of our own, but in Obedience to Moles

JOSEPHUS's History

Moses, by whom thou promiseds to give it to mean of the but now, beyond all Expectation, tho thou was world 2494 pleas d to promise us Success, we are defeated, Before Chr. and render d suspicious of thy Promises to him, and have given over the Thoughts of War for want of Victory. Be thou, O Lord, therefore an Almighty Assistant to us, turn our Sorrow into foy, and our Pusillanimity into Considence and Victory. His Prayer ended, God commands him to purge the Camp from Sacrilege, and by that means procure his Favour. Now, to discover the Criminal

who thinking it a vain Attempt to conceal what God had disclos'd, confess'd the Fact, produc'd the Theft, and was immediately put

they cast Lots, which at last fell upon Achan

to death, and ignominiously bury'd in the Night, as he had justly meritted.

Strength.

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Folhua having purify'd the People, led them against * Ai, laid an Ambuscado by Night about the City, and in the Morning train'd the Enemy to fally; who, flush'd with their former Advantage, and feeing the Ifraelite make a feint to retreat, came on very furioufly, in hopes of another Victory; but Johns cauting the Army to halt, charg'd their Front, and giving a Signal to those that lay in Amboth, they immediately furprize and enter the City-Gates, put all the Inhabitants to the Sword, and burnt it; whilft Foshua fo foutly pres'd those in the Field, that they gave back; but when they faw Ai in Flames, and their Families and Substances destroy'd by Sword and Fire, they featter'd themselves not being able to rally, and at length fell into the Ifraelites Hands, were made Bond slaves, and the Fillage Y four distributed among the Soldiers, The

The * Gibeonites, upon this Difaster, dreading their own Danger, they, the Cepherites, and the rear of the Cathieremites, endeavour to contract an Alliance Before Chr. with the Hebrews; and by appearing in Old Clothes, and faying they came out of a far \ Country, obtain'd their Ends, and an Oath of From Gi-Friendship was mutually fworn to: But when Foshua encamping near Ferusalem, understood their Chear, and that they were of the Race of the Canaanites, he upbraided them with their Deceit; but rather than violate the Oath of Alliance, they were employ'd in publick Drudgeries, and by that fervile kind of Life, fecur'd their Safety: But the King of Jerusalem incenfed against the Gibeonites for contracting a Friendship with their profess'd Enemies, he and the neighbouring Princes raife an Army, and invade their Country; and the Gibeonites, fenfible of their Danger, beg the Affiftance of the Israelites; which being granted, Joshua by a speedy March, and a sudden Encounter, put them all to flight; and purfuing his Victory by a steep Tract, call'd + Betbora, he + The House evidently faw by the Thunder, Lightning, of Anger. and Hail, that fell bigger than was usual, that God fought for them. The Day also, by an extraordinary Miracle, was lengthen'd, that the Night approaching might not favour their Escape from the Conqueror; and by this Means Joshua took those five Kings in a Cave near * Makkedah, Crosked. and fentenc'd them all to death. The mira-nefs. culous Lengthening of this Day beyond its ordinary Period, is register'd in the Sacred Volumes that are laid up in the Temple. Thus, by a continu'd Series of Prosperity, were the Hebrews become Rich, and Potent; and their

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Fame spreading among all Nations, and their rear of the giving no Quarter to those they conquer'd, so Before Cir. possess d the adjacent Territories with Fear 1465. and Dread of falling into the Power of such

Bright-

a Merciles People, that the Canaanitish Kings that border'd upon * Libanus and the Plains of Canaan, confederated with the Philistines to fubdue the Hebrews. To that end they encamp'd with an Army of three hundred thoufand Foot, ten thousand Horse, and twenty thousand Chariots, near Bethora, a City in Higher Galilee, not far from Cedes, in the Land of Canaan. The Valtness of this Army was a great Aftonishment to Joshua, and the whole Host of the Hebrews shut receiving fresh Encouragement, and Promises from God, they boldly march'd against their numerous Enemies, and on the fifth Day attacked them with fo much Skill and Bravery, that the great Slaughter they made of their Enemies is almost incredible: However, upon the Spot, and in the Purfuit, this great Army (a few only excepted) were all put to the Sword, their Horses kill'd, and their Chariots committed to the Fire. Now Johna marches victorioutly through their whole Country, without any Opposition; and having destroy'd all the Canaanites, (except those that fled into other Countries,) he once more retir'd with his Camp towards the Mountains, and plac'd the

† Diffolw's, Sacred Tabernacle in the City of † Shilo, where

putting it might remain till their Affairs gave them

shows. Opportunity to build a Temple. From hence

the departed with all the bearing as Sightern

he departed, with all the People, to Siehem, built an Altar there, as Moses had commanded; plantedix Tribes on Mount Gerazim, and

fix

fix on Mount Gebal, (where he built an Altar;) after they had facrific'd, they alternate- Tear of the ly pronounc'd the Curles as formerly, and Before Chr. having engrav'd them on the Sides of the Al-

tar, they return'd to Shilo.

Now Foshua being well stricken in Years, and knowing that the Conquest of the other Parts of Canaan was not yet to be attempted, he assembles the Tribes, shews the great Things which God had done for them in overthrowing one and thirty Kings, razing great Cities, subduing large Countries; and from a poor and in-digent People, had rais'd them to be a rich and mighty Nation: That now he intended to divide their Conquests among the Tribes by Lot, according to their Value; which being approv'd, was put into Execution: And to the Tribe of Judah fell all the Upper Judea; to the Tribe of Simeon, a part of Idumea, from Egypt to Arabia; to the Benjamites, from fordan to the Sea in length, and in breadth from Ferusalem to Betbel; to the Ephraemites, from fordan to Gadara in length, and in breadth from Bethel to the great Plain; to the Half Tribe of Manaffes, from Fordan to the City of Dora in length, and in breadth to the City of Bethfan: Islachar had that which lies between Mount Carmel and the River Fordan in length, and to Mount Itabir in breadth: The Tribe of Zabulon had that Country which stretcheth out to Genazereth, and butteth on Mount Carmel and the Sea: The Country which is between Carmel and Sydon fell to the Afferites, in which is compriz'd the City of Arce: The Nephthalites had that Quarter that firetcheth from the East, to the City of Damaseus: To

the Tribe of Dan were affign'd the Valleys ex-Tear of the tending Westward, and terminated by the Before Chr. Cities of Azoth and Dors, containing all the 1438. Country of Jannia and Gitta, from Abaron unto the Mountain where the Portion of 74. dab begins: But all the Quarter of Siden, of the Aruceans, Arnatheans and Aritheans Were not compriz'd in this Division. Thirty eight Cities more were given to the Levites, which with ten they were already in possession of compleated their Number. Those which were planted on the other fide of fordan he licens'd to return home, and took his Leave of them after this manner; "Since God, the " Father and Lord of our Nation, has deli-" ver'd this Country into our possession, and " has promis'd to continue us in the Enjoyment of it for ever; and fince there is no " further Occasion for your Assistance, we " give you our hearty Thanks for what you have already done, and difmifs you to your " own Possessions; but desire you to persevere " in Amity with us, and not fuffer the River " Jordan, which is betwixt us, to hinder you from confidering us as Hebrews, and " the Posterity of Abraham, and that one and " the fame God gave Life to our and your " Progenitors; for by this Means God will " be gracious unto us; but otherwise, he " will become our Enemy." And after he had thus express'd himself, he embrac'd the Chief of thele Tribes, and they all return'd into their own Country, and parted from the rest of the Tribes with Abundance of Sor-TOW.

Now the Tribes of Reuben, Gad and the Half Tribe of Manaffes having pass'd fordan, Tear of the they built an Altar on the Banks of the River, Before Chr. to preferve the Memory of their Alliance with those on the other side; which their Brethren fuspecting to be for the Worship of False Gods, they prepar'd an Army to chastise their Infolency; but Johna and Eleazar prevented their Infults, by fending Phineas to enquire into the Truth of the Report; and being arriv'd among them, thus delivers his Embaffage; Tho' you have committed too beinous an Offence to be punish'd with Words, yet we have refrain'd from doing it by Arms, till we had heard your own Reasons for building this Altar. And the Reubenites answering, it was defign'd for no other purpole, but to remain as a perpetual Monument of their Alliance with the other Tribes, and of their Obligations to continue firm in the fame Religion, and Obedience to the fame Laws: Phineas hearing it, commended their Constancy; and at his Return, they on the other fide fordan facrific'd, and gave Thanks to God that they had no Occasion of War, or Blood-shed. Foshua chose his Habitation in Sichem, and being extream old, affembl'd the most Honourable of every City, the Elders, and Magistrates, and as many of the People as could be commodioully prefent; and first put them in mind of their extraordinary Obligations to God, in raifing them from Poverty, and under Oppression, to Riches and Glory; and exhorting them to a Religious Observation of his Laws, that God might continue them in his Favour, he gave up the Ghost, in the Hundred and tenth Year of his H 4 Age,

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Age, forty whereof were spent as a Minister hear of the under Moses, and after, as Chief Governor. Before br. five and twenty Years. A Man of incomparable Prudence, and Eloquence; wife, and diligent Vin the Affairs of Government ; of equal Sagacity in War, and Peace; and the most excellent Captain, and General, of his Time. He was bury'd in Thamna, a City of the Tribe of Ephraim. About the same time died also Eleazar the High Prieft, leaving his Son Phineas to fucceed in that Office: His Sepulchre is to be feen at this day in the City Gabatha. After their Deaths, the Management of the Wars against the Canaanites was committed to the Trive of Judab, who taking that of Simeon to their Affistance, undertook it upon Condition that when they had exterminated the Canaanites out of their own Tribes, they should employ themselves in extinguishing the Remainder of them among the other Tribes alfo.

CHAP. II.

The Ifraelites fall into Civil Wars.

THE Cantanites expected their Enemies about the City of Bezec, and flatter'd themselves with Victory because Joshua was dead. Their Army was led by *Adonibezec Lord of that People, and were overthrown by the valour of the Tribes of Judah, and Simeon. Ten thousand of them were kill'd in the pursuit, and Adonibezec being made a Prisoner, and his Hands and Feet cut off, He acknowledg'd the Justice of the Divine retalliation, be having formerly treated seventy two Kings af-

* Lard of Tousder. ter the same manner. The Ifraelites over-run the Country, facking, and taking of Cities. rear of the They belieg'd and took the lower City of 7e-Before City. rusalem, and Hebron, and slew all the Inhabitants; amongst whom were some of the Race of the Giants, of prodigious Stature, terrible Afpect, and a dreadful Voice, whose Bones are to be feen at this Day. This City and two hundred Cubits about it was given to the Levites, and the rest of the Country to * Caleb. They also gave Lands and Possessi- * A Hart. ons to the Posterity of + fethro the Midianite, + Excelling. who was Father-in-Law to Mofes, and had forfaken their own Territories, to share in the Undertakings and Fortunes of the Ifraelites, and these two Tribes having so well succeeded in these Enterprizes, retir'd home to enjoy in Peace the spoils they had taken in War.

The Benjamites to whom Jerusalem belonged made the Inhabitants Tributary, and they and the rest of the Tribes after their Example, when they became Masters of Bethel, and had flain all the Inhabitants, (unless the Perfon that betray'd it into their Hands) put an end to the War, and imploy'd themselves in husbandry, by which they grew rich, and diffolute, having no regard to their antient Discipline, or the Laws of their Ancestors; at which God was highly incens'd, and told them for this, and sparing the Canaanites, they in time to come should afflict them with great feverites and cruelties; but a general effiminacy, flupidity and covetoufness having overrun the Common-wealth, at length brought them into fuch distraction, that a bloody War broke forth among them, upon this occasion.

An ordinary Levite having taken a beautiful Year of the Wife of the Tribe of Judah, the upon some morld 2526 discontents between her self and Husband re. 1438. turn'd to her Parents, and the Levite willing to compound the Breach, went to her Father's House in Bethlebem, and having accommodated the difference, was with his Servant, and an Ass whereon his Wife rode, travelling homeward, and coming late into Giba, found a great difficulty in procuring a lodging, till a certain Old Man by Birth an Ephramite. feeing them Strangers, and destitute, out of Compassion took them to his own House with intention, to Accommodate them with an Entertainment; but certain Young Men of the City, who had feen her Beauty while they tarried in the Market-place for a Lodging, and refolving to fatisfie their unruly Lufts. befet the Old Man's House, demanded his Gueft, and threatened him with Death if he refused to deliver her. The Old Man shew'd 'em the heinousness of the Crime, and offer'd his own Daughter to their Pleafure, to fave the Stranger; but they grew the more Infolent, took away the Woman by violence, had her to their own Lodgings, and having all Night exercis'd their Brurish Lusts, put her out of Doors in the Morning.

The abus'd and Disconsolate Woman returns to her Husband's Lodgings, where with the violencies she had suffered, and the shame of appearing before her Husband, the dropt down Dead, and could not be restored to Life by all the means that were used for her Recovery. Her Husband feeing this fad Difafter, suffer'd not his Grief to deprive him ful

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of his Judgment, but laid her Corps on the Afs, and returning home, divided it into world 2526 twelve pieces, and fent them to the twelve Before Chr. Tribes of Ifrael, acquainting every Tribe who were the Authors of her Death, and by what kind of Villainy it was procur'd. The Tribes inrag'd at what they faw, and incens'd with extream but just Fury, Assembled before the Ark in Sbilo, with refolution to take immediate Revenge on Giba; but the Elders disswaded them from the Attempt, till they had duly enquir'd into the Fact, and regularly demanded Satisfaction of the Gibeonites, by the Death of the Offenders. The Gibeonites refuse to deliver up the Young Men to Justice, and raise an Army of 25600 to defend themselves, 500 of which, were expert in Fighting, and Shooting with the left hand, and the Ifraelites having Sworn not to give their Daughters to the Benjamites in Marriage, Levied and led against them an Army of 40000 Men; but the Benjamites Overcame them in the first and fecond Encounter. Hereupon, the Ifraelites Fast, and by the Mediation of Phineas the High-Prieft, befought the Lord to appeafe his wrath against them. God was pleafed to promife it by Phineas's Prophecy, and in the next Fight gave them Victory over the Benjamites, and they managed it so well, that excepting Six Hundred that escaped to the Mountains, they were all destroyed, and Giba confumed by Fire. Nor was this fufficient to fatisfie their Revenge, but the Ifraelites likewise destroy'd all the other Cities of the Benjamites, and carry'd their Arms to 3abesh of Gilead, (who refus'd to affift the Israelites

Wlites against the Benjamites) and slew all that near of the bore Arms, and their Wives and Children. Before Chr. sparing only tour Hundred Virgins; but af. ter their Fury was abated, and upon confide. vration of losing one of their Tribes, and weakening their Nation, they recall the 600 Benjamites that fled into the Mountains, restore them their Lands and Cattel, and gave them to Wife the 400 Virgins of Jabelh, and and the other 200 Benjamites Stole themselves Wives from the Ifraelites; and now the Tribe began to increase and flourish as formerly, but the Tribe of Dan were so oppressed by the Canaanites that they were forced to fly into the Mountains, and from thence descended into the Plains, and Built the City of About this time, many Advertities befel the Israelites, for violating the Laws of God, and corrupting themselves with the Abominations of the Canaanites.

CHAP. III.

The Israelites reduc'd into Slavery to the Assyrians.

THE Israelites bawing lost, by their Luxury, the Benefits they had acquir'd by God's Blessing, and their own Industry, and provok'd God to Indignation against them, he was pleas'd to abandon them to the Desert of their Transgressions. Then Schifart King of the Assyrians tevy'd an Army against them, kill'd great Numbers of their Men in Battel, and either by Force, or Surrender, made himself Master of many of their Cities, and brought them under his Subjection: Others, by a Goward-

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er er m dly Submission, and paying Contribution, became the Subjects of his Cruelty, and conti-Tear of the nu'd in that Vassalage eight Years, and then Before Chr. were thus deliver'd:

CHAP. IV.

Their Deliverance by Cenez.

TEnez, of the Tribe of Judah, a Man of great Understanding, and undoubted Courage, was advis'd by a Voice from Heaven, that he should not fuffer the Israelites to be reduc'd into fuch Extremities, but boldly venture at their Deliverance. He confulted a fmall Number, of whose Courage and Fidelity he was well affur'd, and who would run any Danger to throw off a Yoke fo unsupportable; and began the Enterprize by Cutting the Throats of the Affyrian Guards that Schifart had plac'd over them; and fucceeding in the Project, his Numbers fo increas'd, that in a short time he thought himfelf of competent Strength to engage them in the Field; and coming to a Battel, they overcame their Enemies, and recover'd their Liberty: The Remains of the King's scatter'd Army retiring towards Euphrates, left'em in quiet Possetsion of their own Country; and Cenez having given this Proof of his Courage, was made Chief Governor of the People; and having exercis'd the Office of a Judge forty Years, he dy'd.

Tear of the world2641 Before Chr. 1350.

CHAP. V.

The Ifraelites Subjection, and Deliverance.

TEnez being dead, and the Ifraelites re. gardless of the Honour of God, and neglecting their Obedience to his Laws, their felves and Affairs began to moulder towards their Ruin; which Eglon King of the Moabites perceiving, made War upon them, and as often overthrew them; and having more Power than his Predeceffors, fo weaken'd their Forces, that he laid them under Contribution and kept them eighteen Years uuder Oppres. fion. Eglon puffed up with this Success, re. moves his Court to feriche, and loads the If raelites with Calamities: But Fodes, (or Ebud,) the Son of Gera, of the Tribe of Benjamin, having infinuated himfelf into his Favour, and by great Gifts made an eafie Accels into his Palace, and Prefence; having the Opportunity of being alone with the King; and pretending to tell him his Dream, drew near him, and firuck his Dagger into the King's Heart, left it flicking in the Wound, lock'd the Door after him, and made a fafe Retreat. Fodes communicated the Knowledge of Eglon's Death to the Ifraelites, and offer'd to conduct them to the Recovery of their Liberty; which they gladly accepted, and by Sound of Trumpet fummon the rest of their Countrymen to alift them. Eglon's Attendants ignorant of what had happen'd, but fearing fome Ill had befallen their Master, he continuing longer in his Chamber than was usual, they force the Door, and finding him dead, were unde re.

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under a great Consternation; and their Surprize was the greater, that they found the If- Tear of the raelites ready to affault them. In vain they en- Before Chr. deavour to refift; and some of them being already kill'd, the rest fly, in hopes to reach the Country of the Moabites; but they are either drown'd in Jordan, or flaughter'd by their Purfuers, not one escaping Destruction. the Israelites thus at liberty, advanc'd Jodes to the Government of the People, who after he had liv'd fourscore Years, Death put a Period to his Life and Government. that, besides the Action mention'd, deserv'd the Esteem of his Country for other good Of-Sanagar, Son of Anath. ces to the Publick. was elected Governor in his flead, but dy'd in the first Year of his Ministery.

CHAP. VI.

The Ifraclites overcome by Jabin, and deliver'd by Barac.

Afflictions, had scarce recover'd themselves from the Oppression of the Moabites, before they fell into Subjection and Bondage to *Jabin King of the Canaanites, who by † Si-* Undersera, his General, reduc'd their Estate to such standing, or a contemptible Meanness, that they willingly, Building, almost twenty Years, became Tributaries and Smallow, or Vassals to the Conqueror. Then, weary of Moth. their Servile Subjection, and promising a better Obedience to the Laws of God for the future, they consult * Debera the Prophetes, *A Bic. whose Prayers had a Return in their favour; and she commands † Baras to undertake their † Lightning Deli-

deliverance, and he refusing the Office unless Tear of the fhe would share with him in the Govern Before Chr. ment, mov'd with Anger, faid, Art thoung alham'd to Surrender the Authority that God bath given thee to a Woman? Well, I will accept of it. And Levying 10000 Men, pitch'd their Tens near the Mountain Thebor, and Sifera not far from them, the number of his Army was a great Aftonishment to the Israelites; but when the Battel was joyn'd, there fell a Storm of Rain mixed with Hail, which the Wind driving against the faces of the Canaanites, so numbil their Hands, they were not able to hold their Swords, and so blinded their Eyes they could not fee, nor could those that us'd Dars and Slings make them any way ferviceable; Whereupon, the Israelites breaking through their Enemy's Ranks, made fo great a Slaughter among them, and pur them into fuch diforder, that a general Consternation made them fly, and Sifera in he fame Calamin feeking shelter, and reposit g himself in fael Tent, fell afleep, and the driving a Nail through his Temples, fasten'd him to the Pavement and in that condition expos'd him to Barac Soldiers, and confirm'd Debora's Prophecy who foretold the Victory should be gain'd l a Woman. Barac afterwards leading the Ar my to Afer defeated and flew Fabin, raz his City to the Ground, and Governed the raelites forty Years.

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CHAP. VII.

The Israelites overcome by the Amalekites.

Year of the morld 2641 Before Chr. 1350.

Frer the Death of Barac and Debora, which happened much about the fame The Amalekites and Arebians over-run the Ifraelites, destroy'd their Fruits, and carry'd away fo great Booty, that the Hebrews were forc'd to leave the Champion Countries, and betake themselves to the Mountains, digging themselves Caves, and Houses under Ground, and there hid what they had referved from the fury of their Enemies. Midionites, 'tis true, allowed them to Till their Ground in the Winter, but for no other end, but that they themselves might gather their Fruits when grown to maturity. Thus liv'd the Hebrews in continual Famine, and under great want, without any hope of redrefs, but by their Prayers and Supplications to God.

CHAP. VIII.

Gideon deliver'd the Ifraelites.

I the Tribes of Manaffes, grinding some frozer. Sheafs of Corn privately, an Angel appear'd to him in the likeness of a Young Man, told him be was bappy and beloved of God, and exhorted him to be of good Courage, and endeavour to recover his Countries Liberty, promiting him the Affiftance of God in the undertaking. Gideon excuses himself upon the weakness of his Tribe, and his own Youth,

JOSEPHUS's History

114 and incapacity for Affairs of fuch imporhar of the tance; but the Angel promising him that Before Cir. God would supply all defects, and under his Conduct give Victory to the Ifraelites; he communicates it to some Young Men, who believing the Oracle, encourag'd the Defign and faid, there were ten thoufand Men in readiness to attempt any thing for their Delive. rance; but God appear'd unto Gideon in a Dream, told him "the folly of Men in attri-" buting every advantage to their own ftrength " and Policy, without paying their acknow. " ledgments to the Almighty power that ef. " fected their welfare, and therefore refolv'd to " convince them, that it was he alone to " whom they were indebted". God therefore commanded Gideonthat when the heatwasgrea. test, he should lead his Army to the River, and by the manner of his Souldiers Drinking, make an Estimate of their Courage. Gideon makes the Experiment, and finds 300 Menthat lifted Water to their Mouths without fign or fear of trouble. God told him, that with those Men he thould obtain the Victory, and therefore commanded him to Attack the Enemy by Night, which Gideon confidering as an impo litick Stratagem, God confirms him in hi Obedience by a Dream he heard related an interpreted in the Camp of the Enemy, via a courfe Barley Cake that rowl'd through the Camp, and first overturn'd the King' and after the Tents of all the Souldiers in the

Army, which was Interpreted, that the Hierens, a mean and inconfiderable People thould ruin their whole Army; which mightily incourag'd Gideon, that about the

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last Watch of the Night he led forth his Army, divided it into three parts, in every Band Tear of the an hundred Men, carrying empty Pots in Before Chr. one Hand, in which were hidden burning Torches, and Rams-horns in the other, to use instead of Trumpers: And as soon as the Signal was given, they wind their Horns, broke their Pots, and with flaming Torches rush into the Enemies Camp, crying out, Victory, Victory, by the affiftance of God, and the frength of Gideon. Trouble and fear furpriz'd the fleeping Enemy, and being of different Nations and Languages, they flew one another, and few fell by the Swords of the Hebrews. Gideon's Victory being quickly known, the rest of the Ifraelites arm'd and pursu'd the Enemies, who being wildred in unpassable Places, and encompassed with unfordable Rivers, the greatest part of 'em . A Cron. were put to'th Sword, among which were 2 + A Wolf. Kings*Oreb and + Zeb. Two other Kings Zebe and Hezerbun escaped to the Mountains with eighteen thousand Men, and there making a fland, were valiantly engag'd by Gideon, the whole Army overthrown, and the two Kings taken Prisoners, and after put to Death. The Ephramites displeas'd that this War was undertaken without their privity, threaten the Ifraelites with a Civil War, but all was quieted by Gideon's Prudence, who govern'd the Ifraelites with exemplary Justice, Integrity, and Wisdom, the space of forty Years, never wanting the approbation of the People, in confirming the Judgments he gave in Caufes before him. He died in a very old Age, and was buried in the Country of Enhraim.

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CHAP. IX.

Before Cir. Gideon's Successors make War with the adjacen Nations. \sim

Ideen had seventy Legitimate Sons by di-T vers Wives, and one Bastard by his My Fether Concubine Druma, call'd * Abimelech, who er per'ec.

the Tyrant. flew all his Brethren but + Jotham, and hee-Absolute, scap'd his fury. Abimeleeb having by this cruelty usurp'd the Government, exercis'di without any regard to the Law of God, or the good of the Society, but only after the dictates of Lis eun unru'y Will and Pleasure. fotbam de. firous to make the Ifraelites tentible of Ahim. leb's Tyranny, and their own Vallalage, told them, that the Trees desiring a King, that dignity was offer'd to the Fig-Tree, the Vine, and the Olive, and they refusing the Soveraignty, the Trees address'd themselves to the Bramble, (which is of no other use than for the Fire) who told the rest of the Trees, that if they were in earnest he would accept the Monarchy; but if they abus'd, and ridical'd him with the tender of their Allegiance from his Branches should proceed a Fire to confume them all. This, fays Jotham, I don't relate to excite your Laughter; but to remin you, that having reap'd extraordinary bene his from Gideon's Corduct, you have subject ed your felves to Abimelech, who has usurp the Government by the murther of my Br thers, and in his own Nature resembles the qua 17 of Fire. Having related this Parable, ! retird into the Mountains, and continuing there three Years, escap'd the fury of A mele cent

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After some time, the Shechemites mov'd with compatition, and refolving to re- Year of the venge the Murther of Gideon's Sons, they Before Chr. drove Abimelech out of the City, and from the whole Tribe. In revenge whereof, haying by the perfidy of Zebal his Hoft, circumvented and defeated Gaal; he also surpris'd the City of Sheehem, ras'd the very Foundations, and fow'd the Ruins with Salt. the Ifraelites that escap'd to the Mountains, he purfu'd,inclos'd them with dry Faggots, and fetting them on Fire, confum'd the Ifraelites, and their Wives and Children in the Flames, to the number of fifteen hundred, not one And to let the rest of the Ifraelites elcaping. fee that nothing but their utter Extirpation would fatisfie his Ambition and Barbarity, he befieg'd the Thebans in their City, and took it by Violence. In this City was a great Tower where the Inhabitants took fle lter, and when he approach'd the Gates, with defign to befiege the Tower, a Woman threw a piece of a Milftone at him, which hiting him on the Head fell'd him to the Ground, and that it might not be faid Abimelech died by the Hands of a Woman, be commanded bis Armour-bearer to dispatch bim; which the Officer obey'd, and gave Abimelieb the reward of his Cruelty to his Brethren, and Tyranny over the Shechemites. After the Death of Abimelech, Fair the Gileadite, who was very Rich, and had thirty valiant Sons, govern'd the Ifraclites twenty Years. He died at a great Age, and was honourably intomb'd in Chamon a City of Gilead. From this time a general neglect of God's Laws, and contempt of Religion, re-1 3 dac d

duc'd the Israelites into such great disorders, that the Ammonites and the Philistins serving world2493 themselves of these advantages, ravag'd their possess. Country, and became Lords of their Possess.

I fions on this fide 3ordan, and were attempting to carry their Conquests on the other fide allo. But continu'd afflictions baving brought the Hebrews to fense of their Duties, upon repenting of their Transgressions God was pleas'dto receive them to Mercy, and promis'd them bis Favour and Protection. And now having no Governor, they intreat Jeptha, a Man every way qualifi'd, to accept the Dignity, with affurance to injoy it during his Life. Heat first refus'd the Office, reproach'd them with their former unkindnesses and misdemeanors to himself; but being press'd with their importunities, and their Obedience fecur'd by Oaths of Fidelity, he comply'd with their Requests, joyn'd his own Troops with their Forces and became their General. Now all terms of accommodation being flighted by the Ammonites, he encamps near Majpha, befought the Lord for a Victory, and promis'd upon obtaining it, to Sacrifice at his return the first living Creature he met with. Both Armies engaging, and the Victory falling or Jeptha's side, he pursu'd it by slaughtering the Enemy to the City of Minnith, and en tring the Ammonites Country, destroy'd their Cities, carried away much Plunder, and thu deliver'd the Israelites from an eighteen Year Bondage. Returning home with great Glor he enconnter'd an unhappy accident, whol difagreeable to his magnificent Atchievemen The Person he first met was his only Daug ers

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ter, a Virgin of about eighteen Years of Age, ~ who came to congratulate his return. Melt- rear of the ing into Tears he reprov'd her forwardness Before Car. because of his Vow; but the Virgin with undaunted Courage, and a noble Constancy, told her Father, that that Death could not be unwelcome to her, that was given to God for her Father's Victory, and the Liberty of her Country, and therefore confented to be made a Sacrifice; and after two Months bemoaning her Youth among her aflociates, tho' it was contrary to Law, without respect to the centure of others, for his Vow's fake the Virgin was Sacrific'd by her Father. The Ephramites again discontented for having no fhare in the Honour and Advantage of this War, march their Troops against the Israelites; but in the Engagement were overcome, and in the flight and pursuit loft about forty thousand. Jeptha died after he had govern'd the Ifraelites fix Years, and was buried in Sebei of Gilead the place of his Nativity. of the Tribe of Judah and City of Bethlebem, fucceeded him. He had thirty Sons, and thirty Daughters, and left them all alive and marry'd at his Death. Nothing worthy of memory occur'd in his feven Years Government. He was bury'd in his own Country. Of Elon a Zabulenite his Successor, is nothing that deferves transmittion to Posterity, during his Government of ten Years. After Elon Abdon, his Son was declar'd Sovereign Judge, and is remarkable in nothing, but the happiness of a numerous Posterity, having forty Sons which had thirty Grand-children, all excellent Horfe-men. He left them all alive, died ve-

ry old, and was magnificently buried in world 2624

B. fore Chr. 1270.

CHAP. X.

Sampson's Valour.

Frer his Death the Philistines prevail's over the Ifraelites, to whom they were Tributaries for the space of forty Years, and at length were discharg'd from that exaction after this manner. Manoab an excellent Person. the undoubted Chief of the Tribe of Dan had a Wife of incomparable Beauty, and being Childless befought the Lord to give him 2 lawful Heir by her, whom he lov'd paffionately, but not without a mixture of Jealousie. The Woman being alone, an Angel appear. ed to her in the form of a young Man, and told her from God, she should bear a Child. of a comely Vifage, and extraordinary ftrength; that when he came to Years of maturity should humble the Insolency of the Philisting; but his Hair must not be cut, nor must he drink any thing but Water. This she imparts to her Husband, and commending the shape and Mien of the Young Man, increas'd the Jealousie of her Husband; which she perceiving, and being as Chaft as Beautiful, pray'd the Lord once more to fend his Angel, that her Husband might be cur'd of his folly and unjust suspition. Her Prayer was heard, and the Angel came and declar'd his message; but when Manoah having drefs'd a Kid, would have perfuaded the Angel to eat, the Angel havir g commanded the Bread and Flesh to be laid upon a Rock without Dishes, he touch'd in

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it with his Wand, and suddenly a slaming Fire consum'd both the Bread and Flesh, and rear of the the Angel ascended to Heaven in the Smoak Before Chr. as in a Chariot, which put Manoah into a great fear, lest some evil should happen to him, be having seen God: But his Wife comforted him with the expectation of a good event. And not long after was deliver'd of a Son, which she call'd * Sampson, who soon grew * Sirms. I in favour; and by early Prognosticks of his tuture performances, consirm'd what had been foretold by the Angel. Sampson

Attending his Father and Mother to a Feaft in the City of Thamma, of the Philistins, he faw a beautiful Damfel which he defir'd in Marriage, and with much importunity gained the confent of his Parents. Walking towards her Father's House unarm'd he met a Lyon, which he strangl'd with his Hands, and having kill'd him, threw his Body into a Wood joyning to the High-way, and not long after found a fwarm of Bees in the Breast of the dead Lyon, from which he took three Hony Combs, and made a prefent of them to his intended Wife. Sampson invites the Thamnites to his Wedding, and propounds this Riddle to his thirty Companions, or rather Guardians, viz. He that devoureth all has been made the Food of others, and bow terrible soever be was, the Food was no less Sweet than agreeable; telling them if they interpreted it, he would give each a fine Linnen Shirt, and other Vestments. The young Men try'd, but unable to refolve it, prevail'd with his Wife to gain the fecret; which the obtain'd, and told the Philiftins, and at the time

time appointed they answer Sampson, That no Tear of the thing was more terrible than a Lyon, and nothing Before Chr. Sweeter than Honey; To which, fays Samplen, 1270. you should have added, There is nothing more

dangerous than a Woman: She hath betray'd her Husband, and related my Words to you; for which he would never pardon her; and the Woman feeing her felf dispis'd, marry'd to another. However Sampson perform'd his promise, but meditated a revenge upon the whole Nation. When the Philiftins Com was ripe, he took three hundred Foxes, to whose Tails having fastned flaming Torches he drove them into the Philiftins Fields of Com, and confum'd their hopes of harvest, for which the Philistins fent a party of Souldiers to Thamna, and burnt the Woman alive, and all her Kindred, as the cause of the damage that had befell them. The Hebrews fearing a to be punish'd for Sampsons misdemeaperswade him for their common fafety, that they might deliver him bound into the Hands of the Philistins. He consented, and they put it in execution; and the Philistins seeing him conducted near their Camp a Prisoner, shouted for joy, and Sampfor breaking his Bands, took up an Ass's Jaw that lay at his Feet, flew, and beat down two thousand Philistins, and put all the rest to flight. This unparallell'd exployt too much buoy'd up his Spirit, and forgetting to give Glory to God, he was punish'd with an extraordinary thirst, but upon his Repentance Godcaus'd a pleafant Fountain to fpring from the Foot of a Rock, with which he refresh's

The Jaw himself, and call'd it " Siagoni, which name

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me it it retains unto this Day. Sampson now difpiling the Philistins, takes up his Inn at Gaza, Tear of the where the Governours of the City intending Before City. to apprehend him, plant Guards at all the 1270. Gates, that he might not escape without their knowledge; but Sampson aware of this contrivance, rifes about Midnight, takes off the Gates of the City with their Locks and Hinges, lays them upon his Shoulder, and carries them to the Mountain that lies about He-And now again transgresses the Laws of his Fathers, and abandons himfelf to the Manners and Customs of the Heathens; which foon produc'd God's displeasure, and his own destruction. He was enamour'd with the Careffes of a Philistine Harlot, Named * Dalila, with whom his Enemies prevail * Poverty, to acquaint them where his strength chiefly or a Con-She applies her felf to fasting and Jumer. fublifted. flattery, commends his brave exploits, and defires to be fatisfi'd, where his prodigious powers lay. He understanding her subtilty thrice deceives her, but at length his cunning Mistress cologues so artificially, that he no longer able to refift her Charms, and his own Destiny, communicates the Secret, tells her his ftrength lay in his Hair, and would remain in vigour unless his Locks were shaven. She no fooner has this notice, but at his next repose tries the Experiment, shav'd his Head, and expos'd him to the Philiftins, who tore out his Eyes, and led him bound to Prison. Not long after the Philiftins feasted in a spacious House, whose Roof was supported by two Colums, and Sampson led thither to increase their mirth in ridiculing, his imbecility, he

JOSEPHUS's Hiftory

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The was plac'd against a Pillar, which he laying Tear of the hold on, (his Hair being fomewhat grown Before Chr. and fcorning to be made the fport and pastime of his Enemies) shook it with so great a vio. lence, that the whole building fell immediate. ly, and in the Ruins buried himself, and three thousand Philistins, and as he liv'd, died their avenger, when he had commanded Ifrael twenty Years. He was a Man of great strength Virtue, and Courage, and to his last Hour a Faral Enemy to the Philiftins. 'Tis true, he was allur'd and beforted by a Woman, the common infirmity of human nature; but in all other respects of admirable Virtue. His Kindred remov'd his Body, and bury'd it a Sarafa, his Native Country, in the Sepulcher of his Ancestors.

CHAP. XI.

The Sons of Eli Slain.

TLI* the High-Priest now took upon him The Ofthe Government of the Hebrews. Dufering, or lifting up. ring his time, there was a great Famine in The Coun- the Land, and Elimelech + unable to endure fel of God. the misery, went from Betblehem * with his The House Wife Naomi, and his two Sons Chilon and ef Acad. Maa'on, to inhabit in the Land of Moab, where meeting a good reception, he Married his Sons to two Moabit fh Women, Chilon to Water'd. Orpha, and Maalon to Ruth, + and his Death, and his two Sons happening about Ten Years made after, Naomi refolv'd to return to her own Drunk. Kindred, and her Daughters in-law shewing their Zeal to accompany her, the perfwaded Orpha to the contrary, but Ruth would not forfake

forfake her. Both Arriving in Bethlehem, Tear of the Ruth, by permillion of her Mother-in-law, Tear of the Ruth, by permillion of her Mother-in-law, Tear of the Ruth, by permillion and Rose * understanding world 2811 went a gleaning, and Boas * understanding Before Chr. that out of Affection to her Mother-in-law, and respect to her Deceased Husband, she had made this Journey, and fubmitted to fuch mean things for their Subliftance, he Com-Strength. manded she should eat with the Reapers, and take what Corn she pleased. Ruth returned to her Mother with her Corn, and told her what respects Boas had shew'd her. Naomi answer'd that Boas was her Kinsman, and being a good Man, there was hopes he would take care of her. Not long after Boas went to his Farm in the Country, and Sleeping on the Floor, Ruth by Naomi's Advice, laid her felf gently at his Feet, which when Boas in the Morning perceiv'd, and underflood who she was, he gave her as much Barley as the was able to carry, and told her the had another Kinfman nearer in Blood than himself, to whom she must apply; but, if he refused, Boas would Marry her, and then fent her to her Mother while it was early, That people might not raise unjust Suspicions, upon what was innocently intended. In the Morning Boas returning to the City, calls a Council of the Elders, fent for Ruth and his Kinfman, to whom he spoke thus. Dost thou not possess the Inheritance of Elimelech? Yes, faid he, I am feized of it in right of proximity according to Law. Boas replies, thou must not observe the Law in part, but in whole, here is Elimelech's Widdow, whom thou must take to Wife according to the Law, if thou wilt inherit his possessions; but the Man surrender'd

det'd the possessions, and the Woman to Boas, Tear of the by reason he was ally'd to the Deceased, world 2811 and especially because the other Kinsman Besor Chr. and already both Wife and Children. Boas therefore taking the Magistrates to witness calls the Woman, bids her until ber Kinsman's Shooe, and strike him on the Face, as the Law Commanded; and that being done, Boas espoused Ruth, and a Year after she brought

forth a Son whom Naomi Educated, and calAffi mee. led Obed * in hopes he would affift her in her
Old Age. Obed begat Jesse, and Jesse begat
David, who was King, and left the Realm to
his Successors for one and twenty Generations. And I thought my self under an Obligation to relate these Passages of Ruth, to

thew that God by his Almighty Power raises whomsoever he pleases from obscurity to the highest Dignity, of which David whose Original I

have thew'd is an Eminent Example.

The Assairs of the Israelites were now at a low cob, and were engag'd in a New Waragainst the Philistines, upon this occasion. The two Sons of Eli, Ophni, † and Phineas, were grown to that height of Prophaneness and Debauchery, that they committed all manner of Impieties against God, and outrages against Men. They were not contented to receive their Dues, but took what was not. As Women came to the Tabernacle for Devotion, They Ravish'd some, corrupted others by Presents, and Tyrannized over all. Their Father dreading their Punishment, Mourn'd over them, as if they had been already in the

Heard of ver them, as if they had been already in the God Grave; but I shall wave this particular, and first discourse of the Prophet * Samuel + Elkand God

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† Alittle Fig. was a Levite of the meanest Quality, Living in Ramath a part of Ephraim. He had rear of the two Wives, Anna, and Phenenna. * Anna, Before Chr. being Childless, was much Dejected, and begging Islue of God, Vowed, if he was pleafed to give her a Son, She wou'd Dedicate Affilled, bim to the Service. God, at length heard her our Stone. Prayers, and gave her a Son, and she called his Name Samuel. + Hanna, remembring her Vow, deliver'd the Child to Eli, and Confecrated him as a Prophet to God, fuffered his Hair to grow, gave him nothing to drink but water, and brought him up in the Temple. Samuel, at twelve Years of Age begun to Prophecy. One Night as he Slept, God called him by his Name, and he supposing it was Eli, went to know his pleafure, but the High-Priest told him he did not call him. The fame Voice being heard three times, Eli told him it was God, and directed him what to answer if he should hear the same Voice again. God called him once more, and Samuel answered, bere Iam, O Lord, what wouldest thou have me do, I am ready to obey. God replied, go, and tell the Ifraelites, that fo great a Calamity shall befall them as no Tongue is able to express; the Sons of Eli shall both die in one day, and the Priesthood shall be translated into the Family of Eliazar, for Eli has low d his Sons better than my Service. Samuel fearing he should overwhelm the Old Man in Sorrows, conceal'd the Oracle, till Eli's importunities constrain'd him to divulge it, and confirm the deplorable Death of his Sons. Samuel's Prophecies were always Accomplish'd, and gave him a great Reputation among the Ifraraelites

elites. The Philistins advancing their Arm Ther of the against the Hebrews, kill'd four Thousand and against the Hebrews, kill'd four Thousand affore Chr. and pursued those that sled into their on Tents; and now their fears were fo extraor. dinary, that they fend to the Elders, reque their Assistance, and to bring the Ark with them. The Ark was brought, and the Son of Eli attended it. The prefence of the Art incourag'd the Ifraelites to another ingage. ment, wherein they loft thirty Thousand Men, amongst whom was the two Sons of Eli, and the Ark of God was taken and car. ried away by the Enemy.

CHAP. XII.

Eli's Death.

S foon as the direful notice of this De feat was brought to Shilo, and was certainly known that the Ark of God was taken, all the City was filled with Lamentations, and Eli the High-Priest who fat in one of the Gares on a high Tower, being acquainted with this fatal Accident, tho' he heard the loss of his Sons, and the Army with great moderation, yet when he heard the Ark was taken, and in possession of their Enemies, that unexpected Affliction fo extreamly wounded him with Sorrow, that he fuffered himself to fall from the Throne to the Ground, and was taken up Dead. He Lived ninety eight Years, forty of which he spent in Governing Ifrael. The same day also Died the Wife of Phineas, when the understood the Misfortunes of her Husband; but she was first Delivered of a Son, in her Seventh Month, which Lived, and and upon the Infamy that happened to the Army was Named * Ichabod. Eli was the first rear of the Governour among the Successors of Ithamar, world 2526 Son of Aaron: Before that time it was in the House of Eleazar, who left it to Phineas, he to Abiezer, he to his Son Boci, from whom 'The Glory it came to his Son Ozes, and after him it came is departed to Eli, and remain'd in his Family till the Reign of King Solomon, and then was restor'd to the Posterity of Eleazar.

Antiquities JEWS.

BOOK VI.

CHAP. I.

The Philiftins fend back the Ark.

HE Philistins returning to the City of Azet, they place the Ark as a Trophy in the Temple of their Idol * Da-+ Wheat, but in the Morning going to pay their or Fish.

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Tear of the fallen from the Bafs of the Pillars that suppor. Before Chr. ted him, and lying upon the Ground, which they took up and fastned again in his former J place, and posture; but as often as they visted the Temple, still finding their God fallen and proftrate before the zirk, they were under great perturbations and perplexities, and this affront to their God being follow'd by a grievous Plague, and a Flux, wherein many of them vomitted up their corrupted Bowels. and with Armies of Mice that destroy'd their Corn, and Fruits; they fend the Ark to the Afficalanites; but they also at the reception of the Ark being plagued with the fame Difeafes and Deaths, that the Azotians had fuffer'd while the Ark was in their possession, and believing, That detaining the Ark which was consecrated to God, was the cause of all their miseries, they congregated the Princes of Gath, Accaron, Ascalon, Gaza, and Azot, to deter-

> Some of the Princes were for fending back the Ark immediately, others imputed their fufferings to Natural causes, and not the detenrien of the Ark, which God would have kept out of their Hands at first, if be bad been concerned about it; and therefore perfwaded them to have patience under their afflictions, and to keep the Trophy of their Victory; but the more Prudent and Intelligent among them, propos'd to make five golden Statues, and as many Alice to be offer'd as a Thankfgiving to God for their Victory, and that they should be laid upon the Fre and the Ark put upon a new Cart, to which should be yoaked two Cows

mine what was to be done upon this occasion.

Cows that had newly Caiv'd, locking up their Calves from them, that a defire to fee Tear of the their Calves might incourage them to greater Before Chr. fpeed. This done, to drive the Cart to some 1471. place where three ways met, and let the Cows take which way they pleas'd; and if they travel'd towards the Hebrews they might then conclude, that detaining the Ark was the cause of their mokstations, but if they took another way to be driven back, as an argument there was no fuch virtue in the Ark as was pretended; and this Counfel being approv'd by all, they drove the Cart accouter'd as has been mention'd, to the three ways, left it there and return'd.

CHAP. II.

The Hebrews Victory under the Conduct of Samuel.

THE Heifers took the way which led to the Ifraelites, travelling as directly as if Men had drove them in the Road they had chosen, and rested not till they came to Bethsama, a Town belonging to the Tribe of Juda, and then they would travel no further. The Inhabitants neglecting their Harvest, and transported with Joy, take down the Ark. and the Coffer, in which were the Statues. and golden Mice, laid them upon a Stone in the Field, and when they had mutually Sacrific'd and Feasted, they offer'd the Kine and the Cart a Burnt-Offering to God for restoring the Ark. But seventy of the Bethsamites were flain for daring (not being Priefts) To fustain the Ark with unfanctiff d Hands; and K 2

A Free People.

the Ark was by Order carried into Caricilia 2. sr of the fim, a City bordering upon the Bethfaming Before Chr. and plac'd in the House of * Aminadab, a good Man, and descended from the Levites, and the charge of it was given to his Sons. The generality of the Ifraelites lived then devou. Samuel feeing them fo well inclinit thought it a proper season to perswade then to regain their Liberty, and to that endthebespakes them. Men of Israel, since the Philiftips are continually molesting your affairs, al-God inclines to shew you favour, it now below you to gain your liberty effectually; and I ale you, if you persevere in acts of Justice, and Pa ty, he will not disappoint you in the performant of his tromifes and your own expectations. The People having teftify'd their confent by At plauses and Acclamations, he affembl'd the at Maspha; of which the Philistins having notice, with defign to furprize the Hebrer came upon us before we expected, or we provided to entertain them, which much affrighted the Hebrews, till Samuel conquer their dispair, by assuring them of God's of stance, which they foon experienc'd; for the Philistins preparing to attack the unarmi Fears, the Omnipotent power of God mate the Earth tremble under their Feet, and the could scarce stand upon the Ground; and other were fwallow'd up by the violence of z Earthquake. A great Thunder, accompan ed with a fcorching Lightning dazl'd the Eyes, and took away the use of their Hans that they could make no use of their We pons, and forc'd them to fly for fafety. So annel perceiving them in this confusion, the violent

violently upon them, kill'd many and purfu'd the Fugitives as far as Corre, where he erect-rear of the ed a Stone, as a Trophy of his Victory, and Before Chr. the Enemies flight, calling it The ftrong Rock, and declaring the Victory proceeded only from the power of God. From this time the Philistins made no more attemps against the Israelites; but Samuel pursu'd his Success, humbl'd their Pride, flew them in great numbers, and recover'd from them all that Country which they had formerly taken from the Ferrs, extending from the Frontiers of Gath to the City of Accaron. The rest of the Canaanites were at that time in Peace with Ifrael.

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CHAP. III.

Samuel commits the Government to his Sons.

CAmuel having now fetl'd the Nation, and appointed Courts of Judicature in certain Cities, to which he went in circuit twice a Year to Administer Justice, according to the Laws of our Ancestors, and this custom he contin'ud many Years ; till growing old and infirm, * Willing. he refign'd the Government to his Sons * Joel + The Will and + Abiab, commanding one to make his Re- of the Lord. fidence, and hold his Judicature in Bethel, and the other in Bersheba; but they degenerated from the Virtue and Piety of their Father, perverted Justice, surfeited in Debaucheries, and wholy neglected the Precepts of God, and the Instructions that were given them by Samuel.

Tear of the worli 2880 Before Chr.

CHAP. IV.

The Hebrews ask a King.

THE Ifraelites extreamly offended at thefe Irregularities, Address themselves to Samuel, in the City of Ramatha, and defire him by reason of his own Age and incapacity to govern them, to Elect a King to Ruk over them, and revenge the injuries commit. ted by their Enemies. Samuel was fenfibly Afflicted with this proposal, (for he was m Admirer of Monarchial Government,) and up. der this Trouble and Discontent, God incourag'd him to Patience, fince they had not only injur'd him, but God, in refusing him to be ther King and Governor, of which they should have cause to Repent, when twa too late to redrefs their Grievances. next Morning Samuel affembles the people tells 'em he would establish a King over them, but that it was necessary he first shew'd 'em the inconveniencies and mischiess they were drawing upon themselves, by requesting a King to govern them; for first of all, (fars) Samuel,) your Kings will take your Children! from you, make some of them Coach-men, others Soldiers, and Servants to their Handicrafts and Hasbandmen, and compel them to ferve lite! Bond flaves that are bought with Money. You Daughters alfo shall be imploy'd in Servile Offices like Slaves and they will diffribute your properties amongst their own Demesticks. In a word, you and all jours will not only be Slaves to one King, but allo to his Servants, and when you pray God to be delivered from this Slavery to your Kings, h

ding all this, they pertited in their obstinacy, worked so and Samuel dismissed them in expectation of a Bifar. br. further Answer.

CHAP. V.

Saul is declared King of Ifrael.

CAul the Son of † Kish a Novleman in the Tribe of Benjamin, being withour Success Gravi, in Queft of his Father's beloved Affes, was advifed by his Servant to make enquiry after them t Stram to of the Prophet Samuel, who was in great Re-Thatch. putation for his Knowledge and Veracity. As foon as Samuel faw the young Man, he knew for what purpose God had fent him thither, told him the Affes were fafe, and that he himself should rife to Riches and Dignity. Saul answer'd. My Lord, my Circumstances are too inconsiderable to hope or expect it. My Tribe is the least of all the Tribes of Ifrael, and you benter me, in foretelling things above my Condition. The Prophet having Guests to Sup with him, takes him by the hand, and places him and his Servant at the Table above the Seventy that were invited, and Commanded a Royal Portion to be fet before him. In the Morning, Samuel accompanies Saul on his Journey, and (the Servant being fent before,) Samuel took a Cruse of Cyl, pour'd it on the young Man's Head, and imbracing him, faid, God establisheth thee King over his people, to revenge the injuries done them by the Philistines: And, having given three Signs to confirm the Truth of his Words, viz. that going on his Journey he should overtake three iden K 4 Travel-

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Travelling towards Betbel, one of which Tear of the should carry three Loaves, the second a Goz Before Chr. and the third a bottle of Wine, and that the 1084. should carefs and prefent him: That he fhould meet a Messenger bringing him notice that the Asses were found, and that at Gabba tha he should be filled with the Spirit of God

and Proyhefy among the Prophets. Thenk requir'd Saul to go and Salute his Father and Kinsmen, and return to Samuel at Gilgal All these things coming to pass in his Journey.

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and finding his Unkle Abner * at his Father's the's Con- House, Saul gives him an Account of his Tra vels; but knowing, That few Men retain , constant Friendship, but are apt to envy other Men's Advantages. He conceal'd his being Anointed King from him. After this, Sa muel Assembles the people, and by special Command from God Almighty, tells them, That notwithstanding all the favours God bal done them, they had now refus d bim to be their King, to fet a Man upon the Throne, who in bis unruly Paffion would treat them like Beaft, and usurp their Goods at his pleasure; yet, fina they were so determin'd, let them Assemble then Tribes and cast Lots. Which, in conclusion, fell upon Saul. He, for a while modelly withdrew himself, and at length discover'd; Samuel plac'd him in the midst of the people, He was taller by the Shoulders than the rest of the people, of a comely shape and Maje flick appearance. And being thus Seated, Samuel faid, God bath given you this Manto h your King, see bow he exceeds you all, and shews bimself worthy to be your Monarch, upon which, the people shouted, and said, God save the King Ther ey he

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Then Samuel disinissed the people, and returned to Ramath, and Saul with divers worthy Tear of the persons that paid him Honour as King, re-Before Chr. rurn'd with him to Gabbatha; but others were found of a Seditious and loofe Temper, that mock'd and defpis'd him. About a Month after his Installation, a War happen'd, between him and Nabas, King of the Ammonites, who us'd fuch Cruelty to the Ifraelites, that those that either surrendred, or were taken Captives, he caus'd their Right Eyes to be pull'd out, that they might be uncapable of future Service; and having treated the Hebrews with this Barbarity that liv'd on the other fide Fordan, he carried his Arms against the Gileadites, as far as the City Gabesh, and Summon'd them to furrender upon the fame terms, or fee their City and felves destroy'd; which, coming to Saul's knowledge, by Messengers that came from them, he fends the Befieg'd Ifraelites word he would come to their relief in three days, and therefore detains some of the Messengers to shew him the way thither.

CHAP. VI.

Saul's Victory over the Ammonites.

TO excite the people's speed and diligence in this Enterprize, Saul hamstrings his own Oxen, and threatens the like to theirs, unless the next day they were found in Arms on the bank of Jordan, ready to follow the King and the Prophet Samuel, whither they should conduct them. This penalty brought together a great Army, with which he pass'd

Jordan, and dividing it into three Brigades, Tear of the Attack'd the Enemy on all fides, Slew King Befor: Chr. which alter'd the Opinions of those that contemn'd him, and purchas'd him the Lore and Honour of all Men. From this Victory Saul entred into the Ammonite's Territories. Ravag'd their Country, and return'd to their own, with the Spoils of their Enemies. Af ter this, Samuel told the Ifraelites, That they ought to confirm the Kingdom on Saul by a fecond Election: which being done, Samuel Anointed him with the Confecrated Ovl. and Proclaimed him King, and thus was the Aristocratical Government of the Hebrews translated into a Monarchy. At the next Affembly Samuel spake thus to the People. " conjure you by the great God that deliver-" ed our Fore-fathers from the Egyptian Ty-" ranny, that without fear or favour you de-" clare whether I have committed any Inju-" flice either out of Interest, Affection, or A-" varice; or, if I have wrong'd any Man of " his Goods, let him now Accuse me before " the King. And being not only acquitted from any Misdemeanour, but extol'd for his Picty and Justice, he further faid, "Since " you have no Transgrethon to charge upon " me, I must reprehend your temerity, that " have grievously offended the Majesty of God "in requiring a King. All your former De-" liverances was achieved by Moses and Aa-" ron. Your Victorics and Conquess of the " Affirians, the Ammonites, the Moabites, and " the Philiftines, were obtain'd without 2 "King, by Jephtha and Gideon! What folly " then 1

then has bewitch'd you, to forfake the con-"duct of God Almighty, to live in Subjecti- Tear of the "on to a King? I have named fuch a Ruler Before Chr. " as God hath chosen to govern you; but to "let you know, that you have provok'd "God's wrath and displeasure against you, " in defiring a King, I pray God, (for " your further conviction) to fend now, in " the height of Summer, fuch a Storm as has " never happen'd before among you. Scarce had he had made an end of Speaking, but to confirm the Truth of this Doctrine, there fell a Storm of Hail, with Lightning and Thunder, that fo amazed and confounded them with fear, and terror, that they befought Samuel to intercede with God for their Pardon. He promis'd, and obtain'd it, and then exhorted the Israelites to conform themselves to the Laws of God, That they might live bappily and safely with their King; but, if they fail'd in their Duty to God, he foretold them, That both themselves and their King should be grievously punish'd. And with this Prophecy Samuel discharg'd the people from further attendance at that time.

CHAP. VII.

The Philistins overcome the Israelites in Battel,

felects out of the whole three thousand effective Men, two thousand of which he makes the Guards of his Person, and kept his Court at Bethel, the rest he gave to his Son

* Jonathan for his Guard, and appointed his * The Gift station at Gaba. With these Jonathan took a of the Lord.

Garrison

Garrison of the Philistins near Geball, which rear of the fointag'd them, that they rais'd an Army of morld: 880 three hundred thousand Foot, ten thousand Foot, ten thousand Io84. Chariots, and six thousand Horse; which Sand

at first contemn'd, but seeing his Men dread their numbers, and defert daily, he fends to Samuel for his Advice and Presence. Prophet orders him to provide Beafts for Sa. crifices, and in feven Days expect to fee him: but staying beyond his time, Saul Sacrificeth without him, at which when the Prophet came he was much displeas'd, repremanded Saul's disobedience to God, and return'd to his own House. Saul, with only three thoufand Men, and his Son Fonathan, Went to Gabeon, and faw the Enemies ravage and waste his Country, without power to hinder their Incursions, or make head against them. Under these perplexities, Jonathan and his Armour-bearer, make use of this Stratagem. They enter fecretly into the Enemies Quarter, and (the Philistins sleeping) furprize an outskirt of the Camp, and kill twenty of the Souldiers, which allarm'd the Army; and not knowing the cause, but suspecting treachery among themselves, grew into such confusion, that fome fled, and others kill'd one another. Saul to make use of this advantage, rashly vow'd the Death of any that should eat before the Evening, and falling upon the Philiftins in this disorder, slaughter'd many thousands, ransact their Camp, and brought off great booty. In this action (Jonathan ignorant of his Father's Vow) to refresh himself, had tasted a little Honey. Saul willing to pursue his Victory, and hearing no Answer from rhe the Priest what should be done in that matter; and being of opinion God's filence was oc- Tear of the world 2880 calion'd by fome conceal'd offence, cafts Lots Before Chr. to discover the Malefactor, which falling upon Jonathan, Saul resolves his Death, rather than break his own Vow. Jonathan willingly confents; but the Ifraelites, who ow'd their Victory to his Courage and Prudence, rescu'd him out of the Hands of his displeafed Father, and praying God to forgive his offence, obtain'd another Victory, flew fix thousand Philistins, and subduing the Ammomites, the Philiftins, the Moabites, the Idumeans, the Amalekites, and King Zoba, they return'd Victorious. Saul had three Sons, 70nathan, Joshua, and Melchi; and two Daughters, Merob, and Michol. His General was his Nephew Abner. Saul grew very powerful, vanquish'd his Enemies, and brought the Ifraelites into fuch Reputation, that they were a terror to their Neighbours. He chose all the young Men of figure and Courage in the Army to be his Guards.

CHAP. VIII.

Saul's Victory over the Amalekires.

Samuel making a Visit to King Saul, tells him that in gratitude to God for the Honour he had done him, he ought to make War against the Amalekites, revenge the injuries they had done the Israelites in their passage out of Egypt, and root out their Names from the Earth. Saul knowing the life of Obedience was speedy execution, enters the Dominions of the Amalekites, and by Ambush,

bush, and open War, overthrows his Enemar of the mies, and so advantageously imploy'd his world 2499 success, that in a further Progress he besieg'd Before Chr. their Cities; took some by Storm and Engines, others by Mines, and Counter-Mines, others by Famine, cutting off their Water, and other War-like Stratagems, without sparing Women or Children, Or thinking that assist Inhuman, or Cruel, that had God commanded, or

Inhuman, or Cruel, that had God commanded, or where his disobedience might render him an Offender. These Victories were atchieved a gainst the People that inhabited betwixt Pelusium and the Red-Sea, for he spar'd the Siehemites of Midian, because they were related to him by Raguel, Moses's Father-in-Law, and therefore took care of their safety; but having an upper taken * Agag King of the Amalekites Prisoner.

* An upper taken * Agag King of the Amalekites Prisoner, and for the comliness of his Person kept him alive, against a positive Command. God was

angry, (and for that and the Peoples pourloining the Cattel) Repented that be had made bim King, and notwithstanding the repeated Importunities and Prayers of Samuel, would not remit the transgression. Samuel full of Grief repairs to Saul at Gilgall, and as foon as the King faw him, he embraces the Prophet, gives thanksfor the Victory, and tells him he had perform'd all that God had commanded; but Samuel answer'd, if so, What means the bleating of Sheep, and bellowing of Cattel in the Army? Saul replies, They were referred for Sacrifices. Samuel tells him, That Obedience was more acceptable to God than Sacrifice, and substituting his own Will in opposition to a Divine Precept, was down right Rebellion, and Hypocri-

sie! That God respects not the value of the Offer-

ing,

ing, but the sincerity of his Peoples Obedience : ~ Know thou therefore, (faith the Prophet) Year of the That for this Contempt and Neglect of God's Com- Before Chr. mands, the Monarchy shall be translated into another Family, and thy Heirs shall be disposses'd of the Kingdom. Saul confess'd his misdemeanour, promis'd a more regular Obedience for the future, and courted the Prophet to flay, and offer a Peace-Offering to atone for his transgressions; but the Prophet knowing, That God was now inexorable, could not be perfwaded to flay longer with him.

CHAP. IX.

Samuel Proclaims David King.

CAUL unwilling to part with Samuel, lays hold on his Garment and tore it, by endeavouring to detain him against his Will, and the Prophet faid, Even fo (hall thy Kingdom be torn from thee, and given to a more righteons Successor. Saul answer'd, I have grievoufly finned; however, (faith he) at least do me the Honour that we may worthip God together, in the presence of the People. Samuel condefcended to Saul's request, and they mutually perform'd their Devotions. Then was Agag brought forth, and he exclaiming against the bitterness of Death, Samuel told him, That as he had made many Hebrew Mothers lament the Death of their Children, 'twas but just that his Mother should do the same, and was immediately put to Death in Gilgal. muel return'd to Ramab, and Saul under a deep fense of his Crimes departed to " Gaba, "A Hillock. and never after faw the Prophet. Now God intending

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Lord.

Year of the brews, fends Samuel to the House of + Fell Before Chr. the Son of Obed in Bethlebem, where he was welcom'd by a great concourse of the Inha bitants, whom he told he came to Sacrifice It is the there, and perform'd it accordingly. The Service over, and Samuel perceiving the d. dest Son of fesse to bear a comely and wel proportion figure, imagin'd him the Person that should receive the Royal Dignity; but God told him, He conferr'd not Crowns on out. ward appearances, but on inward qualification on Souls adorn'd with Piety, Justice, Obediena and Magnanimity, which Samuel hearing, hede fir'd Felle to fhew him his other Sons, and they also being not the Persons design'd, he enquir'd for the rest. Fesse told him he ha but one Son more who was call'd * Davil and was keeping his Flocks. He at the Prophet's defire being fent for, and brought in his Presence, Samuel perceiving him to have a becoming Grace, a brisk Eye, and martial Countenance, this Man faid he, (fpeaking foftly to his Father) is Elected by God to be our King, and afterwards anointed David Almonishing him to study Virtue, Obey God, and then the Kingdom should be of long continuant in his Family, he should conquer the Philisting and the rest of his Enemies, and leave an illustria Name behind him. This faid, the Prophet took his leave, and the Spirit of God immediately departs from Saul, enter'd David, and he began to Priphecy. Saul was haunted with a Demoniac fury Suffocations, and Stranglings, and his Phyficians finding all other Remedies ineffectual advis'd, as often as his Paraxifms return'dk

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should cause one skill'd in Song, and playing on the Harp to divert him. David was re-riar of the commended to him for this Service, who by Before Chr. Singing Mellodiously and playing Artificially, 10.81 expel'd the Demon, restor'd the King to his right mind, and was put into his Guards, and greatly favour'd by him.

CHAP. X.

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TOT long after the Philistins encamp'd between Succoth and Azeca, and infulting the Ifraelites, Saul forc'd them to retreat and intrench themselves upon another Moun-Between the two Armies was a Valley, into which a Giant descended call'd * Goliab of . A Cap. Gath, fix Cubits and a Span in heighth, his tive, or Back-piece weighed five thousand Shekels, Passing ohis Helmet and Pouldrons were of Brass, his ver-Sphear was maffey, he carry'd it on his Shoulder, and the head weighed fix hundred Shekels. This Giant, followed by a great Troop, addressing himself to Saul and the Hebrews. cry'd out with a loud Voice, Hebrews, what need you bazard the doubtful chance of a Battel, send me a Combatant, and let our Fates determine who shall be Conquerors, and which of us fall be overcome; let his Party be oblig'd to receive Laws from the Victors for 'tis better a fingle Perfon die, than a whole Army be expos'd to danger. And having thus fpoken return'd to his Camp. Thus forty Days together the Gyant continued to defie the Hebrews. Saul had contented himself in this Expedition with David's five Brethren, and licens'd him in the mean time

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Tear of the War rather protracted than profecuted, fem Before Chr. David with Provisions to his Brothers, and 1081. to enquire how affairs were carried. David arriving in the Camp, and hearing the Philiftins (now more infolent than ever) upbraid the Ifraelites, he offer'd to ingage the Gyant. but being repremanded by his Brother Eliah and requir'd to go home and mind his Flocke David went to another Quarter, and dech. ring himfelf on the fame manner, was brough to'th King, and David told him, the' the Gran appear'd fo terrible, be made no question, but to fub. due bim, and the glory would be fo much the greater, that fuch a famous Champion (bould b kill dby a young and unexperienc'd Soldier. Sand admir'd his Courage, but in respect of his Youth, thought him unable to encounter a Gvant. David answer'd, What I have me mis'd you my Sovereign, is upon the assurance ! have in God, whose goodness I have often experienc'd. I bave kill'd a Lyen, and a Bear, that came to injure my Flock, and by the same affitance shall diffroy this great Philistin, that reviling God and Man, provokes Divine Vengeana against himself. This demonstration of Devid's undoubted Courage, prevail'd with San to grant him the Combat, and honour'd him with his own Armour; but David finding it heavy and cumbersome, desir'd the King to leave him at liberty to manage the Encounter at his own diferetion. Then taking his State, and five Stones he had taken out of a Brook, tie put them into his Sachel, and with his thing in his right hand, boldly marched to ward the Fnemy. The Barbarian feeing his Antago-

Antagonist thus accoutred, scornfully ask'd~ David, if he thought him a Dog, that he came Tear of the world2883 to Encounter him with Stones. No, fays Da-Before Chr. vid, but I efteem thee worse than a Dog; which fo incenfs'd the Gyant, that he Swore by his God, he would tear his Flesh into peces, and give it to the Beafts in the Field, and the Birds of the Air. David answer'd, Thou com'ft against me with Sword, Favelin, and Curias; but I will Encounter thee in the Name and Power of God, who will destroy thee by my Hand, and with thee the whole Philiftin Army. This day I'll cut thy Head from thy Shoulders, and cast the rest of thy Carcass to the Dogs, whom thy rage resembles; and make all Men know the Hebrews have God for their Protector, whose Divine Affistance renders 'em Invincible.

CHAP. XI.

David Fights Goliah and Kills him.

Avid affifted by an invisible Power, Courageously advances against Goliah, and taking one of the Stones out of his Scrip, fits it to his Sling, and threw it at Goliah, which hitting him on the Forehead, pierc'd his Skull, and he fell Dead upon the Ground. David run upon him, and with the Giant's own Sword cut off his Head: which struck such a Terror into the Philistine Army, that they fled in great precipitation and confusion, and the Hebrew Army pursuing, kill'd about thirty Thousand, and the disabled and wounded were twice that number. David returning back, carry'd Goliah's Head to Saul's Pavillion, and afterward Confectated his Sword

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to God, and hung it up in the Tabernacle; Tear of the but Saul conceived a fecret hatred again Before Ch. David, because at his return, the Women Singing and Dancing to their Cimbals, and Timbrels, the Women fung, Saul has kill dbi Thoulands, and the Maids answer'd, and, De vid bas Slain bis ten Theusands ; and, Saulen vying that but Thousands were ascrib'd to himself, and ten Thousands to David, he thought after fuch Acclamations David wan ted nothing but the Name of King, and there. fore fulpected him, and made him Captain of a Thousand, in hopes that being often in the Wars he might die in Battel; but God gave him fuch a continued Success, as disappointed those intentions. David's Valour bega him a Universal Esteem, and Michol Sauls Daughter, so passionately admir'd him, that the divulg'd it to her Father, who, hoping by that means to accomplish his Defign, gave his Confent, upon Condition, that Devid brought him the Heads of fix Hundred Philifines: And, David having an Opinion; of Saul's integrity, fought the Enemy, and having flain many, cut off fix Hundred of their Heads, prefented them to the King, and defired the performance of his promile.

CHHP. XIII.

Saul gives Michol in Marriage to David.

SAUL having no way to excuse, or delay the performance of the Conditions Limited and property without discovering his MI Delgas against Devid, gave him his Daughter, but seeing him shis favour'd of God, God, and honour'd by the people, his Malice Pencreas'd with his fuspicion, and being a Pear of the fraid of losing both his Life and Kingdom, re-Before Chr. folved to put David to Death, and gave Order to his Son Jonathan to execute it. Jonathan surpriz'd at so great a change in his Father, and intirely loving David, acquainted him with his Father's ill purposes, advis'd him to take care of his safety, and be gone from Court next Morning; promising to inform him as opportunity offer'd, what surther courses were taken by his Father to destroy him, which David giving credit to withdrew himself from the King's presence.

CHAP. XIII.

How the King practis'd to Murther David.

YOnathan attending his Father next Morning, and finding him in good humour, thus delivers himself to the King. "I can-" not imagine for what Offence you have re-"folv'd to kill David! A Man that has done " you fuch fignal Services, that has reveng'd " you of the Philistines, kill'd Goliah, brought "you the Heads of fix Hundred of your Ene-"mies, that has now Marry'd my Sifter, and "atlifts us in vanquishing our Foes, and keep-"ing up the Reputation of the Hebrews! Can "you not only forget his Services, but re-"quite them with Injuries; Confider of it! "For, 'tis unworthy a King, or the Name "of Man to do it. With these Words, Saul's displeasure was much abated, and Solemnly vowed he would do him no mitchief; which Jonathan related to David, and he return'd L 3

JOSEPHUS's History

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Before Chr.

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CHAP. XIV,

OW David obtains another fignal Vi-ctory over the Philistines; but Saul believing David's Success was his own disadvantage, entertain'd him with a colder welcome than his Achievements deferv'd. When the Demon return'd to afflict him, he lodg'd David in his Chamber, and as he was Singing Hymns, and playing on his Harp, Saul threw his Javelin at David, which narrowly missing him, he fled to his own House for fafety: And being there admonish'd of his danger by his Wife, and Saul's other Daughter, and by them let down by a Window, he scap'd the peril, went to the Prophet Samuel at Ramath, and acquainted him with Saul's contrivance against his Life, and how little he had deferv'd fuch unkindnesses from him. The Prophet fensible of Saul's injustice, took David with him to Gabbatha, which Saul understanding, fends Soldiers to apprehend him, and bring him into his prefence; but coming into the Assembly of the Prophets, were inspir'd by God, and they Prophesied also. This coming to Saul's knowledge, he fent others on the same design, and they also fell into the like extalles with the former, and the third doing the same, he went himself, whom Samuel caus'd to Prophecy also; and Saul spoiling his Cloaths, continued all day naked before Samuel and David. From thence David

vid went to Jonathan, and defir'd him to found his Father's intentions towards him, Pear of the and endeavour his prefervation; but, if he Before Chr. thought David had any ill defigns against his 1082. Father, as was reported, that he would kill him with his own Sword, without expecting any other Sentence. Jonathan grieved at these words, enters into another League of Friendship with David, which each confirm by an Oath, and Jonathan having given him tigns by thooting of Arrows, how he should know Saul's intentions, and recommended to him the care of his Children, if he should die before him, he went to his Father. Fonathan being come, in hopes to pacifie his rage, intercedes for David, at which Saul's Fury was fo Exasperated, that he reproach'd him with bitter words, and had kill'd him with his Javelin, if Friends had not interpos'd and fav'd him, with which, having acquainted David, he fled alone to Nob. and having getten Goliah's Sword, that he hung up in the Tabernacle, went to Gath, a City of the Philistins, and being discover'd to King Achifb, as the person that had kill'd fo many Philistins, he counterfeits Madness. and acted his part fo cunningly, that Achis thought it a real Frenzy, and Commanded him to be driven out of his Dominions. Having by this artifice escap'd an imminent danger, he went to his Brethren, and having got together four Hundred of his Friends and Relations, Journied into the Land of Moab, where he was well received, and continued there till Samuel advis'd him to return to the Tribe of Juda. Saul being inform'd L 4

Tear of the and speaks to 'em after this manner. "I can. porlai2883 " not believe you forget the Favours I have Before Chr. "done, the Benefits with which I have In-" rich'd you, nor the Honours to which I " have Advanc'd you, and would faign know " whether your expediations are greater from "the Son of feffe! I am not ignorant of the " respect you bear him, nor that my Sonhas "induc'd you to it. I know between fona-" than and David is a strict Alliance, con-" firm'd by Oath, and yet none of you are "concern'd, but quietly expect the Islue When the King had thus spoken, and no re-Careful, plication, * Doeg the Affrian, Mafter of the King's Mules, faid he had feen David at Nob. that he advis'd with Abimelech the High-Priest in his own Affairs, who gave him Goliab's Sword and necessaries for a further Journey. Saul fends for the High-Priest and all his Kindred, and thus Expostulates with them. What Injury bave I done you, that you Support my Enemy with Arms and Provision, that is indeavouring to dispossess me of my King-The High-Priest denied he relieved him as an Enemy, but as Saul's special Friend who pretended he was fent by you on fecret and emergent occasions. Saul believed none of these Allegations, and therefore Comman-

ded Armed Men (that flood by) to kill him and all his Family; and they refuling it, as a Secrilegious Act, the Command was given to Doeg the Affyrian, who Murther'd Abimehech, and all his Race, to the number of three Hundred thirty five persons. Saul sent the like Orders to Neb the City of the Priests, put

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them all to the Sword, sparing neither Women nor Children, and confumed the whole Tear of the men nor Children, and Contained the Whole morid 2883
City by Fire; only * Abiathar escaped; and Before Chr. all this came to pass as God had foretold Eli the High-Priest, That for the Transgression of bis two Sons, his Posterity shall be rooted out Father of from the face of the Earth. This detestable enormity perpetrated by King Saul, who from a private station was exalted to the supream dignity, manifestly declares, bow the alteration of Men's Circumstances (of depraved natures) will transport 'em into irregularities, and, by acting a new part, discover their original Temper, which was before restrain'd for want of ability, not will to do mischief: Legible in Saul's Example, who, without fear of God, or respect to Humanity, destroy'd all that his Ambition and Avarice rendred the objects of his Fury. Abiathar Son of Abimelech, who only escap'd of all his Family, fled to David, and found a kind reception. About this time the Philiftins made an inrode into the Province of Ceila, and David having ask'd Counfel of God, affaulted and overthrew 'em; recover'd a rich Booty, and gave the Ceilians an opportunity of getting in their Harvest. Saul understanding David took up his Quarters in Ceila, fent an Army to invett it; with Command, not to raife the Siege till David was either kill'd or taken; but David deferting Ceila, and Encamping on Mount Engaddi, Saul chang'd his measures; for the Ziphians, where David Quarter'd, haying notify'd that David was among them, and that they would deliver him up; the expressions of their kindness was gratefully receiv'd

JOSEPHUS's Hiftory

oceiv'd by Saul; and, he promis'd to be with Tear of the them speedily, and remunerate their duty Before Chr. in the mean time, the wicked Ziphians Were endeavouring to furprize David; but he fensible of their Malice, and the King's ap. proach, quitted the straights and narrow pas fages, and betook himself to a Rock in the Defert of Simon, where in probability he had been taken by Saul, if a sudden report of the Philistins invading and spoiling his Country had not recall'd him to fuccour his own Do minions. David from thence retires to the Streights of Engaddai, and Saul having to pell'd the Philistins, and with three Thou fand effective Men feeking after David. chanc'd for disburthening Nature, to go a lone into the Cave where David and his four Hundred Men had hid themselves; which being discover'd by one of David's Follow. ers, he told him that God had put an opporrunity into his hands to be reveng'd of his Enemy, and therefore advis'd him to cut off Saul's Head, and put an end to his own Trouble David arose and cut off the skirt of Saul's Garment, and repenting the Action, followed Saul, and calling to him with a loud Voice, defired Audience. Saul returning back, David made a profound Reverence, faying, " How Dishonourable it is, O King, " to liften to fcandalous Backbiters, and live " in fuspicion and jealousie of thy truest " Friends, and faithful Servants, whose Acti-" ans have so often made proof of their inte-" grity? See how vain and causeless is the Opinion thou hast imbib'd of my being an Enemy to thy person and posterity, who " have fav'd thy Life when 'twas in my power to have took it from thee. I could as easily world 2883 have cut off thy Head as this part of thy Before Chr. " Garment which I now shew thee; but I " forbore this just Revenge, and God bear " witness which of us is the Offender. Saul amaz'd at his preservation, and the virtue and generofity of David, burst out into Tears, acknowledg'd his own Ingratitude, and told David, " he retain'd the Ancient Justice of "their Ancestors, who thought it more glo-"rious to fave than kill their Enemies, when "they had advantage over them. Now I no " longer doubt, (faith he,) but God has re-"ferv'd the Kingdom for thee: only affure " me by Oath, that forgetting the Injuries I " have done thee, thou wilt not in Revenge "destroy my Posterity; but receive em into "thy protection. Which David complying with, Saul return'd into his Kingdom, and David and his Company retir'd to the Streights of Maspha. About this time the Prophet Samuel Died, and the people express'd a sence of his Piety and Justice, and the venerable Esteem they had for him in a stately Funeral at Ramab, in his own Country, and lamented his Death by all the Demonstrations of an unfeigned Sorrow.

David now made his Residence as formerly, and near him dwelt a Ziphinite, (in Em-12.1 of the ma,) that abounded in Riches and Cattel, he norld 2809 had three Thousand Sheep, and a Thousand Before Chr. Goats. He was of a moross and churlish Disposition, but his Wife was a Virtuous and Prudent Woman. To him David sent ten of his Servants, to wish him many Years of Hap-

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piness, and request him to spare some of his Tear of the Wealth to support the necessity of his Comported 2809 pany, who during their abode there, had not injur'd him in his Substance, or by violence taken any of his Cattel, and he should ere

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long, find he had oblig'd a Man that knew how to be grateful; but Nabal, answer'd them rudely, faying, Who is David? And being told, he was the Son of Felle, what fays he, the Fugitive, that bides bimfelf from bis Master, is he become so audacious and imperious! At which, David severely displeas'd Commands four Hundred of his Men to fol low him. In the mean time, Nabal's Shep. herds had told their Mistress, that their Lord by denying a trivial kindness to David, and . giving him reproachful Language, might bring a Punishment upon them all, which * Abigal hearing, got ready fome Prefents. met David and his Company, and begging Pardon for her Husband's rudeness, (which was but agreeable to his Name,) desires bim to accept her prefent, to moderate bis displeasure, for, fays the, goodness and clemency are vertues proper to a Man design'd for a Kingdom. Dawid accepted her Pretent, and told her, her Present had pacify'd his Anger towards her felf and Family; but Nabal one time or other must expect the Reward of his Calumny. At her return the told her Husband, which put him into fuch Dread and Terror, that in ten days he Died; which coming to David's knowledge, he took Abigal to Wife, whole Modesty and beauty obtain'd her that Honour. He had also another Wife before, named Abinoam, which he Married out of the the City of Abefer, for Michol was given in Marriage at Liffa, to Phalti of the City of Year of the Gethlai.

world 2809 Before Chr.

The Ziphians in continuation of their wickedness, and to ingratiate themselves into Saul's Favour, fend him notice that David was again in their Country, and that with some Affiftance they could eafily apprehend him. Saul took the Field with three Thousand Men, and being benighted, Encamp'd at Siceleg. David having intelligence, watch'd all that Night, went into Saul's Tent attended only by Abishai, his Sister Servia's Son, and Abimelech the Hittite; and finding Saul afleep, would not kill him, nor fuffer Abishai who was forward enough to do it. For, faith he, Tho' the King be wicked, yet being chosen by God himself, he could not attempt against his Life and be Innecent. Thus he restrain'd Abishai's Fury, and taking away the Javelin from the Door of Saul's Tent, and the Pitcher of Water that flood by Saul whilst he Slept, David departed, and afcending the Top of the Mountain, where he might be heard, call'dto Saul's Soldiers, and Abner the General, faying. " How comes it to pass that you in so great " Authority about the King, take no more " care of his Person: Your Offence is capi-"tal, and your Punishment ought to be exem-" plary? See here the King's Javelin and "his Pitcher of Water, which I took away "without discovery". Saul knowing David's Voice, and by the Relation he made, understanding his danger and deliverance, will'd David to repair home, affuring him of Peace and Safety.

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CHAP. XV.

Before Chr. The Philistins renew the War against the Isra-

CAUL being advis'd that the Philistins were advanc'd as far as Sunam, drew out his Army; but terrify'd at their numbers, and having enquir'd of God by the Prophets without Answer, he believ'd that God had forfaken him, and therefore enquir'd after one that could raise the Spirits of the Dead, and foreshew what should happen hereafter; and hearing that fuch a fort of Woman liv'd at Endor, he went to her in Difguife, attended only by two Servants, and requir'd her to raife the Spirit of him whom he should name to her. The Woman fearful of incurring the Penalty of the Law, that Saul made, for the Banishment of that fort of people, was afraid to comply with his Request, till by Oaths and Imprecations he fecur'd her of indempnity. Then he Commanded her to raile the Spirit of Samuel. She not knowing who Samuel was, call'd him, and he appear'd; but the Woman perceiving fomething more than ordinary in Saul's Countenance, she trembled, and ask'd him if he were Saul, for Samuel had told her,) Saul answer'd, he was the person, and demanded, why she appear'd fo extreamly troubled? The Woman answer'd, "She saw a Reverend Old Man af-" cend that refembled God, attir'd in the "Habits of the High-Priest", by which defcription, Saul knew it was Samuel, and therefore proftrates himself before him. The Spirit Spirit of Samuel ask'd Saul to what end he gave him that trouble, Saul complain'd he rear of the was necessitated to this Experiment; a migh- Before Chr. ty Host of his Enemies were near, he was forfaken of God, had no answer either by Prophely or Dream, and therefore he apply'd to the Prophet, who always express'd a kindness for him; but Samuel foreseeing the King's end was nigh, answer'd, 'tis in vain to enquire of things to come, fince "thou "knowest thy self forsaken of God". However, know, "that David shall possess the "Kingdom, and establish it by Arms, and "thou thalt loofe both the Crown and thy "Life, because thou disobey'st God in the "War with the Amalekites, and observ'st not "his Commands as I foretold thee when I " was alive; therefore, thy Army shall be "deftroy'd, and thou and thy Sons shall be "Slain to morrow, and be with me". Saul became Speechlefs, and fell upon the Ground, either through the fuddenness of his Grief. or because he had been long Fasting; but recovering from his Swoon, at the Woman's importunity, refresh'd himself with some little Nourishment, and return'd to his Camp; " and gave an Example of a great Soul, that "tho' he was sensible he should Die, yet " would not decline the Battel, esteeming it " more Glorious that a King should Die Fight-"ing for his Country, than Live dishonourably, or Tamely confent to its Vasfalage.

When the Philistins had numbred their Troops according to their Nations, Kingdoms, and Governments, King Achifb came with his Company, whom David fol-

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low'd with his fix Hundred Men; but the Tear of the Chieftains of the Philiftins, not approving world 2809 David's Affiftance, least espying an opport nity, he should revolt to his Master, and en ploy his Sword against the Philistins, Achi defires him to return and take care of Sig. leg; but during David's abode in the Phil fins Camp, the Amalekites had taken and Burnt Siceleg, and were returning with the Plunder and Prisoners, as David was an proaching the City, which cast him and his Company into extremity of Grief, for the Captivity of their Wives and Children. Bur as foon as David had recover'd himfelf, and ask'd Counsel of God, he had encouragement to pursue the Amalekites. With Six Hundred Men he immediately follow'd, and meeting with a stragler that shew'd him what the took, found fome of them lying on the Ground in the way, others Revelling and Debauching, almost senceless, and overcome with Drink; and, the generality not in condition to defend themselves, he fellon, and flaughter'd fo great a number, that fcare four Hundred of them escap'd; and recover'd all that the Amalekites had ranfank'd releas'd his own, and the Wives of his Companions, and divided the spoil among those that kept the Baggage, as well as those that were actually in the Engagement, which continues a Military Law amongst us to this day. in the mean time the Philiftins Fought a Bloody Battel with Saul, and obtain'd the Victory. The King and his Sons shew'd abundance of Courage, and the desparing of Victory, sold their I ives at honourable Rates, in the flaugh-

ter of many of their Enemies. Saul behav'd himfelf Courageously, and made an honourable Re-Year of the treat; but knowing his Destiny, and finding Before Chr. himself overpress'd, Commands his Armourbearer to kill him, that he might not fall alive into the hands of his Enemies; but the Officer refusing to kill his King and Master, Saul fallsupon his Sword, but being much fpent and unable to force it home enough, requir'd a young Amalekite that was near him, to kill him out-right, which he did; and, taking the Gold from his Arms, and the Crown, he fled. His Armour-bearer feeing his Master Dead, flew himself; and not one of the King's-Guards escap'd, but were all flain near the Mountain Gilboa. The next day the Philiftins Ranfacking among the Dead, they found the Bodies of King Saul, and his Sons, cut off their Heads, and fent them as Trophies about their Countries to Proclaim their Victory, offer'd their Arms in the Temple of Ashteroth, and hung their Bodies on the Walls of the City Bethfan; but the Men of Gabelh-Gilead, abhorring that indignity, March'd all Night to Bethfan, scal'd the Walls, and took down the Bodies of Saul and his Sons. and brought them to Jabesh, without any opposition; lamented over their Bodies, and Buried them in the chiefest part of their Country, called Arrar. This was the end of Saul, as Samuel had foretold him. He Reigned during the Life of Samuel Eighteen Years, and two and Twenty Years after his Deceafe.

Antiquities JEWS.

BOOK VII.

CHAP. I.

David is Created King of Hebron.

HREE days after David's return from the flaughter of the Amale Year of the kites, the young Man that kill'd morid 2891 Before Chr. Saul brought David an Account of the Defeat of the Israelites, and of Saul's Death, in the manner as has been related; and shewing the Crown and Bracelets, and acknowledging himself to be the Instrument of Saul's Death, David Commanded him to be slain, faying, "by his Parricide he had " shew'd himself the true Son of an Amale kite. Then David Rent his Cloaths, caft Athes upon his Head, and spent the day in Weeping Weeping and Mourning with his Friends; but for the loss of his dear Friend Jonathan, Tear of the his Grief was unexpressible. Afterwards he Before Chr. Compos'd Funeral-Elogies, and made Epitaphs in Praise of Saul and Jonathan, which are still extent: And when he had perform'd his Funeral Obsequies, and done what Honour he could to their Memories, he ask'd of God by the High-Prieft, what City of the Tribe of Judah he would please to appoint for his Residence, and being told that Hebron was affign'd him, he and his Family remov'd to that City, whither all the Tribe of Judab came to felicitate his Access to the Crown, and Proclaim'd him King; but Abner the Son of Ner, General of Saul's Army, hearing the King and Jonathan and his two Brothers were flain, took with him * Ishbosheth the on- "A Man ly remaining Son of Saul, and went on the of shame. other fide Fordan, and Proclaim'd Ifbb fheth King, and rais'd an Army to Fight the Tribe of Judah for making David King in Hebron. Abner was oppos'd by Joab and Abishai, and after twelve Men on each fide had manag'd a fingle Rencounter, and flew one another, both Armies engag'd, and Abner and his Party were Routed. Azael being fleeter of foot than a Horse, pursu'd Abner so close, that he not being able to perswade him to defift, flew him with his Javelin. This fo enrag'd Joab that he pursu'd Abner till the Evening, and then founded a Retreat. this Fight were flain on Abner's fide, about three Hundred and Sixty, and on Danid's nineteen, besides Azael, whose Body Joak and Abilbaj carried with them to Bethlebem, M 2 Buried

Buried it in the Tomb of their Ancestors, and rear of the return'd to David in Hebron. After this BatBefore Chr. tel a Civil War began, in which David was

1073. always Victor, and Ishbesheth worsted. David had six Sons, and as many Wives. His

Sons we called Amon, Achimaas, Daniel, Ab. Colon, Adonias, Sphacia, and fethraam. Ab. ner, a Prudent Man, and much respected by the Populace, being reported to have too familiar Conversation with Ripsa, Saul's Concubine; and being reprov'd for it by Ilhofeeth, was fo incens'd, that he fent Michol to David, and prevail'd with the Elders and Go. vernors of the people to revolt and go with him to David, to whom he deliver'd up the Government; who kindly accepted their Submission, and Feasted them Sumptuously: but Foab not unsensible of Abner's extraordinary Merit, and that this Reconcialiation might be a diminution of his own Greatness, having ineffectually attempted to perfwade David into an ill Opinion of Abner, and that his deferting Ishesheth was all trick and delution, to cheat him of his Kingdom; Joah meeting with Abner on the way, imbrac'd him with a feigned flew of kindness and affection; but taking him aside, thrust his Sword into his fhort kibbs and kill'd him. This Treachery and Murther, Joab colourd with the pretence of Revenging the Death of his Brother Azael, whom Abner flew in his own Defence, in the first War at Hebren; "but in "truth arole only from the fear of loling "his Preferments, and the honour of being " Primier Minister to David; which evident-" ly thews the evil of Ambition and Avarice,

"and how it puts Men upon all kind of~ wickedness to support their Grandeur. Tear of the David to purge himself from the suspicion Before Chr. of being privy to Joab's Treachery Curs'd the Authors and contrivers of Abner's Murther, and by all the Demonstrations of a real Sorrow, and providing him a folemn and flately Funeral, convinc d the people of his Innocency, and gave them hopes of his future kindness to them, who had shew'd so much respect to their Murther'd General. David protested to the people, that the loss of fo good a Man, was a great prejudice to his Affairs, and tho' it was not in his power to punish Foab and Abishai, (they having a greater Authority and interest in the Army than himself,) yet they might expect that God would revenge his Death.

CHAP. II.

Ishbosheth is stain by the treachery of his Adherents.

Death, his own happen'd not long after; for Banaoth and Than, Sons of Feremon the Benjamite, and of the chief Nobility of that Tribe, in hope of great Rewards from David, finding Ishbesheth unattended by his Guards, and the Porter a sleep, slew him, and cut off his Head, and travell'd Night and Day to Hebron, and there presented Ishbosheth's Head to David, telling him they had rid him of his Adversary. But David said, "Cursed wretches, have you not heard that I punished him that murther'd Saul, and presented

"me with his Royal Crown? Yea, tho' he did lear of the" it at Saul's Request, that he might not be world2899 "taken alive by his Enemies? Do you think I 1065. "am chang'd for the worse, and would share "in your barbarities, by countenancing such

" in your barbarities, by countenancing fuch " a horrid Impiety? Ungrateful Villains, have " you no remorfe of Conscience for killing a " Prince that never did you injury? I will fe-"verely punish you with the loss of your own lives, for thinking Ihbofbeth's death would " make me eafy". Which faid, he commanded they should die the most cruel Death that could be invented; and then with great folemnity bury'd Ilhiosheth's Head in the same Tomb with Abner. Now the Chief of the People, the Commanders in the Army, and the Governours came to Hebron, and fubmired themselves in Person to David's Government, which David graciously accepted, and gave them affurance they should never have cause to repent their Obedience, and then fent them to assemble the Tribes, who appear'd in this Order. Of the Tribe of 74dab fix thousand. Of the Tribe of Simeon seven thousand. Of the Tribe of Levi four thousand seven hundred. Of the Tribe of Benjamin four thousand. Of Ephraim two thousand. Eight hundred of Manaffes. Eight thousand of Isaac. Twenty thousand of Zabulon. Twenty thousand of the Tribe of Napthali. thousand Captains attended by an infinite number of that Tribe. Of the Tribe of Dan Twenty seven thousand. Of After forty thoufand: And of Manasses fix score thousand, arm'd with Bucklers, Helmets, and Swords

All this multitude affembl'd in Hebron before

David.

David, with Provisions of Victuals and Wine, rear of the and with one consent elected David to be world 2899 their King. And after they had feasted three Before Chr. Days in Hebron, David march'd the whole Host against Jerusalem, where meeting with Contempt and Affronts from the Jebusites (of the Race of the Canaanites) that inhabited it, having taken the lower Town, promis'd to make him General that first scal'd the City Wall, which was done by Joab the Son of Servia, who having ascended the Wall, call'd to the King to put him in mind of his promise.

CHAP. III.

David takes Jerusalem.

Avid having won the City of * Jerusalem, * Vision of cast out the Jebusites, repair'd the City, + Security. refided in it, and call'd it the City of David, which before was call'd+ Solyma; and fome are of opinion, that Homer under that Name, intended jerusalem; for from our Father Abraham till this time, it had no other appellation; and was never taken fince the War began against the Conamites by Joshua, till David took it, which was five hundred and fifteen Years. David now espous'd other Wives, and kept many Concubines, by whom he bad eleven Sons. Amnael, Seba, Nathan, Solomon, Jaber, Eliel, Phalna, Emapha, Jenaah, Eliphal; and a Daughter nam'd Thamar. Nine of these were begotten of his Wives, and the two last were Sons of Concubins; but Thamar was Absolon's Sister by the same Father and Mother.

M4 CHAP.

Tear of the porld2899 Before Chr. 1065.

CHAP. IV.

David obtains a Victory over the Philistins.

THE Philiftins with their Confederates of Syria, and Phenicia hearing David was King, levi'd a great Army, came against him towards ferufalem, and incamp'd in the Valley of Gyants. David that did nothing rashly, having receiv'd God's approbation of the War from the High-Prieft; drew out his Army, gave them Battle, and obtain'd a Victory; not because his Enemies were few and inconsiderable; but because God bles'd him with fuccefs. However, the lofs of this Victory kept not the Philistins from another attempt, for having rais'd a greater Army than the former, they incampt on the same ground: And David enquiring the event of God, the High-Priest bid him incamp in the Forest of Tears, not far from the Enemy, and that he should neither dislodge, nor assault the Enemy, till the Trees shook without any agitation from the Wind. When God's appointed time was come, David march'd out with assurance of returning victorious, for the Squadrons of the Enemy being disorder'd, they fled immediately, and were purfu'd unto the City of Gerar, (one of their Frontiers.) In plundering their Camp were found great Riches, and among other things the Philiftin's Gods, which were broken to pieces by the Israelites. The Battle ended, David (by the advice of the Elders) assembled the flower of their Youth from all parts of the Country, and commands the Priests and Levites to fetch the Ark of God from

from Kiriathiarim to Jerusalem, that God ~ might be worthip'd there. Which if Saul Year of the had religiously observ'd, he had not fallen un-Before Chr. der those misfortunes which cost him the loss of his Crown and Life. The King athifted at the removal of the Ark, which being brought out of Aminadab's House, was laid upon a new Wain drawn by Oxen, and committed to the care of their Brethren and Children. The King went before, and after him the People. praising God, and finging Pfalms, and Hymns, to the found of the Trumpets, Cymbals, and feveral other forts of Mulical Instruments. In this manner was the Ark conducted to Ferufalem; but at the threshing Floor of Chidon, Oza feeing the Oxen stumble, and the Ark tottering, he put forth his Hand to Support it, but (being no Prieft) God ftruck him dead, for prefuming to touch the Ark. memory of which Judgment, the Place is call'd The striking of Uzzah: And the Ark for fear of the like accident, was left in the possession of Obed, and after remov'd into a Tabernacle which David erected. David accompany'd the Ark playing before it on his Harp. His Wife Michol derided him for undervaluing his Royal Dignity, and expoling himself before his Servants and Handmaids in an undecent manner; but David justified the Action, and told her he was not asham'd of performing what was so acceptable to God, but would do it often. And row the King perceiving that God blefs'd him in all his affairs, he thought he could not without Offence dwell in a House of Cedar, and suffer the Ark to remain in a Tabernacle, and therefore refolves

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refolves to build a Temple as Mofes had com. Tear of the manded; but God (tho' he accepted his Before Chr. good Intentions, and commended his pions 1061. Resolutions) would not permit him, because whis Hands had been embruid in Blood; but promis'd, that Solomon his Son and Successor should do it, on whose Posterity the Kingdom should be fettl'd, without any other punish. ment of their Offences than Sickness or Famine David gave God thanks that from a poor and humble Shepherd, had rais'd him to fuch a heightin of Glory and Majesty; and because he had also promis'd to take care of his Posterity, and secure the liberty of his People, which he had afferted in delivering them from Bondage.

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CHAP. V.

David overcomes his Neighbouring Enemies and makes them Tributaries.

Avid now makes War upon the Philistins, as well to avoid the imputation of Sloth and Idleness, as to leave a peaceable Kingdom to his Successor, and with a great Army makes an inrode to their Country, tooka great part, and with it inlarg'd the Frontiers of the Hebrews. The fame fuccess he had against the Moabites, and laid them under Contribution. Afterwards he led his Army against Adarezer, Son of Ara King of Sophomisba, fought him near the Banks of Euphrazes, kill'd about two thousand Foot, five thoufand Horfe, and took a thousand Chariots, which were all confum'd by Fire, except about an hundred which were referv'd for his own Service. CHAP.

of the JEWS.

CHAP. VI.

David's Victory over the Philistins.

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Year of the world 2904 Before Chr.

1066.

Dad King of Damascus and Syria hearing David made War upon his Friend and Confederate Adarezer, with a great Army comes to his affiftance, and encounters David near Euphrates, but was overthrown; and between the two Kings were lost twenty thoufand Men, and the rest fled. Of this defeat Nicholas the Historiographer makes mention in the fourth Book of his History. David incourag'd by continu'd fuccesses, and Heaven's affiftance, incamp'd before the chiefest Cities of Adarezer. Betha and Mazcon he took and fpoil'd them, wherein was found abundance of Gold, and Silver, and of Brass more precious than Gold, whereof Solomon made the great Vessel call'd the Sea, and other fine Lavers wherewith he adorn'd the Temple of These repeated Victories brought They King of Amoth to contract a League of Friendship with David, and send him rich presents. Abishai now fights against the Idumeans, kill'd eighteen thousand, fill'd their Country with Garrisons, and made them pay Tribute by the Pole. Joab was this King's Lieutenant General. Fosophat was Chief Regifter. After Abiathar, he made Sadoc, of the Lineage of Phineas High-Priest. Siza was his Secretary. Banaiah Captain of his Guards. And now remembring his intire love to 30nathan, he inquir'd of Zeba an old Man, it there were any of his Children living? Zeba anfwer'd, there was only one remaining whose Name 172

Name was Mephibosheth, and he was Lame of Tear of the his Legs: For when News was brought that his Before Chr. Father and Grandfather were flain, his Nurfe 1084. haftily fnatching up the Child, let him fall from her Shoulders and hurt him. However David fent for him, and at his arrival gave him his Father's House, and all the possessions that his Grandfather Saul had purchas'd, with the honour of eating daily with him at his own Table; and order'd Ziba and his fifteen Sons, and twenty Servants to manage Mephibosheth's Estate, and return the profits to him at Ferusalem, where he was to live, and was attended, and as carefully respected, as if he had been the King's legitimate Child. About this time Nabas King of the Amorites and Da. vid's Friend died, and the King of the He. brews fending Ambassadors to his Son, with compliments of Condoleance for the lofs of his Father; his Ministers representing them as Spies, he basely affronted and misused the Ambassadors, shav'd off one side of their Beards, cut away one half of their Vefts, and in that posture commanded them to depart. This indignity offer'd to his Ambaffadors fo displeas'd the King, that he refented it as a violation of the Peace between the two Kings and therefore provided to make War against them. The Ammonites sensible of the abuse they committed, made provision for War likewife, and fend a thousand Talents to Cyrus King of Mesopotamia and others, to be their Confederates.

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CHAP. VII.

David overcomes the Mefopotamians.

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Year of the world 2904 Before Chr.

1061.

D'Avid nothing difmay'd at the Confederates numbers, or the strength of the Ammonites, reposing his trust in God, sends out an Army under the command of Joah, who incamp'd before the City of Aramath, and finding the Ammonites came out, and divided their whole Army into two Battallions. he does the like, and with his own Men falls upon Cyrus and the other Confederates. whilft Abilbai with the other half of the Army affaults the Ammonites. The Syrians for a while fought very desperately, but Joab having flaughter'd many of the Confederates. they turn their backs, and betake themselves to their Heels; which the Ammonites who fought (in fear) against Abishai seeing, they follow'd the example of their Allies, and fled into the City, and Foab having gain'd the Victory, return'd in Triumph to Ferufalem. The Ammonites and Syrians willing to tempt their Fortune in another Engagement, David went against them in Person, sew forty thousand Foot. feven thousand Horse, and Winter approaching, return'd to Ferusalem. In a third Battle they were again routed by Foab, who fpoyl'd their Country, pen'd them up in the City of Aramath, and befieg'd and took it. David, tho' a just Man, one that fear'd God, and lived in exact conformity to the Laws of his Ancestors, fell now into a heinous transgreffion against God. Walking on the top of his Royal Pallace, he faw a Woman of incomparable

TOSEPHUS's History

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ble Beauty bathing her felf at a Fountain, Year of the whose Name was Bathsheba; his passion be Brore Chr. Coming irrefiltable, he fent for her, and kept her with him till fhe had conceiv'd with Child She then defires him to think of some expedient to conceal her thame, and fave her Life that was forfeited to the Law by her Adultery, David fends for Uriab her Husband, whowas then a Captain under Joab at the Siege of A. ramath, and having inquir'd what progress was made in the Siege, and of the State of the Army, he gave him part of his own Supper. and commanded him home to his Wife; but Uriab would not indulge himfelf in fuch ef. feminate pleasures, but slept among his fellow Soldiers near the King's Person. David being acquainted with this disappointment. asks Uriab, why after fo long absence from his Wife he had not accompanied with her, as other Men defire at fuch opportunities? Uriab Answers, 'twas unbecoming his Chara-Eter to solace himself with the pleasure of a Wife, and a Bed, whilft his General, and Fellow-Souldiers lay upon the ground in an Enemies Country. David commands him to attend that Day, and receive his Commands to Foab in the Morning. At Night the King invites him to Supper, where by the King's Order, he was fo ply'd with Wine that he became Drunk; yet would not go Home but

took his repose at the King's Gate. David cross'd in his design, and angry, wrote to Joab to Post Uriab in the greatest danger, and order those engag'd with him to desert him in the Rencounter. This Letter Sealed with

the King's own Signet, was given Uriab to deli. ir

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deliver to Foab, which he read, and posted Thial in a Quarter, where he knew the Ene-Year of the mics would fight most desperately; with pri-world2910 vate Instructions to the rest, to abandon Uriah when the Enemy Sallied with the greatest fury, which had its effect: For Uriah afham'd to fly, fought till he was furrounded and hewn in pieces, of which his Wife having notice, the wept, and mourn'd certain Days. and then the King espous'd her, and she brought him ere long a Male Child; but God was difpleas'd at the Marriage, and in a Dream commanded Nathan to reprove David. This Prophet was a Man of great Wisdom and Experience, knew That great Men are rather (way'd by their Passions than govern'd by Reason; therefore would not introduce his Mellage with denunciations of Judgments; but smoothed his way to a patient Audience, by a winning circumlocution he tells the King that two Men dwelt in the same City, one was rich. and had plenty of Cattel; the other poor, having only one Sheep, that he fed and loved as his Children. The Rich Man had a Stranger come to visit him, for whose entertainment he would kill none of his own flore, but forces away the Poor Man's Sheep, and dreffes it to accommodate his Guest. The King Answers, "That he which committed the " Offence was a wicked Man, should restore " it four-fold, and afterwards be put to Death. Nathan reply'd, "'twas himself deserv'd this " Punishment, in taking another Man's Wife, " and Murthering her Husband; for which, " thy Wives shall be violated by thy own Son, " who shall lay a Snare for thee, and thou " Thale

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Tear of the " thou committed in fecret ; and the Child morld 2910 " thou shall have by her shall shortly Die" Before Chr. thou man have of the King was exceedingly troubled, he went he mourn'd, he confess'd his Fault, and beg. ging pardon of God, upon his submission God was pleas'd to appeale his own Anger, compassionate David's infirmity, and forgive his Offence; but Afflicted the Child with Sickness feven days; during which time, David mourn'd and fasted, to such extremity, that his Servans durst not tell when the Child was Dead, for fear he should prejudice his Health by continuing his Abstinence; but at length David know. ing the Child was departed, he arose, wash'd himself, eat, chang'd his Clothes, and prefented himself before the Tabernacle of God His Friends and Servants admiring this fudden alteration, he told them, that while the Child was alive, and he had hopes of his recovery, he omitted nothing that might incline God to Mercy; but being Dead, 'twas vain to confume himself with unnecessary Grief; which was approved as a wife and reasonable answer, by all that heard it. No long after, Batsheba brought him a second Son, who was named Solomon. Foab having almost famish'd the Ammonites, sends to the King to come in person, and have the Honour of the Action in taking Amarath. vid went, fack'd the City, put the Befieg'd to the Sword, took their King's Crown, (which weighed a Talent of Gold, and in the midt was inchased a Sardonyx-Stone of great value,) and wore it himself; but at his return to Ferusalem, the Joy of that Victory was a bated

bated by a very unhappy accident. His Son Ammon pathonately enamour'd on his Beau-Year of the tiful Sifter Thamar, and knowing not how o- Before Chr. therwife to accomplish his defires, feigns himself Sick, begs David, his Sifter Thamar might attend him to forward his Recovery; which being granted, and the Virgin with him, he discover'd his Luftful desires, but the refus'd his fordid Amours, and in defence of her Honour, pleaded the baseness and rurpitude of the Action, the reproach and fcandal that would be thrown upon their Family; but all in vain, for, in the height of his raging Luft, by force (notwithstanding all her retistance) he Ravish'd her, and having satisfy'd his inordinate beaftiality, hatedther, and put her out of his Lodgings in a very scandalous manner. She ran about the Streets in a Diftracted posture, exclaiming against Ammon. and the abuse she had suffered; and meeting with her whole Brother Absolon, he perswades her to patience till he had an opportunity to revenge the indignity; which two Years after fell into his hands at a Sheep-shearing, where, by Absolon's Command, his Servants. flew Ammon.

CHAP. VIII.

Discord in David's Family.

A Fter whose Death, David's other Sons suffered fuspecting their own safety, posted away to their Father, who having before receiv'd a false Report that all his Sons were Slain, was transported with Joy to find them Alive, whom he suppos'd had incounter'd

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the fame fate with Ammon. Abfolon fled into Tear of the Geffur, and continu'd 3 Years with his Grand. Before Chr. father by his Mother's fide, who was Lord of that Country. This Term finish'd, and David; displeasure against Absolon abated, he determin'd to permit his return; in which refolu tion he was confirm'd by a contrivance of 76 ab's, who fends a Woman to the King humbly complaining, that one of her Sons had kill'd the other, and her Relations being incens'd refolv'd to revenge his Crime, and flay theo. ther, if his Royal Command did not frustrate their intentions. The King having granted her request She proceeded. "I thank your " Majesty for the favour you have done me " but how can I rely upon this affurance of " my Son's indemnity, unless you confirm " me, in pardoning and recalling your own " Son, who has offended on the like occafi-" on". The King suspecting the Woman was fuborn'd by foab, and the Woman intimating no lefs, he fent for Foab, told him his defire was granted, will'd him to fend for Absolon, under assurance, his Anger was af-Iwaz'd, which was immediately obey'd, and Joab brought Absolon to ferusalem; but David politickly refusing to admit him to his prefence to fuddenly, Abfolon dwelt among, his own Friends and Servants. In Beauty and Comelines, Absolon excell'd all others of his Sex. His Hair was fo thick that he required eight days time in polling, and weighed two Hundred * Shekles. He liv'd in Ferusalem two Years without feeing his Father, and had three Sons and one Daughter, who was afterward Married to Reboboam, Son of Solo-771071,

Fine cound.

mon, of whom he begot his Son Abiah. Abfolon refenting his being kept from Court, as Year of the a worser Punishment than his Exile, and ha-Before Chr. ving no answer of his request from Joab, whom he had employ'd to reconcile him to his Father, he Commands his Servants to burn Joab's Corn-fields, which brought Joab to him; who, upon his earnest folicitation undertook and procur'd his Pardon and admission to the King's Favour, which he made an ungrateful use of, buying up Horses and Chariots, entertaining fifty persons for his Guards, and by Clandestine Arts infinuated himself into the good Opinion of the Multitude, blaming his Father's Conduct, and humouring the Male-contented, with affurance, that if the fame Authority was put into his hands, there should be a more equal distribution of Justice, and having thus cajol'd the people, he thought himself sure of their Affiftance upon any occasion.

Four Years after his Reconciliation, having ask'd and obtain'd his Father's leave to Sacrifice in Hebron, he with Akitophel, one of his Father's Counfellers, and two Hundred others, (at first ignorant of his Designs,) Assembled there to assist in the Sacrifice, and by them at length was Proclaim'd King, as he himselfhad Commanded. David Assisted at the Arrogance and impiety of Absolon, who endeavour'd to deprive his Father of the Crown, and subvert the Kingdom. He with some of the choisest of his Friends retir'd beyond Fordan, leaving the Government of his House to six of his Concubines. David was attended in his slight with a great number of

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people, befides the fix Hundred Men that ac-Tear of the company'd him when he was Banish'd by Before Chr. Saul. Ethei the Gittite would not forfake him, and Cushai coming to him, he sent him as a Spy upon Absolon, and to counterplot the Deligns of Akitophel. And meeting with Ziba, and understanding from him by a lying report, that Mephibosheth staid at Ferusalem in expectation of being King, he gave his Estate to Ziba. At Bachor a Kinsman of David's call'd Shimei, cast Stones at him. rail'd and revil'd him with his Treachery against Sant his Master, and rejoyc'd at the requital was made him by his Son Abfolon, Abilbai and others would have reveng'd the Affront, but David would not allow it, faying, now was not a time to procure new Enemies; That he flighted the reproaches of that mad dog, and would leave it to God, by whose permission he so grossy abus'd him,and who would at length confound those that Conspir'd his ruin. In the mean time, Cuthai repairs to Absolon, and faluting him with withes of a long and happy Reign, and giving him reasons for deferting David, and adhering to Absolon, who (as he said,) had the Kingdom given by God; he was entertain'd in his Service without any suspicion of his Integrity. Akitophel being fent for to confult their Affairs, adviseth Absolon as an expedient to shew the impossibility of a Reconciliation with his Father, to abuse David's Concubines, and appropriate them to his own Pleafures. Absolon took his Advice, Erects a Royal Pavillion in fight of the people; enters into it, injoy This Father's Concubines, and and accomplish'd what was foretold by the Prophet Nathan.

Year of the world2920 Before Chr. 1004.

CHAP. IX.

Absolon Wars with his Father; his Death, and Defeat of his Army.

Bfolon again advising with Akitophel how to manage the War he was engag'd in against his Father, he told him if he would equip him with ten thousand men, he would kill David, and bring his Followers in fubjection; but this Advice was oppos'd by Cuhai, who Counfel'd Absolon to War against his Father in his own Person, which would encourage his Soldiers, who would be willing to flew their Courage and Affection at the beginning of his Reign, and by this means he might draw his Enemies from their Lodgment into the open Field, and exceeding them in number, eafily fubdue them; and if David shut himself up in any City, (fays he,) we can take it, either by Mines or Machines. This piece of fubtilty, tho given in favour of David, was follow'd by Absolon, for God put it into his Heart, to reject Akitophel's Advice, and imbrace that of Cushai. Cushai acquaints Abiathar with the Counsel given, and he by his Son's, (lodg'd without the Gates for that purpose,) gives notice of it to David. Absolun inform'd of this contrivance, sends Messengers to apprehend them, but being conceal'd by a Woman at Boccbura, in a Well cover'd with Wool; they escap'd the danger, and came fafe to David, who immediately pass'd the River Fordan by Night, without fearing the darkness. Akisophe! feeing

his Advice rejected, and forefeeing Abfolon's Tear of the ruin, return'd to his own House in Gelmone, morld 2920 tells his Servants that Absolow was a lost Man, Before Chr. that David would be Victorious, and there. fore 'twas better for him to die like a Man of Courage, than fubmit to David's Punishment; and forthwith absented into a Private Room and Hang'd himfelf, becoming his own Judge and Executioner. David having pass'd fordan. put himself into the best Fortify'd City in the Kingdom, and being kindly furnish'd with all kind of Necessaries by Barzilla the Gileadite, SipharGovernor of the Province and others of the Nobility, he prepar'd himfelf for a Battel. His Friends would not permit him to engage in Person, and therefore he continu'd in the City, having first given them charge (if it were possible,) to spare his Son Absolon. Foab rang'd his Army on a Plain over against Fonathan's, with a Wood on his Rear. The Fight began with a great deal of bravery on both tides, one fide fought to gain, and the other to keep a Crown; but Foab's Army more expert in War overcame Absolon, and he flying through the Wood on a fwift Mule, and the motion of his Body scattering his bushy Hair, his locks were intangled in the Boughs of a thick branchy Tree, and his Mule gallopping away, left him hanging a dreadful Spectacle to all beholders. One of Foat's Soldiers feeing Absolen hanging in this poflure, reports it to Joab, who offer'd him fifty * Shekles to kill him; the Soldier answer'd, he'd not defroy the Son of a King, against the politive Command of his Father, if he'd give him two Thousand Shekles. Therefore Toab

Five pound.

Joab who resolv'd his Death, being directed to the place where Absolon hung, thrust his rear of the to the place where Absolon hung, thrust his rear of the Javelin into his Heart, and kill'd him; and before Chr. after threw him into a Pit, and cover'd it over with Stones, that it appear'd like a Tomb or Monument. Two Furlongs distant from Jerusalem, Absolon built a Marble Pillar, with an Inscription to perpetuate his Name, if his Race should happen to be extinguish'd. He had three Sons, and one Daughter, * Tha-* A Pa'mmar Married to Reboboam, from whence came Tree.

Abia, that succeeded his Father in the Kingdom, of whom more hereafter.

CHAP. X.

David reftor'd to bis Kingdom.

† Clushai and * Achimaas, the Son of Sa- † Black, or doe the High-Priest, carry News of the an Ethio-Victory to David, and Cushai being ask'd pian. how Absolon did, he answer'd, the like befull gain. the rest of thy Enemies as bappen'd to him, O King, which utterly extinguish'd all the Joy that David had entertain'd upon notice of the Victory, and cast him into such extremities of Sorrow, that he hurried himself from place to place, and at length ascending to the highest part of the City to mourn, he beat his Breaft, tore his Hair from his Head, and Afflicted himself beyond expression; crying out, my Son, would God I had died for thee : For though he was a tender Father to all, yet he loved Absolon better than the rest of his Children. Joab and the rest of the Army inform'd how fenfibly David was Afflicted ar the loss of Absolon, would not March to the N 4 City

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City in Triumph; but hung down their Tear of the Heads, and wept as tenderly as if they had more d 2920 been defeated; but when Joab faw the King had Abandon'd himself to Sorrow, he thus fpake to him. "You dishonour your felf, o "King, and discourage those that have ven-" tur'd their Lives to reinthrone you, while " you mourn for an Enemy that hated you " If Absolon had obtain'd the Victory, we " had all died miferably, and yet you are nor " asham'd to grieve for one that Rebell'd "and would have taken away your Life, " from whom he receiv'd his own. Defift " your unjust Sorrow, shew your felf to your " Meritorious Soldiers, and give them Thanks, "by whose Valour you have obtain'd the "Victory; otherwise, if you persevere as " you have begun, I will this day translate "the Kingdom from you, and give you "more occasion to lament than formerly". With these Words, Joab allay'd the King's Sorrow, he Cloath'd himfelf in Royal Robes, fat in the Gates of the City, and all the people flock'd about him to Congratulate his Victory. Those also that were left alive of Absolon's Army, calling to mind the King's goodness, and their own ingratitude, once again unanimously confer the Kingdom upon David, and he grants his Pardon to Ama-Ca. Absolon's General, and gives him the same Honour in his own Army. The Tribe of Judab came as far as Jordan to meet the King, Ziba with his fifteen Sons, and twenty Servants came thither also, to pay their duty, and built a Bridge over Jordan, for the King's more easie passage. Shimei also came to beg his his Pardon, and repenting his Fault, obtain'd the King's Mercy; but Abishai said, he ought rear of the to die that bad fo villainously reproach d the King, Before Chr. arbom God bad Establish'd; but David anfwer'd, You Sons of * Zerviah, will you never cease to create me new Troubles, and foment new Perplexi-Divisions to your former Commotions! This is tythe first day of my happy Reign, and therefore Swear I'll Pardon all that have Grace to ask it : therefore be of good Courage Shimei, I will not spill thy Blood. Mephibosheth also came to meet the King in a homely drefs, having much Afflicted himself for the King's absence, and the greater was his Sorrow, because he understood his Servant Ziba had slaunder'd him to the King; and when he had paid his devoir, David ask'd him why be for fook bim in his Troubles. Mephibosheth answer'd, 'twas Ziba's wickedness, whom I Commanded to accommodate me with Necessaries for my fourney; but be neglected my Orders, and contemn'd me as peremptorily as if I had been his Slave. Nor was be contented to keep me from shewing my Duty and Loyalty to your Majesty, but has traduc'd my innocence and integrity; but I hope your wifdom and goodness will not credit his detractions. nor think I can Sin against such vast obligations as you have laid upon me. David unwilling to disoblige either, told him, though be had given Ziba his Estate, be would now divide it betwixt them. To which, Mphibosheth reply'd, Let Ziba posses the whole, it suffices me that I fee your Majesty Safely restor'd to your Kingdom. David in gratitude to Barzillai's extraordinary kindnesses, invites him to stay in Jerufalem, promiting him Accommodati-

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ons fuitable to his Age and Quality; Base Tear of the zillai excuses himself upon the infirmities of Before Chr. Age, and his Indisposition to the juvenile plea. 1004. Sures of a Court, but at David's request, give his Son Achimaas leave to attend him, and partake of his Favours. About this time the Tribe of Judah excuse themselves, that with out the knowledge of the other Tribes, they met the King at Jordan, and whilft they * Carrivi- Were debating the matter, * Sheba a Sediti-

riack, an Old Man.

ty. In Sy- ous Man, Son of Bochri, of the Tribe of Benjamin, cried with a loud voice, we bave no part in David, nor Inheritance with the Son of Jesse, and with found of Trumpet Proclaim'd War against David, and all the peo. ple follow'd him and forfook the King, except the Tribe of Judab, who remain'd with him, and fettled him in the Royal Throne in Jerusalem. Then David remov'd his Concubines out of his Palaces that had been known by his Son Absolon, and never after convers'd with them. David declares Amasa General in Joab's stead, and fends him to raise Forces; but he not returning fo foon as expe-Eted, David tells Joab that Sheba's Rebellion was too dangerous to be longer neglected, and therefore Commands Joab with what Men he had in readiness, and David's fix Hundred, to find out the Rebel and give him Battel. Jeab with all expedition obey'd the King's Command, and with his Brother Abisiai, and the Troops he had collected, March'd in good order out of Jerufalem, and at Gaboon, a Village about forty Furlongs from Jerusalem, met Amasa and his Forces, who coming to falute him, (Jeab as if by accident,)

of the JEWS.

accident,) lets his Sword drop out of his Scabbard, and taking it up, under pretence woold 2930 of Saluting Amafa, took him by the Beard, Before Chr. and with the other hand, thrush his Sword in- 994. to Amafa's Belly, and kill'd him for no other reason, but because the King had made him his equal, then Proclaim'd it through the Army, that he died Justly, and all the Sol-

diers followed Joab.

Sheba shelter'd himself in a strong City call'd Abelmacha. Joab begirt, and Trench'd it about with defign to undermine and overthrow the Walls; but a prudent Woman feeing her Country in fuch eminent danger, mounted the top of the Wall, and call'd to Joab, faying, "God Ordain'd Kings and Gene-" rals for the prefervation, not the destructi-" on of the Hebrews; but you are attempting "to ruin one of the chief Cities of Ifrael, "that never injur'd you". Joab answer'd, he was far from any fuch defign, either to destroy so famous a City, or kill any of its Inhabitants, if Sheba the Son of Bochri, the King's Enemy, was deliver'd into his Custody. The Woman intreated him to flay a little, and Sheba's Head should be thrown over the Wall. And the Woman going to an Affembly of the Citizens faid, "Wretched Men, "will you fuffer your miserable Wives and " Children to Perish for thesake of rebellious "Stranger? Will you Protect him against your " lawful King David, from whose generosi-" ty you have receiv'd fo many transcendant " Favours? Do you imagine that one City " can refift fuch a numerous Army"? And then perswaded them to cut off Sheba's Head, and

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and throw it into Joab's Camp, which being Tear of the done, Joab founded a Retreat, rais'd the

can world 2930 Siege, return'd to Jerusalem, and was once ma more declar'd General of all the people. Af ma ter this, the Land was Afflicted by a grie CI vous Famine, and David befought the Lord Fo to Compassionate his people, and declare the cause, and remedy of the evil. And as soon as pu he knew that God would revenge the Gib. onites, whom Saul had treacherously kill'd without respect to the Oath of Alliance which Joshua had Sworn to them. He deliver'd up feven of Saul's Kindred into the hands of the Gibeonites, who Executed them according to their pleasures, and then the Famine ceased, and the Earth return'd to is former Fruitfulness. The King again made War upon the Philistins, and overthrew 'em in Battel; but purfuing his Victory toofar alone, was affaulted by Achmon, the Son of Araph, of the Race of the Giants, who befides his Sword, had a Javelin, whose point weigh'd three Hundred Sickles, and a Coat of Mail. He turning back to kill the King, whom he faw weary and almost spent with Trawel, at the very Instant Abishai Joab's Brother coming to that place, stept between them, preferv'd the King, and kill'd the Giant; and upon this deliverance, the Chief Captains caused the King to promise by Oath, that he would not (for time to come,) expose himself to danger. Two Battels mort. were Fought against the Philistins, in whole Army were some Men that boasted themfelves to be descended from a Race of Giant, of which Saboash, one of David's Chief Caprains

made among them by Jonathan, Son of Sa-Tear of the made among them by Jonathan, Son of Sa-Tear of the man, who hand to hand, fought a Giant, (fix Before Chr. Cubits high, that had fix Toes on either 994. Foot, and fix Fingers on each Hand,) and flew him. These two Men won great Reputation for their Valour, and to them were ascribed the Victories, which so totally overthrew the Philistins, that they Warr'd no

more at prefent against the Ifraelites.

David deliver'd from War and danger, and enjoying a perfect Peace and Serenity, employ'd his Thoughts in Composing Odes and Hymns, to the Praise of God, in divers kinds of Hexamiter and Pentammiter Verses, and also made Musical Instruments, and taught the Levites to play upon them on the Sabbath-days, and other Festivals. The Vials had ten strings to be struck with a Bow, the Nable had twelve founds of Cords to be touch'd with the Fingers, and the Cymbals were larger and made with Brass, which I mention only left the use and shape of them should beunknown to Posterity. All the King's Guards were Valiant Men; but amongst the rest, were eight famous Hero's, five of whofe prodigeous and valiant Acts I shall now transmit to after Ages. The first was Iffen Son of Achem, who forcing himself among his diforder'd Enemies, flew nine Hundred. zar kept his post when the Israelites fled, and drew fo much Blood from his Enemies, that his Sword clung fast to his Hand, and the Ifraelites feeing him make fuch desperate havock, rallied and won the day. Sebas Son of Illus, fought the Philistins at a place call'd the Faw.

Jaw, and feeing the Hebrews fearful, refile Tear of the them alone, as if he had had the power of porlà 2920 whole Army, kill'd fome, and put the Before Chr. to flight, fo utterly unable were they to o pose his violence. When David desir'd wa ter from Betblebem, these three Men pe through the Philistins Camp, and having drawn water, forc'd their way through the midft of their Enemies, and return'd to the King; but he refus'd taking the water the was purchas'd with fuch an eminent danger and immediately pour'd it on the Ground as an Oblation to God for their delive The fourth was Abishai, that flew rance. five Hundred of the Enemy in one day. The fifth was Banaia, who being Challeng'd by certain Famous Brethren among the Moabites, flew them all; and being affronted by an Egyptian of a wonderful Stature, tho'he was "TheLera's Arm'd, and " Benajah naked, yet he manfully took away his Javelin, and kill'd him. The three others were of equal Courage. Now was King David's Curiofity Tempted to know the number of his people, and tho' Meles had Commanded that on every fuch occasion half a Shekle a Man should be paid to God, and though Joab told him it was altogether unnecessary, yet having an express Command from the King he obeyed, and

at the end of nine Months return'd to the King, with a List of nine Hundred Thousand Men, fit to bear Arms, befides that of the Tribe of

Thousand; but God was displeas'd with David for his vanity in numbring the people, and for a Punishment of his Sin, gave him

which alone contain'd four Hundred

Building.

his choice of a feven Years Famine, a three Months War, or a three days Peftilence. He Year of the Months War, of a time days tendered food than world 2930 choic rather to fall into the Hands of God than Before Chr. Man, and God immediately fent a Plague and Mortality among the Hebrews, which afflicted them with variety of Malignant Symtoms, and took away their Lives after different manners, but all died in extream torment; fo that from the break of day in which it began, until Noon, there died feventy Thousand Persons. And the Angel ffretching out his hand ready to inflict the fame Punishment on Ferufalem, the King put on Sackcloth, and threw himfelf on the Ground, befeeching God to appeale his Anger; and feeing the Angel of God, with a Sword in his hand, hovering in the Air over Jerusalem he faid, "Lord, 'tis I the Shepherd which "have only Meritted this Punishment, and "the innocent Flock have no way offended; "therefore I befeech thee inflict the Judg-" ment upon me and my Posterity, but save "the harmless people". God heard his Deyout Prayer, put an end to the Plague, and by the Prophet Gad, Commanded him to Build an Altar at the threshing-floor of Araunah the Febusite. This Man was a great Friend of David's. and hearing the intent of his Journey was to buy his floor, told the King that both his thrething-floor, his Ploughs, and his Oxen, were at his Devotion to be offer'd a Burnt-Offering to God, befeeching the Lord to accept his Sacrifice; but David having Commended his liberality, and given him thanks for his kind offer, told him that he must buy it; for, he cught not to offer Sacrifice to

God at another Man's Expences, and therefore Tear of the gave him fifty Shekles, built an Altar there, Before Chr. and upon it Sacrific'd Burnt-Offerings and Peace-Offerings to God. This was the fame Dlace where Abraham voluntarily offer'd un his Son Isaac to God, and where God some. time after appointed the building of the Tem-Now God Commanded David to number the Inhabitants of Jerusalem, and being found one Hundred and fourfcore Thousand Men, David appointed eighty Thousandto hew Stones, and the rest of the common penple to carry materials to em, and three Thousand five Hundred Overseers of the Work, and Governors of the Labourers. He gather'd also great quantities of Iron and Brass, with store of Cedar-Trees, sent him from Tyre and Sidon, telling his Friends that he collected those materials to be in readings for the building of the Temple.

CHAP. XI.

David refigns the Kingdom to Solomon.

THE Honour of building the Temple being referved for Solomon, under whole Reign the Nation should be Bles'd with a happy Peace, and freed from Civil broils and diffentions. David calls his Son, and tells him, fince before his Nativity God had nominated him to be his Succeffor, he should take all imaginable care to accomplish himself with Royal Qualifications, and neither break the Laws himfelf, nor willingly allow it in any others. That he should now dispose himself to build the Temple, and provide what effects fects were wanting to those already took care for by his Father, in which, Almighty Cod Tear of the would both direct and defend him. He also laid Before Chr. his Commands on the Governors to affift Solomon in this great undertaking. And in A-V dorning the Temple when compleated, with Sacred Utenfils for the Service of God. And now David being very Old, and his Natural heat decayed, his Limbs chil'd, and afflicted with a numbness, and frigidity; his Physicians in Ordinary direct a youthful Virgin should repose with him, and keep him warm, who, by reason of his Age was incapacitated from Carnal Conversation with her. A. The Far-Beautiful Virgin nam'd * Abifag, was put in-the's Igto's Bed, of whom more hereafter. + Adoni- norance. as fourth Son of David, a proper Man, and t Aruling in Complection and Ambition too much re-Lord. fembling Absolon, claim'd a right of Succesfion to the Crown, made preparation to gain it, and in that attempt had the Affiftance of General Foab, and Abiathar; but was oppos'd in his pretentions by Benajab, Captain of the Guards, Nathan the Prophet, and Sadoc the High-Prieft; but David feem'd wholly unconcern'd till Bathsheba, Solomon's Mother, and Nathan the Prophet ask'd David if he had appointed Admias to be his Succesfor, for, faith the Prophet, he hath made a fumptuous Feaft for all thy Sons but Solomon; Joab was also one of his Guelts, and when they were Banquetting they Proclaim'd and cried out, long Live King Adonias. Now it concerns us to know if this be done by thy Approbation and allowance. Bathsheba who had withdrawn her felf while the Prophet

was speaking, being call'd in, David said to Tear of the her. I Swear to thee by the great God, the mortia 933 thy Son Solomon shall Reign after me, as I bave already Swern to thee, and shall this day fit upon my Throne. Bathsheba humbled her

felf and wish'd David a long and bappy Life, David immediately Commands Nathan the Prophet, and Kenejah Captain of the Guards and all the Men at Arms that attended the Court, to mount Solmen upon his own Roy. al Mule, conduct him near the Fountain of Gebon, and there Anoint him with Oyl, and Preclaim bien King; and that at his return through the City, those that follow'd should with found of Trumpets Proclaim, That Da. vid bad Settled Solomon in his Throne for ever. Which being done, and Solomon placed in his Father's Throne, the people Rejoyc'd, Feafted, Dane'd, and play'd on fuch abundance of Mufcal infiruments, that Heaven and Earth feem'd to be mov'd with the Harmony Adonias and his Guests were troubled, and Joab in particular, faid, those Tunes and Trumpets were no way pleasing to him; and Adonias fled to the Altar, laid hold on it, and upon his Submillion, was Pardon'd by Solomon.

David willing his Son skould be accepted by all the people as their lawful and Anointed King, he congregates the Governors, the Priests, and Levites, and having numbred the Tribes, and disposed all Offices Civil and Military, in which, he particularly Honour'd the Potterity of Moster with the Office of Treaturer of the Temple. He plac'd himself on a High Throne, and deliver'd his Mind to the people after this manner, "My Bre-

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" thren and Country-Men, having determin'd so long fince to build a Temple to God, he Rar of the was pleas'd by the Prophet Nathan to pro-Before Chr. " hibit my undertaking it, because my hands " had been flain'd with the Blood of my "Enemies; but Commanded that Solomon " should do him that service. I therefore "Command the rest of my Sons and Sub-" jects, not to raife unnatural Combinations "against him. For, if God pleases, you "must submit to the Yoke of a Foreign " Prince, how much the rather ought you " to obey a King that God has given you "out of your own Brethren, and under "whom he has promis'd you a durable Peace "and Prosperity, which will certainly be ef-" feeted, if you, my Son, maintain Piety, E-"quity, and Justice; but if these be neg-" lected, you can expect nothing but Mife-" ry and Deftruction". Having thus concluded, he gave Salomon a Model of the Temple, and will'd him to exert all his care and diligence in finithing it, Commanding the Tribe of Levi to affilt him, and gave them at prefent fix Thousand Talents of pure Golds to Adorn the Holy place, and the Chariot of God, and the Cherubins, that should stand apon the Ark, and cover it with their Wings. This Harangue extreamly gratify'd the Governors, Priefts, and Levites, who, in imitation of his Pious Example, largely contributed five Thougand Talents of Gold, ten Thoufand Staters of Silver, an Hundred Thoufand, and of Iron many Thousand. Talents. They that had a Precious Stone deliver'd it to falm, who was of Mofer's Posterity, 0 : and

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and Treasurer of the Temple, and then with reactiff the praising God, and praying for the People, Before Chr. Who follow'd his Example in their Devotions to God, and Thanks to David, for the Bene. fits they receiv'd from his Government, the Assembly broke up, and the next day in Sacrifice to God, offer'd a thousand Calves, a thousand Rams, and a thousand Lambs for a Burnt Offering; and for a Peace Offering, they flew many thousand other Beasts; the King also celebrated a Feast the same day with the whole People, and Solomon was a gain Anointed and Proclaimed King: Took pollession of his Father's Palace and Throne and from that Day forward the People paid him Obedience.

CHAP. XII.

David's Infructions to Solomon.

Avid fensible of his approaching End call'd for Solomon, his Son, and spoke to him after this manner, " My Son, I must " now leave the World and fleep with my " Fathers, from whence I shall not return to " take cognizance of what is transacted here. "Therefore while God affords me time ! " earnestly exhort thee to demean thy self " justly to all thy Subjects, and piously to-" ward God that has honour'd thee with a " Kingdom. Observe the Law of Moles, " without being furpriz'd by Flattery, milled " by Favour, or teduc'd by Covetouinels, or a-" ny other finister delight or pleasure, for by · fo doing only canft thou fecure the King-" lom to our Family, and maintain our Ju-" rifdiction

stifdiction over the Hebrews. Remember the Iniquity of foab, who enviously de rear or the stroy'd two eminent Generals Abner and Before Chr. " Amafa; punish him according to thy own "discretion, that was too powerful for me "to attempt it. I recommend to thy fa-" your the Sons of Barzillai the Gileadite. whom for my fake advance to honowr and "dignity; as for Shimei, who injur'd, and " revil'd me in my fufferings, I leave you to "to punish him as you find opportunity." Having faid this, and commun'd a while with Solomon upon public Affairs, he yielded his Soul to God, having lived seventy years, reign'd in Hebron seven years and a half, and in Ferufalem, as King over the whole Nation, thirty three years. He was a just Man, and a good King, Valiant beyond comparison, forwardest in danger, that could command like a General, and fight like a private Soldier; merciful in his Punishments, moderate in his Counsels, Wife in his Elections, and courteous to all Men; and never trod awry. but in the case of Uriah. He was buried in Ferusalem by his Son Solomon, with all the Magnificence, State and Grandeur, that is ufually shewn in the Solemnizations of Royal Obsequies. With him was buried much Treasure, as was afterward apparent, for One thousand three hundred years after, the High Preist Hircanus, befieg'd by Antiochus, and willing to oblige him with a Summe of Money to raife the Siege, and not able to raife it otherwise, open'd the Sepulchre of David, and took from thence three thousand Talents, gave them to Antiochus, and fav'd the City. And

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And this Herod also open'd, and took away a great Summ; but no Man ever violated that Before Ctr. part of the Monument where the King's body and der ground, that 'twas difficult to be difficover'd.

Antiquities JEWS.

BOOK VIII.

CHAP. I.

Solomon obtaining the Kingdom Expell'd bis Enemies.

God, and the determination of his Father, being in possession of the Throne, the whole People (as is usual at the Elections of new Kings) with many Acclarations wish'd him a long and prosperous Reign, and

and Adonias with thew of great respect and duty went to Bathiheoa, the King's Mother, Fear of the and humbly intreated her that the would Before Chr. procure him Solomon's leave to marry Abifag, who had flept with David, but was ftill a Virgin. Batbsheba makes known his Request to the King, but he reply'd, Adonias might as well defire his Crown, and having reason to fulpect his Intentions command Benefah to kill him; and fending for Abiathar the High Prieft, (a partaker with Adonias) confines him to his Country-house during Life, deprives him of his Prieffly Office, and conferrs it on Sador of the Line of Phineas. Joah hearing Adonias was put to death, and believing his own Life was in danger, flies to the Altar for protection; Solemon acquainted with it fends Benajab to fetch him thence, and bring him to the Seat of Justice, to anfwer for the Murther of Abner and Amila; out Feab refus d to quit his station, faying, He would not forfake the Temple, and bad rather dye in that place than another; which Salemon advis'd of, commands Benajab to cut off his head in the fame place, and order d his Body to be buried there, that the remenbrance of his Sins might remain with his Policevity, and David and Solomon be acquitted from the Bloods of Abner and Amafa. All which was done accordingly, and Benajab made General of the Army. Shimei was commanded by Selemon to build him a house in Ferusalem, and not to depart that City on pain of death. Shimei giving the King thanks for fo mild a Sentence, fwore to observe his Order; but at the end of three years, hearing O + UWI

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two of his Slaves were fled to Gath he went Tear of the in pursuit of them, and no sooner return'd B fore Cor. but the King had intelligence of it, and calling Shimei before him faid, " Hast thou nor " given thy Corporal Oath not to go out of " the City, and wouldst thou add Perjury " to thy other Villanies committed against my " Father of bleffed memory? prepare thy felf " to fuffer fuch a Punishment as may con-" vince the World, that tho' the Wicked are " fometimes long unpunish'd, yet they are " recompene'd by the certainty and feverity " of the Judgment." Whereupon Benaiah flew Shimei, and Solomon thus rid of his Enemies, and his Estates secur'd, he married the Daughter of the King of Egppt, and tho' he was young in Years, govern'd the People with fuch prudence and circumspection, that none of greater Age excell'd him.

CHAP. II.

The Wildom, Prudence and Riches of Solomon.

MI Hen the King came to Hebron, he paid his Vows to God on the brazen Alfar which M. (as erected there, and facrific'd a thousand head of Cattel; which was fo acceptable to God, that he appear'd to him in a Dream, and in reward of his piety commands Selemon to Ask what he pleas'd of him. Sel men faid, Give me, O Lord, a meture Judgment, and a good Understanding, that I may administer Justice to this People wich Justice and Equity. Which Request being pleating to God, he promis'd also to give him what what he had not defir'd, namely, Riches and Glory, and such a measure of Wisdom and Un-Tear of the derstanding, as never Mortal had yet attain'd Before Chr. to, and settle the Kingdom in his Family for many Generations, if he persevered in his Duty, and imitated his Father's Virtues. When Solomon return'd to Ferufalem there happen'd this occasion, to give an Experiment of his extraordinary Wisdom. Two Women of debauch'd Conversations came to him for Juflice, and the that feem'd to be injur'd faid. "O King, This Woman and I live together " in one Chamber, were each deliver'd of a " Son at the fame hour, and about three " days after this Woman over-laid her own " Child, stole away mine, and while I slept, " put her dead Child into my Bosom; which "I perceiving next morning, demanded my " own Child, and the refuting to deliver it. "I have appeal'd for Justice to your Majesty. Now the other Woman being interrogated upon the former's Accufation, denied the whole, and affirm'd the living Child was hers, and the dead one belong'd to the Complainant. Now their being no Proof of either Allegation, the King found out this Expedient to determine the Controversy, as vet full of difficulty and obscurity. He commanded both the Children to be brought. and bid one of his Guards with his Sword cut both the Children into two parts, and divide them between the Claimers. One of the Women confented to the King's Sentence, but the other defir'd the living Child might be given to the other, for she had rather fee it live, tho' not hers, than have it

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dye, as was determin'd. The other defir'd rest of the the last might be punished for not submit-Before Chr. ting to the King's Order; but on the contrary the King gave the Child to ber, that out of natural Affection, defir'd its Life, and condemn'd the Wickedness of the other, that having deftroy'd her own Child, would have had her Companions murther'd also. And all the People refented this, as a manifest Ar. gument of the King's extraordinary Wifdow; and from that time honour'd him as one endu'd with a divine Spirit. All Ifrael being now in Peace and Tranquility, Solomon appoints Governors of his Provinces, and in the rife of his Dominions, regulates his Army, provides himself Chariots and Horses, fettles the Government and Expences of his Family, and in his whole Conduct discovers an unparrell'd Wisdom and Prudence. Hiram King of Tyre understanding David was dead, and Solomon his Successor, sends Ambaffadors to him to Congratulate his Succelfion to the Crown; by whom Solomon returns an Answer in these Terms, " Solomon to Hi-" ram the King. Know that my Father ha-" ving defir'd to build a Temple unto God, " was hinderd by continual Wars and Trou-"bles; but I injoying Peace have an Opof portunity to perform what he could not, " therefore I defire you to fend one of your " skillful Men with my Servants to Moura " Libanus, to hew down Trees; for the Sj-" donians are more expert in Hewing down, " and Squaring Timber than others, and I " will pay the Workmen according to your " direction." When Hizam had read the Letter, Letter he return'd an Answer to this effect. Letter he lettind and to King Solomon. You rear of the "The King Hiram to King Solomon. You world 2971 " have cause to give thanks to God, that has Before Chr. " given you your Father's Kingdom, who " was a wife and virtuous Prince; and fince " nothing can be more acceptable to me than the knowledge of your happiness, I will "comply with your Request, and after I " have fell'd many Cedar and Cyprus Trees, "I will fend them to you by Sea in conve-" nient Veffels, by my own Servants, and land " them in the most commodious Harbour ; ou " shall direct, in order to have them brought " by your Subjects to Ferusalem; and I de-" fire in exchange you will fend us Corn, of " which we are in want, because we dwell "in an Island." The Copies of these Letters are kept at this day, not only by our own Nation, but also by the Tirians; and he that doubts of the truth of this Relation, may find them among the Records of that Nation. As foon as Solomon had receiv'd this Letter, (commending his generofity) with all speed fent King Hiram what he wrote for, and Annually supplying him with Corn, Wine and Oyl, continu'd an intire Correspondence and Friendship between them.

Solomon began to build the Temple at Jarusalem in the fourth Year of his Reign, in the Month of April, call'd by the Macedonians, Artemisium, and by the Hebrews, Jar; sive hundred ninety two Years after the departure of the Israelites out of the Land of Egypt; one thousand twenty Years since Abraham's arrival in Mesopotamia; one thousand four hundred and forty Years since the Flood; and

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fince Adam, the first Man, to Solomon, three Tear of the Thousand one Hundred and two Years. In Before the Eleventh Year of the Reign of Hiram, King of Tyre; and fince the first time that Tyre was Inhabited till the Building of the Temple, two Hundred and forty Years. The height of the Temple was fixty Cubits the length as much, and the breadth twenty. Over that was another Edifice of the fame dimensions, so that the whole height of it was fixfcore Cubits. The Entry was East. ward. The Porch of the Temple was twenty Cubits long, and ten broad, and the height fixscore Cubits. About the Temple were thirty Cells, five and twenty Cubits broad. as many in length, and twenty high. About thefe were built others, and over them the like, fo that they were almost as high as the other Buildings, all cover'd with Cedar. The Walls of the infide of the Temple were fac'd with Cedar, intermixt with burnish'd Gold, so that the whole Structure shin'd most glorioully, and dazled the Eyes of all that entred in-The whole Building was of Free-stone, fo exactly and artificially joyn'd together, that the whole Mass of Building seem'd but one intire Stone, rather growing in that place and forming of its own accord, than put together by Artists. The inside of the Temple was divided into two parts, one of which was call'd the Holy of Holies, and was inaccessible, containing twenty Cubits; and the rest of the space was Consecrated to the use of the Priests. In the midst of the Wall were two Cedar-Gates, inrich'd with flore of Gold, and curious Carving, hung with

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with Tapestry, embroider'd with Flowers of Hyacinth, Purple, Scarlet, and fine white Tear of the Linen. In the Holy of Holies was plac'd two Before Chr. Cherubims of Massy Gold, five Cubits high with two Wings spreading five Cubits, one of their Wings touch'd the South, and the other the North Wall of the Holy-place; the other Wings cover'd the Ark, which was plac'd betwixt them; but the Figure of the Cherubims are impossible to be express'd. Pavement of the Temple was made of Plates of beaten Gold. To the Gates of the Temple were fasten'd convenient Doors, twenty Cubits high, answerable in height to the Wall, and cover'd with Plates of Gold. In a word, Solomon left not one place within or without the Temple that was not Adorn'd with Gold. He fent also to King Hiram for a skillful Artist call'd Uram, whose excellency was in working in Gold, Silver, and Brafs, whom he employ'd in making that which cover'd the Temple, and two Brafs Pillars curioutly Adorn'd with Lillies, which were plac'd in the entrance of the Porch, one of which was call'd Jachin, and the other Boz. He Founded also the Brazen Sea, in form of a Hemisphere, ten Cubits broad, and about a Hands breadth thick, fustain'd by a Pillar oft-times twifted, and in bigness one Cubit. This Laver was upheld by twelve Heifers, plac'd three and three against the Quarters of the four Winds. It held two Thousand Baths. It had four little square Pillars one at each Corner, in which the fides of the Baffes were joyn'd, diftinguish'd between the joynts with Images, here a Bull, there a Ly-

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on, and in another place an Eagle. He mad, Tear of the alfo ten other Brazen Lavers in form of Before Chr. round Cockle Shell. The use of these Laven being fill'd with Water was to wash the Hands and Feet of the Prieffs, as they en tred the Temple, before they went up to the The other Lavers ferv'd to wash the Inwards of those Beatts that were Sacrific'd To the fervice of the Temple the King also Dedicated many Tables, one of which was a large one of Gold, on which was fet the Ho. ly Bread. The rest not far inferior held Ewers and Basons of Gold, in number twenty Thousand, and of Silver forty Thousand with ten Thousand Candlesticks. There was also made fourscore Thousand Pots, anda Hundred Thousand Ewers of Gold, and twice as many of Silver to offer the kneaded Flower in them on the Altar, and threefcore Thousand Cups of Gold, and twice as many of Silver to contain the Flower mingled with Oyl. Two Thousand Measures of Gold, and twenty Thousand of Silver, resembling an Epha. Twenty Thousand Censers of Gold to hold perfume. There were a Thoufand Vestments for the Priests, with Surcoats, Tyra's, and Pectorals; but there was only one Crown in which Mofes had writ the name of God, which continues to this day. Ten Thousand Stoles for the Priests of fine Linen, with Scarlet Girdles for every one of them. Two Hundred Thousand Trumpets, forty Thousand Musical Instruments used in Celebrating the Praifes of God; he inviron'd the Temple with a Wall three Cubits high, which we call Gifon, to exclude the proprophane Multitude, and admit none but the Priefts. Without this Wall flood a four Tear of the fquare Temple, the Doors whereof were co-Before Chr. ver'd with Gold, into which, all the people that were purify'd might enter. In feven Years Solomon finish'd this stately and magnificent Structure, accommodated it with all necessaries, and assembled all the Governors and Elders of the Hebrews to view it, and bring with them the Ark of God, which at the following Feast of Tabernacles, was carry'd into the Temple with great rejoycing, and the Priests plac'd it under the two Cherubims. In the Ark was the two Tables of Stone, on which were written the Ten Commandments, pronounc'd to the people by God, from Mount Sinai, and when the Priests had Sacrific'd and departed, there fuddenly fell a thick Cloud into the Sanctuary, fo dark that the Priests could not behold one another, which confirm'd all Men in the Opinion that God was descended into the Temple which was Dedicated to his Holy Name, and thereby declar'd how acceptable it was to him, and indeed there was no Man but imbrac'd that perswasion. And the King rifing from his Throne, Address'd himself in Prayer to God, faying, O Lord we are not unfenfiole that thou haft Eternal Manfions, and shough thou baft fram'd the whole Universe, consisting of Heaven, Earth, Air, and Sea, and art Omnipresent in them, yet art unconfin'd by them. We have erected and adorn'd this Stru-Hure to Offer up into it our Prayers, as a fweetfinelling Sacrifice unto thee in Heaven, in affirrance of thy prefere wish sus, that show wilt ne-

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Tear of the ple. Then turning toward the people, he Before Chr. Good had done for them, and what reason they had from the Experience of his Truth and Goodness to rely upon his promifes for their future Happiness. Having thus spoken, he look'd upon the Temple, and lifting up his Hands towards the people faid. 'Tis altogether impossible for Men to return Thanks to God, according to the greatness of his Mercy bestowed on them; for he is infinite in greatness, and so far exalted above us, that our Oblations add nothing to his Glory; but, O Lord, it behoves us fince thou bast made us more excellent than other Creatures, to excel in our Praises of thy goodness to all, but more particularly to the Hebrew Nation. And for my felf I befeech thee to Establish the Crown upon my Head, and to continue it to my Successors for many Generations. Let a mea-Sure of thy Spirit dwell in this Temple, to affine us of thy presence with us; take care of it as thy own, and never suffer it to be destroy'd by the Enemy, but remain among us as thy peculiar Inbetitance; and if any of thy people shall offend the by their Disobedience, and after being touch's with Repentance for their Sins, have recounse to this Temple, and beg thy Mercy; hear them O Lord, forgive their Sins, and deliver them from Adversity; and not only the Hebrews, but if Strangers from bence implore thy Affiftance, hear them I pray thee, and grant their requests. This faid, he cast himself with his Faceto Ground, continu'd his devout Soliloquies for some time, and then rose up and Offer'd Sacrifice upon the Altar; and a Fire palling through ! Sacrifice in the fight of all Men, Solemon had affurator of the rance that God had graciously accepted his morld 2971 Oblations, and the people humbled themselves 993. and lay prostrate on the Pavement; but the King began to Praise God, and incouraged the people to the same Devotions, from the late Tostimony that God had given them of his Favour, exhorting them to a strict observation of his Laws, and a good Life, because Blessings are not continued but by the same means by which they

were acquir'd. And then dismis'd the Assembly.

The Temple being Dedicated to God by by Solemn Feattings and Sacrifices, a Vision appear'd to Solomon in his Sleep, and gave him affurance that God had heard his Prayers. would Guard the Temple, and continue him and his people in prosperity, if they liv'd in Obedience to his Laws; but if he forgot the Lord, and follow'd after strange Gods, be would cut him off, root his Family out of the Nation, and make them Vagabends upon the face of the Earth; the Temple (hould be destroy'd, lerufalem burnt with Fire, and the Country ruin'd by their Enemies. The Royal Palaces being yet unbuilt, Solomon fets upon that work. His own Court was a flately Edifice. a Hundred Cubits long, and fifty broad, in height thirty, supported by fixteen square Pillars cover'd with Corintbian Work, with Stairs, and Carv'd Gates, which contributed no lefs to its Beauty than Strength. In the midft of this space was another Magnificent Pavillion, and a Tribunal, to which adjoyn'd the Queen's Apartment, all of exquinte uniformity and beauty. It would be a hard task EO

to give an exact Description of the variety, Year of the magnificence, and capaciousness of Solomon's Before Chr. Court, and the feveral Piles of Sumptuous Buildings that compos'd the whole. The Buildings were all of Freehone, ten Cubits fquare, or white Marble. The infide adorn'd with Cedar, Gold, and Silver. The floors and walls figur'd with divertity of Flowers. and precious Stones inchas'd in Gold. There was a large Throne with fix steps of pure I. vory, on each fide of which flood two Ly. ons, and the same number above, and where the King fat there were feveral Arms fretch'd out, which feem'd to protect him. He far upon an Ox looking backward, and the Throne was all cover'd with Gold; but a bove all, in the great Apartment the Chambers feem'd most delicate; for, there were three panes of Tapestry very Curious, and Trees, and Plants, and Flowers, fo finely Carv'd, that they feem'd to shake, as if mov'd by the Wind. Without doors were pleafant Prospects, beautiful Gardens, and wellcontriv'd Arbours, that both pleas'd the Eye, and shelter'd from the scorching heat, and the whole was finish'd in twenty Years. having compleated his own Dwelling requirted Hiram's kindness, and answer'd his Enignatical proposals. He Fortify'd Ferusalem with Towers and Bulwarks. He Conquer'd the Canacnites, which till that time were not absolutely under his Subjection, made them Tributaries, and Annually chose our from among them, fuch as were fit to be drudges in Domestick Astairs, and dresting and Tilling the Ground. At the fame time he also built

built him a Navy, in the Gulph of Egypt, and being furnish'd with Seamen by his Friend rear of the King Hiram, he fent a Fleet to Ophir, now Before Chr. call'd the Land of Gold in India, to fetch Gold from thence, who return'd with about four Hundred Talents. The Queen of Egypt and Ethiopia, a Woman much admir'd in the World for her Wildom and other Qualifications, having heard the Fame of Solomon, undertakes a Journey to fatisfie her felf of the truth of the Report, and enters Ferusalem in great Pomp and Glory, bringing with her feveral Camels laden with Gold, Odours, and Precious Stones of great value. Solomon entertain'd her Royally, and the doubts she propos'd for his folution, he answer'd immediately to her great fatisfaction; that being transported with his Wisdom, she faid, his Merits transcended the Fame; but when the faw the beauty and magnificence of his Buildings, the richness of his Furniture, the largenets of his Family, the splendor of his Table, the attire and order of his Servants. and the gaity of his whole Court, the fell into extalies of Admiration, and being no longer able to contain her fatisfaction, thus expres'd her self to the King. "'Tis no won-" der we doubt of extraordinary Occurren-" ces, when we have no opportunity to in-" form our felves, but by flying Reports; but " the fame of your Riches, contain'd in " your Royal Breaft, I mean your Wildom " and Prudence, as well as those your King-" dom affords you, is neither false nor seign-"ed, for the felicity I fee far exceeds the re-"lation heard, and has so utterly extin-" guith'd

"guish'd my former incredulity, that I repute Tear of the the Hebrewsto be extraordinary happy, and morld 2971 " your fervant blefs'd, that are hearers and par-Before Chr. your tervant of the state of your Wildoms; and that they have " great caufe to give thanks to God for the be-" nefits of your Government, and dignifying " the Throne with your Royal person." then prefented the King with twenty Talents of Gold, a large quantity of Odours, and pre-'Tis likewise reported, that cious Stones. the Plant which Diftills Balm, and is now plentiful in our Country, was the Gift of this Queen. And the King amply requiting her kindness, the return'd into her own Country. The King's Ships again returning from Ophir, at the end of three Years, brought him from thence fix Hundred fixty fix Talents of Gold, befides what the Merchants bought, and were fent him as Prefents from the Priners of Arabia. This he melts down, converts into Armour, and hangs them up in the Chamber of his Palace, call'd * the Forrest of Libanus. The rest of his necessary Utensik were also of pure Gold, of which he now had great plenty, having many Ships upon the Sea of Tharfis, which made Trading Voyage into remote Countries, and brought him home Gold, Silver, Ivory, Apes, and Ethiogian Slaves, and divers Princes that understood his Character made him great Prefents of Gold, and Silver, fo that abounding in Wealth; flately Chariots, brave Horfes, and noble Attendants. He often diverted himfelt by writing Pious Songs, and excellent Proverbs, and by Riding abroad, and taking his pleafure in the Country, especially at a place

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call'd Ittan, eight Leagues from Ferufalem, which was beautify'd with pleasant Gardens Tar of the and Fountains. His Assairs was Prosperous, Before Chr. and the City Rich, Silver 22 as plentiful in Terusalem as Stones, and nothing wanting that might compleat the Grandeur of Prince and people; but did not continue with him to his Grave; for he grew dissolute, abandon'd himself to Women, and not contented with those of his own Country, took strange Women to be his Wives, as from the Sydonians, the Tirians, Ammonites, and Idumeans, directly contrary to the Law of Mofes, multiplying his Wives to the number of feven Hundred, and his Concubines to three Hundred. As he increas'd in Years his Judgment grew weak, and he unadvifedly brought in the Worship of such falle Geds to whom his Wives were Devoted, and neglected the God of his Forefathers; belides, he offended God in making Images of Beafts of Brafs, to fupport the Veffel call'd the great Sea, and the Lyons which he joyn'd to his Throng. Therefore a Prophet from God told him that his Sins were notorious, and he should e're long repent of his wickedness, and tho' in respect of God's promise to David, he should enjoy the Kingdom for his Life, yet he would chastite his Son for the Sins of his Father, and tear away ten Tribes from his Family. Solomon hearing his Sentence, and feeing his Glory begin to decline, was fore troubled. Ader an Idameen, who had long fojourn'd in the Court of Pharoab, hearing of David's and Josh's Death, came into Idamea, with intention to make War apon P : Se mion;

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Solomon; but finding those people unwilling rar of the to revolt, he went into Syria, and confederable Chr. rating with a certain Fugitive call'd Ram, 973. gathering together a crue of Thieves, and

Fighting against Gid.

Outlaws, and made Excursions into the Hebrews Territories, and committed great spoils * Feroboam also in the Life-time of Solomon. the Son of Nebat, a Jew, whom Solemon by feveral steps from a low degree, had prefer'd to be General over the Tribe of Foseph, Travelling towards his Command, was mer by the Prophet Achias, who after the ufual Salutations at meeting were over, took him out of the way, and being private with him rent the Garment he had upon his Back into twelve pieces, and will'd Feroboam to take ten; telling him, That God would rend the Kingdom from Solomon and give ten Tribes to bim, because Solomon had offended God, and addicted himfelf to the love of strange Wo. men. And therefore fince he knew the cause of Solomen's Punishment, he should fear to offend left he incurr'd the fame penalty. roboam in years Young, by nature Haughty and Ambitious, and incourag'd by what the Prophet had told him, excites the people to Rebel against Solemen, and choose him to be their King. Which coming to Solomon's ear, and he endeavouring to apprehend him, 70robeam flies to Sufac King of Egypt, escapes Death, and referves himself for the Pollestion of a Kingdom.

CHAP. III.

World 2971 Before Cor.

Solomon's Death, and the Defection of the B fore Car.
Ten Tribes. 993.

7 Hen Solomon had Reign'd fourte Years, and Liv'd ninety four, he dy'd, and was buried in Ferufalem, He was the Happieft, Richeft, and Wifeft of all Kings, excepting that Sin which he was allur'd into by Women in his declining Age, and was the original Caufe of his future Calamities. Reboboam " his Son by Noma, an Ammonitifb Wife, " Dilating fucceeded, and the People (having recall'd the People. Teroboam) in a publick Assembly, befought the King to abate somewhat of his Father's Rigour and Severity; and as his fafest and most prudential course, the wifelt of his Counsellors advis'd him to a decent Affability and Mildness, which would influence the Affections of the Multitude; but he confulring young and hot men of his own difposition, told 'em, That his little Finger should be beavier than his Father's Loins, and that if bis Father had chaftiz'd them with Rods, he would correct them with Scorpions; at which the people (as if they already felt what was threaten'd) unanimously cry'd out, that from henceforth they would have nothing to do with the Alliance and Posterity of David: That they would only leave him the Temple his Father had built, and would provide themselves a King. Reboboam now sensible of his Error, fent Adoram to pacify them; but they'd not hear him speak, but in their fary flew him, and almost over-whelm'd with P + ftones.

flones, and Reboboam for his own fafety fled Year of the to Jerusalem, where the Tribes of Judah and Before Chr. Benjamin proclaim'd him King; but the reft of the Tribes revolted to Feroboam, and chose him to be their King, utterly rejecting the Successors of David. Rehoboam raises an Arto reduce the other Tribes to his Obedience; but the other Prophet telling him. That the People of the Same Nation ought not to fight one against an other, and that nothing bad come to pass but by God's appointment, he disbanded his Army. Feroboam fetled his Court in the City of Sichem, and imagining the Feast of Tabernacles drawing near, and the People going to Sacrifice at Ferufalem, might be allur'd from him, and fubmit to their first King, he makes two Golden Calves, fets one up at Bethel, and the other at Dan, affembles the Tribes, and speaks to them in this man-" Friends and Country men, you are " not ignorant that God is not confin'd to " Time or Place, but without respect to ei-" ther, regards them that ferve him affectio-" nately; therefore I apprehend no necessity " of your going to Ferusalem (which is in " Hostility against us) to perform your De-" votions: 'Twas but a Man built that Tem-" ple, as I have confecrated the Calves in Be-" thel and Dan for your Worship there. " will chuse some Priests from among your " felves, that you may have no further oc-" casion for the service of the Levites, or " Sons of Aaron; and therefore whoever de-' fires to be a Priest, let him offer Calves and "Sheep unto God, as Aaron did when he " was first Appointed to be a Priest." By tnete these abominable Methods Fereboam seduc'd the People, and at the Feast of Tabernacles rear of the went to Bethel, erected an Altar before the Before Chr. Golden Calf, and took upon the Office of High Prieft, with other Priefts affifting him; but Jadon, the Prophet, (fent by God from. Jerusalem) standing in the midst of the People, and in the hearing of the King, turn'd himself towards the Altar, and faid, Altar, Altar, thus faith the Lord, there shall be a Man arife out of the Tribe of David called Jofias, that upon thee fall kill the falfe Prophets, and burn the Bones of the Deceivers and Seducers upon thee, and that all Men may believe my Words, as a fign of the truth of them, this Altar shall suddenly break, and the Fat of the Sacrifices fall upon the ground. Feroboam offended with the Prophet, stretch'd out his hand, commanding the People to seize him; and bis Hand instantly wither'd that he could not contract it, but it bung down as a mortify'd Menaber: The Altar cleft in pieces, and what was upon it fell to the Ground. The King intreated the Prophet to pray that his Arm might be restor'd, and it was fo. At which geroboam was pleas'd, and invited the Prophet to dine with him; but the Prophet answer'd, that he might not enter his House, nor taste either Bread or Water within the City, for God had commanded him the contrary. Feroboam now regarding him as a true Prophet, concluded the end of his Greatness was approaching. In that City liv'd a falle Prophet, much honour'd by Feroboam for his Flattery, who hearing the Wonders done by fadon, and fearing he should put him out of the

Tear of the ready his Ass to follow the Prophet Fadon: world 2975 and finding him on the way accused the Before Chr. Prophet of unkindness, for not making him a Vifit, and accepting what his House affor. Fadon answer'd, that God had forbid. den him tafting any Suftenance in that City; the other reply'd, I am a Prophet as thou art, and Worship the same God that thou dost and with me thou maift eat, for by his command am I come to conduct thee back to partake of a friendly Dinner, and by these Perfwasions was Jadon overcome; but a they were merry at the Banquet, God anpear'd to Fadon faying, Since thou bast disbey'd my Command thou halt be tore to view with a Lion, and not be buried with thy Fathers; and at his return homeward a Lion met him, tore him in pieces, and left his Als alive; which the falle Prophet hearing fent his Son for his Corps, and gave him an honourable Burial, commanding his Son at his death to lay him in the fame Tomb, affuring them, That all which Jadon had foretold against that City, the Altar, and the Priefts, would catainly come to pass, as be bed prophety'd. the falle Prophet address'd himself to Ferbeam faying, Why are you fo discontented a the Words of a mere Mad-man? Thy Am was only numb'd with the pain of lifting the Sacrifices, which refting a while by thy fide recover'd its natural ilrength, and the Altar but newly built cleft, and fell by the weight of the Sacrifices that were laid upon it: Then told the manner of the Prophets death, and drew a Consequence from that JudgJudgment to prove he was no true Prophet; and by this Artifice fo weaken'd Jeroboam's Tear of the belief, and maliciously difguis'd Jadon's Pro-Before Chr. phefy, that the King pertifted in his Idolatry, and invented new and more curfed Abominations than ever had been attempted before him. Reboboam King of Jerusalem, imploy'd his Reign in Building, Walling, and Fortifying great Cities, and placing Garrifons, and Governors in them. And having before three Children by a Wife of his own Lineage, afterwards marry'd Maacha, Daughter of Thamar Daughter of Absolon, by whom he had a Son named Abiab, to whom he committed the care of his Treasury, and Garrifons, and declar'd him his Successor. He had in all eighteen Wives, thirty Concubines, twenty eight Sons, and threefcore Daughters; and feeing his Wealth, and the number of his People increase, he neglected the Worship of God, and gave himself up to unjust and impious Practices, and the People in imitation of his leud Example, abandon'd themselves to all kinds of Immoralities, as unwilling to appear more virtuous than their Prince, Juch ill Effects have the Examples of Princes.

CHAP. IV.

Susac King of Egypt spoils and plunders Jerusalem.

BUT God resolving to take Vengeance on their Impleties, Commissions Susac, King of Egypt (whose Actions Hirodotus afferibes to Sesestris) to commence a War a-

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gainst the Hebrews; and he in the fift Year Tear of the of Rehoboam's Reign, with an Army (as'tis Before Chr. reported) of twelve hundred Chariots, three score thousand Horse, and four hundred thousand Foot, (most of them Lybians and Ethiopians) entred the Hobrews Country, and without striking a Blow seiz'd the strongest places in the Kingdom, and incamping before Ferusalem, without Bloodshed or Oppo. fition, were admitted, upon Terms, into the City by Feroboam : And Sufac neglecting the Articles on which it was furrender'd, spoil'd the Temple, took away the Treasure that was dedicated to God, and the service of the King carrying away (without scruple) innumerable quantities of Gold and Silver. leaving nothing behind him, and then return'd into own his Country. Heredotus of Hallicarnassus mentions this Expedition, and favor the King of Egypt subdu'd all Syria and Pa. lestine, without any refistance (by which he must mean our Country) and that he erested Pillars on their Gates with immodest reprefentations, as an eternal reproach of their Luxury and Cowardize. After Sufac's retreat, Reboboam spent his days in a very mean and infignificant Station, and died after he had lived fifty feven years, and Reigned feventeen: He was an indiferent and haughty Person, and lost his Estates for not crediting the Advice of his Fathers Friends: He was Buried in Ferufalem, in the Sepulcher of their Kings, and Abijab his Son fucceeded. Feroboam had Reigned eighteen Years over the ten Tribes, and had no measure nor limitation in his Impieties, but was continually making Altars Altars and high Places, and Ordaining Priests of the meanest of the People: His Son Obimis Tear of the falling Sick, he commanded his Wife to go in Before Chr. disguise to the Prophet Achias, and inquire of him if his Son should recover or not; But as foon as his Wife in an ordinary drefs came before the Prophets House, he faid, Enter Wife of Jeroboam, why concealest thou thy felf from me, fince thou canft not bide thy felf from God, who bath told me of thy coming, and instructed me to give thee answer? and now return to thy Husband, and tell him, that from mean Circumstances God exalted bim to supream Dignity, and dismembring the Kingdom of David bath given it to him, who has forfaken God and worshiped molten Images; therefore will God root out him and his posterity from the face of the Earth, and the People also shall be deprived and banished this good Land, and scatter'd on the other fide Euphrates; and in confirmation bereof, as foon as thou enterest the City thy Son shall finish his Days, and the People lament his loss, as the only good one of Jeroboam's Family. She in great Sorrow return'd, found her Son dead, and told all the Prophet had faid unto her Husband.

CHAP. V.

Jeroboam's Expedition against Abiah, and overthrow.

BUT Jeroboam unconcern'd at this Prophecy, Levies a great Army against Abiah, and he with equal diligence Incamps near him, and desiring to be heard before the Ingagement, 'twas allowed, and he spake thus. thus. "There is none of you so grossy ignorates of the" rant, but know that God hath promised the world 2998 "Kingdom to David and his Posterity for Before Chr." ever, and therefore I cannot but admire you "unkind revolting from my Father, to yeld "fubmission to Jeroboam's Servants; for which "e're long he must expect a Punishment."

"e're long he must expect a Punishment. It "fain know on what reasons you ground "your hopes of a Victory? Is it on your golden Calves, or your Altars on the Moun. tains, which are witnesses of your Idolary, " or because your Army exceeds mine in "number, which cannot avail in a wicked "cause? for God will protect those that o. "bey his Precepts, and destroy those that " worship Gods of their own Inventions; re-" pent therefore, and return in obedience to your lawful Sovereign; But whilft he yet continued his discourse, Jereboam's Army inclosed Abiah's Troops, and much dismaid them; but Abiab praying to the Lord, he fo abated their Courage, that they fled and left a Victory to Abiah, and were purtued with fuch fuccess, that five hundred thousand of their Enemies were overcome or flaughter'd, and fo many of their Provinces taken, that during Abiah's Life, Feroboam was neverable to make head against him. Abiab survived this Victory but three Years, and was buried in Ferufalem in the Sepulcher of his Ancestors, leaving behind him twenty two Sons, and fixteen Daughters, which he begat on fixteen Women. Afa his Son fucceeded him, who govern'd his People ten Years in Peace. Feroboam died alfo, after he had Reigned twenty two Years, and left the Government to his Son

Nadab.

Nadab, who rather exceeded than diminish'd his Father's wickednesses. In his two Years rear of the Reign he War'd against Gaban, a City of the World 2994 Philistins, was betray'd and slain by his Friend Baassa, and he taking possession of the Kingdom, destroy'd the whole Race of Jeroboam, and those of them that died in the City were torn in pieces by Dogs, and those that were slain in the Fields were a prey to the Birds, as was foretold by the Prophet.

CHAP. VI.

The Ethiopians Besiege Jerusalem and are Repuls'd.

S A King of Ferusalem was a Man fearing God, of a Just and upright Conversation, and purg'd his Kingdom from the vicious Actions that had been long too predominant in it. He had an Army of five Hundred Thousand Men, and being invaded by the King of Ethiopia, with an Army of eleven Hundred Thousand Men, ready to Besiege Ferusalem, he besought God who was as able to Conquer by a few as many, to give him the Victory, who had not attempted against such a formidable Enemy but in confidence of his Divine Affiftance; and God having encourag'd him by a Sign, he fell upon the Ethiopians in the Valley of Saphath, flew them in great numbers, and purfu'd the rest to Gerear, sack'd the City, and brought from thence a great Mass of Gold, much spoil, besides Camels, Dromedaries, and Herds of divers other Cattel. And having obtain'd as great a Victory by the power-

ful Affistance of God, he encourag'd the Tear of the people to be Religious, and fent Deputies Before Chr. into every Country to put the Laws in Execution. Baaffa King of Ifrael, having flain Nadab Son of Jeroboam, and Ufurp'd the Kingdom, made his Refidence in the City of Therfa, and Reigned twenty Years more Blasphemously and Wickedly against God, and more Tyrannically over his Subjects, than either Jeroboam or his Son had done before him; for which, God told him by the Prophet Gimon, that the fame Judgments he inflicted on Feroboam, and his Family thould be retalliated upon him and his Poffe. rity; but he little regarding the Prophet. instead of Repenting and begging Pardon, grew worfe and worfe, till Death overtook him in the height of his Impieties. He was Buried in the City of Arfam, and his Son Ela succeeded him in the Kingdom, who after he had Reigned two Years, was Traiteroully flain by Zimri, Captain of half his Horfemen.

CHAP. VII.

LA being flain, Zimri Ufurp'd the Sovereignty, and wholly deftroy'd the Posterity of Baassa, and the Army having notice of the Murther, chose Amri their General, and Anointed him King, who Befieg'd and took Therfa, and Zimri having hid himfelf in the Palace, they fet it on Fire and burnt him in it, when he had Reigned feven days. Amri Reigned twelve Years, built the

City

City of Samaria, and being more Impious than his Predecessors, God cut him off, and rear of the Abab his Son Reigned in his stead. Asa King Before Chr. of Jerusalem, and the two Tribes, living in the Fear of God, his Affairs were Profperous. He attain'd a good Old Age, and after he had Reigned one and forty Years died in Peace, leaving his Son Jehoshaphat his Succeffor, who in Religion and Piety equal'd his Grandfather David; but Abab on the contrary, liv'd in the Abominations of Jeroboam, Worship'd his Calves, and taking to Wife Fezabel, Daughter of Ithobal, King of the Tyrians, and Sydonians, he Ador'd the Gods of those Nations. She was an Inschent and Audacious Woman, built Temples, and planted Groves for the Worship of her false Deities, and her Husband taking delight in the Society of her Priests, discover'd abundance of folly and madness in himself, therefore God fent the Prophet Elias to him, who foretold, That neither Dew nor Rain should moisten the Earth for a long time, and then retir'd into the South parts of the Kingdom, near a River that afforded him water, but his Food was brought him by Ravens. At length the River growing dry, for want of Rain, by God's Command he went to Sareptha, a City between Sydon and Tyre, where, meeting a Woman gathering Sticks, he beg'd her to afford him some Bread and Water. The Woman avow'd she had but one handful of Flower, and a little Oyl, which she was going to make Cakes for her Self and Son, and when they had eaten that, must of necessity Perish with Hunger. Conceive better hopes, faith

For of the for neither thy Flower nor Oyl Shall decrease, til Before Chr. God fends Rain upon the Earth. The Woman's Son falling Sick, and the apprehending the Prophet had discover'd her Sins, and that the loss of her Child was a Punishment for them, the blam'd the Prophet. He bid her take Courage, and bring the Child to him. whom he laid on his Bed, and cry'd un. to God, faying, The Death of the Woman's only Son, would be but an ill requital of ber Cha. rity in entertaining bim, therefore pray'd the G d would Command his Soul to return into the Body, and restore bim to Life; and, God in Compation to the Mother, and to grain the Prophet, restor'd him to Life beyondal expectation. Now the Earth Barren for lack of Rain, and the people languishing for want of Bread, Abab fends out Obadiah (a good Man, and one that when the Prophets were put to Death, bid a Hundred of them in a Cave, and fed them with Bread and Water,) to feek out Wells and find the Prophet Elias. Obdiab met and humbled himfelf before him. Elias bid him return, and tell the King he was coming to him; but Obadiah ask'd the Prophet wherein he had disoblig'd him, that he thould employ him on a Meslage that fo manifestly put his Life in danger, for faith he, there is no place where the King haft not fent Messengers to seek and destroy ther, and it be may when I have told thou an coming, the Spirit of the Lord will carry thees way, and he will take his Revenge on me. However, Elias Commanded Obadiab to delive his Methige to the King. Obadiah fullfilld his his pleafures, and Ahab went out to meet Elias, and fell of wrath, faid, art thou the Man that Year of the troubles Ifrael, art then the Author of this Sterili- Before Cir. ty? Elias answer'd no; but 'is thou and thy 936. Family, in bringing in and Honouring strange Gods, and abrogating the Worship of the true God, that had brought these Punish-Therefore will'd ments upon the Hebrews. him to assemble all the people, his Wife, and all her Prophets immediately on Mount Car-Where being met, the Prophet faid; How long will you halt between two Opinions, if our God be a true God, and only to be Worship'd, why don't you follow bim, and Obey bis Commands? But if you think this Honour belongs to strange Gods, follow them? And the people making no reply, he proceeded further, faying, Let us make an Experiment, whether the God of the Hebrerys, and their Religion be true, or yours that are Worship'd by four Hundred Prophets. I will kill an Ox, and lay it upon Wood without Fire to confume it, let yours do the like, and pray unto their Gods, and if Fire descends and confumes their Sacrifice by a Miracle, we shall know they are true Gods. The Propofal was agreed to, and their Prophets having no return of their Orifons, Elias ridicul'd them, bidding them call aloud, for possibly their Gods was afleep, or gene a Journey; but ineffectually continuing their Invocations, and according to the Custom of their Country, cutting themselves with Knives, and Lancets. Elias went about his own Sacrifice, and defir'd the people to draw near, and observe, lest be should be thought to convey Fire under the Wood Q2 privately.

S y n

rear of the cording to the number of the Tries, ac. Trace of the cording to the number of the Tribes, he Before Chr. I iid on the Wood, dig'd a Trench about it Commanded them to pour four Tuns of Spring water upon the Wood, and then befought God, to manifest his Power, and reduce his erring people to their Duty; and while he was Praying, Fire fell from Heaven upon the Altar, in the fight of all the people, confam'd the Sacrifice, and dry'd up the water in the Trenches, which the Ifraelites behold. ing, they fell with their Faces to the Ground adering the only true God; and after, at Eliais Command, flow all the False Prophets. Now Elijah went up to Mount Carmel, fent hisSer. vant to look towards the Sea for a Sign of Rain, who, at the Seventh fending, told his Master he saw a black appearance in the Air like the print of a Man's Foot, and Elias gave notice to Abab to retire into the City. and immediately fell abundance of Rain, and the Prophet ran by the King's Chariot as far as Fefrael, a City of Affar; but Fezebel threatning a Revenge, he fled into the City of Berthabe; Thence retir'd into the Defart, praying God to take away his Life; but after he had flept, be found Bread and Water standing by bim, and refreshing bimfelf, he went unto Mount Sinai, and by a Voice was incourag'd to shew himself openly, for his Enemies should not be able to annoy him, Commanding him to return to his House, that he might be in readinels to Anoint Febr Son of Nimfhi King of the people, and Hazael of Damafeus King of the Sprians. Returning homeward Elias met with F.lizens

Elizeus driving a Cart, and throwing his Garment upon him, he began to Prophecy, Tar of the left his Cart and Oxen, and accompany'd Before Circ. In the City of Azar liv'd a 924. Elmah. Man call'd Naboth, who had a Vineyard adjoyning to Abab's Lands, which he defir'd to buy of him, or to have it in exchange for others; but Naboth refus'd to do either, faying, be would not part with the Inheritance of his Forefathers. This denial, put the King into great discontent and melancholy, infomuch, that he could not eat nor enjoy himfelf, and communicating the cause of his trouble to his Wife Fezabel, she cheers him up, and promiting to Revenge both's rudeness to the King, suborns three Witnesses to Swear That Naboth had Blafphemed God and the King, for which being convisted he was ston'd to Death, and Fezabel told the King, that now he might enjoy Naboth's Vineyard for nothing; but God difpleas'd at the Murder, fent Elijab to tell him, That he unjustly posses'd another Man's Inheritance, whom he had put to Death. hab confeileth his Offence, and offers to make restitution, but the Prophet told him, that in the fame place where Nabeth's Corps was eaten by Dogs, there should his and Fezabel's Blood be fled, and that all his Family floald be extinguish'd for Murdering an innocent Person; which made so good an impression upon Abab, that he repented and averted the Judgment during his Life; but his Family were all destroy'd in his Son's time.

Tear of the world 3040
Betwee Chr.

CHAF. VIII.

Before thr. Adad King of Damascus overthrown by Ahab.

A DAD King of Spria, and Damafeus, with the Anifance of two and thirty other Kings, came and Befieg'd Abab in the ftrong City of Samaria, but offer'd to raife his Siege upon condition, that Abab would deliver him all his Goods, his Children, and his Wife; and Abab thinking himfelf too weak to refift fo great a strength as his Enemy's condescended to his proposals; but Adad growing upon his eafinets, made more and harder Conditions, and Abab advising with the people, refolv'd to run the hazard of an Encounter, and with that Answer dismiss the Ambassadors that Adad had fent to him Now is Adad furrounding the City with Pallifados and Bullwarks, which terrify'd both King and people, till they were encourage by a Prophet, that God would give him the Victory, by the Valour of the Governor's Sons. Abab muster'd them, and finding their number two hundred thirty two, and hearing the Syrian minded little but Feafting and Revelling, fends out those young Men to Attack the out Guards of the Syrians, and hey fucceeding well in the Attempt, he falfied out with his Army, to reinforce the Alfailunts, charg'd the Enemy with fo much bravery, whom they generally found drunk and difarm'd, that they put them all to flight, the King himfelf very narrowly escaping zibab partu'd them a long way, making great flaughter among them, took Adad's Chariots,

and Horfes, and much Gold and Silver in their Camp, and with the Spoils return'd har of the to the City. The next Spring Adad attempts 8 for Chr. another War against abab, and he being told 917. by the . 1. Prophet, that God would once C more give him the Victory, and make it known that has Power was not only in the Aleuntains, as the Syrians perswaded themselves. but in the Plains alfo ; Abab led out his Army, and encountring the Enemy near the City of Aphie, overcame them, put them to flight, and flew in the pursuit and in the Fight a hundred thousand, besides twenty seven thoufund that were flain by the downfall of the Walls of Fapher. Adad attended by some of his principal Officers hid himfelf in a Cave, and hearing the Kings of Ifraet were merciful Princes, address'd themselves to Abab cloathed in Sackcloth, with Ropes about their Necks to beg the King's Life; which Abab not only granted, but upon his refigning all the Cities his Predecessors had taken from the Ifraelites, presented him, and sent him home in fafery; but God was displeas'd at his fo doing, and Meaiab the Prophet told Abab, because he had permitted the Blasphemer Adad to depart unpunish'd, he himself should be slain by Adad, and the Israelites flaughter'd by the Syrian Army; but the King displeas'd with the freedom the Prophet took in reproving him, cast him into Prison, and affrighted with the thoughts of the ominous prediction return'd to his own House.

Tear of th morla3047 917.

CHAP. IX.

Before Chr. Jehoshaphat's exemplary Piety and Prosperity.

Eboshaphat King of Ferusalem, having Fortify'd his Cities, enlarg'd his Kingdom, and arriv'd to great Riches, and a confiderable Reputation among his Neighbouring Kings, for his Justice and exemplary Piety. In the third Year of his Reign fent able perfons in Circuit about the Provinces, to in. struct his reople in the Law of Moses, and to train them up in the knowledge of Religion, He was beloved of all, and in imitation of his good Example, each Man streve to excel in Piety. The Philiftins paid him Tribute, and the Arabians annually fupply'd him with fix hundred and threefcore Lambs, and as many Horses, and he had a very puissant Army. He Marry'd his Son Joram to Athaliah, Daughter of Abab, King of the ten Tribes, between whom, there was an Alliance against the Asirrians, and Abab designing a War against them, gave order if there was a Prophet left, he should be enquir'd of, whether it was fit to make War, and what the iffue would be if they should undertake it?

CHAP. X.

Ahab Fighteth against the Assyrians.

HAB calling for the Prophets, which were four hundred in number, and Commanding them to enquire of God whether he should succeed in his War against Adad, was incourag'd and promis'd a Victory, and

and that Adad should once more be his Prifoner; but Jeboshaphat who was in Confede- Tear of the racy with dbab, understanding they were Before Chr. falle Prophets, enquires after others, and Abab telling him there was but one Prophet more, and that he hated and had imprison'd him, because he foretold nothing but Mifery and Defolation to bim ; yet at Jehoshaphat's desire, he is brought before them, and prophefied, That the Ifraclites should be routed, and Ahab only flain in the Battel; upon which, Abab took occasion to fay, did I not tell you how this Fellow flood affected towards me, and Micajab perfifting to affert the truth of his prediction, and oppos'd by the Lying Prophets, Abab gave them credit, and flighting what Micajab had to'd him from the Lord, fent him Prisoner to the Governor, without any further allowance than Bread and Water, and went himself in Disguise to the Battel. Jebeshaphat only appearing like a King. And Adad having given Command to kill none but Abab, his Soldiers supposing feboshapbat to be Abab, prefs'd him hard; but when they faw their mistake withdrew. At length Ammon a Servant of Adad's, shooting at random thot Abab through the Lungs, and he retiring out of the Army, died in his Chari-Ot, and bis Blood being mashed out of it at the Fountain of Jezrael, the Dogs lick'd it up, and confirm'd the Prophecy of Elijab. He died in Rama, and was Buried in Samaria; Whole end facws us, that the Decrees of Heaven are irreverfible, and that Men often contribute to their accomplishment, by thinking to opp fe their veracity.

Antiquities OF THE JEWS

BOOK IX.

CHAP. I.

Joam overcomes the Moabites.

EHOSH APHAT returning to fewfalem, and acquainted by the Prophet Year of the world 1048 Fens, that God was offended at his Con-Before Chr. federacy with Abab, offers Sacrifices and 916 Peace-offerings to the Lord, and made a progress through his Dominions to settle the administration of Justice, and instruct the people in the Duties of Religion. A little after the Moabites, Ammonites, and their Confederates making War against him, incamp'd near Engaddi, a City near the Lake call'd * Asphaltites, about three hundred Furlongs from Ferusalem, on the Banks whereof grow rhole Mortuum

those Palm-Trees from whence Balm Distilleth. This approach put him and all the peo- Tear of the ole of ferufalem into great Consternation, Before Chr. but while they were praying to God for Deliverance, + Febaziel stood up in the midst u of the Atlembly, and gave them affurance of t seeing Victory, and that God would fight for them, God. for which they all gave Solemn Thanks, and March'd out into the Defart under the City of Thecoa, and incamping on the Mountain * Sis, in expectation of their Victory from God, Jehoshaphat looking down into the Eminency Valley where the Enemies were, faw the Barbarians all in confusion, and the vale full of Dead Men, for God had fent a Terror among them, and they kill'd one another, he greatly rejoye'd, for a Victory given them not by their own Swords, but by the Special Power and Providence of God. He allow'd his Soldiers to take the Spoil, which they were three days collecting, and on the fourth Bleffed God in the fame place, and call'd it the vale of + Praises. From thence the King + Beraand his Army return'd to Ferufalem, and fpent many days in Feafts and Sacrifices to God, and from thence forward Feboshaphat liv'd in great Glory. Ochozias Son of Abab succeeded in the Kingdom, and in wickednels was nothing interior to Feroboam, who first Revolted from God, and made Ifrael Sin against bim. But going up the Stairs of his Palace, fell from the top, and hurting himfelf, fent to a God call'd the * Flie, to en- Myedoss. quire if he should recover, but the God of the Hebrews fent Elijah to meet his Messengers, who ask'd them, if the Hraelites had no

God, that be fent to strange Gods? And, also Tear of the bid them tell the King be should not recover. 91 E.

Before Chr. The Messengers did so, and describing the Perfon that told them, the King knew it was Elijah, and fent a Captain with fifty Soldiers to apprehend him, who finding him on the top of the Mountain, told him he must repair to the King, and if he would not go willingly they must compel him. Elijah anfwer'd, that you may know I am a true Prophet, I will pray, That Fire may fall from Heaven and consume thee and thy Soldiers; and immediately they were defiroy'd by Lightning. The King hearing this, fent another Detachment to force him to appear before him. and they were also destroy'd in the same Then the King fent a third Company, and the Commander being a prudent Man, Saluted Elijab after a Courteous manner, faying, 'Twas not by his own inclination, but the King's Command be came on that Errand, and therefore pray'd him to take Compassion on bim and bis Soldiers, and go with bim to the King. Flijab pleas'd with his discreet Behaviour, accompany'd him, and told the King, That fince be had despis'd God, and flighted bis Prophets, and fent to the Gods of Accaron, he (hould furely die; which happen'd accordingly, and dying without Issue, was succeeded by his Brother Joram. After this, Elijab was feen no more, and no Man yet knows what became of him! He left Elizew in his stead, and the Holy Scriptures fay, that Elijah and Enoch that level before the Deluge, were both exempted from Mortality; but how they made their Exits, no Man knows. Forams

Joram a wicked Man, that followed the Example of his Fathers in worthiping strange Tear of the Gods, having taken possession of the King-Before Chr. dom, and gain'd the Affiftance of Feboshapbat, and the Kings of Idumea; these three Kings went to Elizeus's Tent to know their Success. who told Foram, that he should address to his Fathers and Mothers Prophets, and not to him, for he would refolve him nothing unless for the fake of Feboshaphat, who was a Man fearing God; but at length advis'd them to make Trenches in the Channel of the River, and they should fee the River, without the help of Wind, Cloud or Rain, full of Water to refresh the Army and Cattle; that God would give them Victory, and they should furprize the strongest Cities of the Moabites, cut down their Trees, fill up their Fountains and Rivers, and Ruine their Enemies Countries; all which came to pass exactly: For the King of the Moabites and his Army, feeing the Water Red, (which continues fo to this day) they imagin'd their Enemies had tlain one another, and dyed the Waters with their Blood; and therefore coming unarm'd to take the Spoiles, became an ealie Prev to The King in this Diffress fled the Ifraelites. into one of his Cities, and finding it prefs'd and reduc'd to the last Extremity, be offer'd his eldest Son a burnt Sacrifice upon the Wall of the City, in the fight of his Enemies. The Kings moved with this dreadful Spectacle, out of mere Compassion and Humanity, rais'd their Seige, and departed to their own Countries. Not long after, Jehoshaphat dy'd in peace, in the fixtieth year of his Age, in the five and twentieth

twenteth year of his Reign, and was Intert'd world 3049 as was due to the Immitators of David's Vertue.

CHAP. II.

Joram obtaining the Kingdom, flaies his Bro-

THE King of the ten Tribes returning into Samaria, brought with him the Prophet Elizens, to whom the Widdow of Obadiab, Ababs Steward, complain'd that her Husband running himfelf in debt, to support the Prophets which he hid in a Cave, from Fezabel's Persecution; his Creditors, fince his decease, were indeavouring to bring her and her Children into bondage, and therefore prayed his Succor. Elizeus asks her if she had nothing in the House, and she replying, that fhe had only a littleOyle in an Earthen Pot; he commanded her to borrow empty Veffels of her Neighbours, lock her Doors, and fill all the Vessels with Oyle from what she had, for God would increase it, and with the price of the Oyle she should pay her Debts, and keep the remainder to fustain her felf and Children; and by this means all coming to pass, the Prophet discharg'd the Widow of her Debts and Trouble. Elizens also told foram, that Adad had laid an Ambush to take him, therefore Feram gave over Hunting to prevent his defign, which coming to Adad's knowledge, he fent Soldiers to apprehend him, but God struck them with blindness, and the Prophet led them into the City, prayed God to open their

their Eyes; and the request granted, they found themselves in the City, and inclosed by Year of the Foram's Guards; and he at the Prophet's re-Before Chr. quest Entertain'd the Syrians sumptuously, and fent them back to their Kings. Adad henceforward gave over the thoughts of furprizing Foram, and made open War against him; and refolving to take Samaria either by Force, or Famine, closely befieg'd it, and put them into fuch great necessity and want, that an Asses Head was fold for eighty pieces of Silver, and a Measure of Pidgeons Dung (which they us'd instead of Salt) for five pieces. The Famine increasing, (in so much that Women eat their Children) Foram was fo inrag'd against the Prophet Elizens, because he would not pray for its abatement, that he fent a Man to cut off his Head; but repenting his rashness, made hafte to prevent the stroke; and finding the Prophet, accus'd him for not praying God to redress their Sufferings. Elizem told the King, that before that time to morrow there should be fuch plenty of all things, that two measures of Barley should be fold in the Market for a Shekle, and a measure of Flower at the same price. All rejoic'd that believ'd the Prophet, but a Principal Officer of the King's, on whole Shoulder at that time the King familiarly lean'd, faid, Prophet thou tellest incredible things, 'tis impeffible that God should rain down heaps of Rarly and Flower from Heaven! to which, the Prophet reply'd, then falt fee it, but not partake of it, which came to pass after this manner. In the night time God terrify'd the Aflyrian Army, and fill'd their Ears with the noise of Chariots, and Armour, as if they had been

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been violently charg'd by an Enemy; and rear of the their fuspicion increasing, they told Adad that world 3050 Foram King of the Israelites had entertain'd the King of Agypt, and of the Isles his Confederates, and they heard the noise of them

federates, and they heard the noise of them coming upon them. The King who thought he heard the fame noises, amaz'd, and in a fright abandon'd their Camp, their Horfes, Beafts of Carriage, and Riches, and fled in great disorder and confusion. The Lepers without the Gate, that with defire of submitting to the Enemies, were retir'd into the Camp of the Syrians, perceiving a dead filence enter'd fome of their Tents, fell to eating and drinking, and having carried away what they pleas'd, gave notice to foram that the Affirians were fled; but he imagining it a politic stratagem to draw them out of the City, advis'd them to a greater care and circumfeet. ion of the City: At length they fent out two Scouts, which returning with a confirmation of the former Report, the King gave the People leave to issue out and plunder the Camp, who took much Gold, and Silver, troops of all forts of Cattle; and fuch great quantities of Wheat and Barly, that they were fold at the price foretold by the Prophet; but the Captain that disbelieved the Prophet, being commanded by the King to restrain the Multitude, from a disorderly going out of the Gates, he was trodden to picces in the croud, and fo injoy'd no part of the Provision that was taken from the Enemy, as the Prophet had foretold him. Adad fell Sick in returning to Damascus, and understanding that Elizens was come thither also, fent his Servant

vant Hazael to make him a Present, and inquire whether his Sickness was mortal or not. Tear of the Azael loads Forty Camels with the best Pre-Before Chr. fents, that either Damascus or the Royal Palace afforded; and being come to Elizens told him the Kings Message. The Prophet told him the King fhould dye, but bid him not carry the Answer to the King; wherear Hazael mourn'd, and the Prophet shedding Tears in abundance, and Hazael demanding the cause, the Prophet said, " I weep out of "compassion to the Israelites, foreseeing the "Calamities that through thee attend those " miserable People; for thou wilt kill the bet-"ter fort, and burn their strongest Cities, "thou wilt murder their Infants, dash them " against the Stones, and will rip up Women "with Child. Hazael answer'd he had no power to execute those Cruelties; but Elizeus told that God had reveal'd it to him, that he should be King of Syria. Hazael at his return told the King nothing but good news of his Health, but the next day cast a wet cloth upon him and ftrangled the King. Adad was belov'd of the Affyrians and common people of Damascus, and to this day they honour him, and his Successor Hazael. Foram King of Ifrael rejoic'd at Adab's Death, in hopes he should now live in peace. The other foram, that by murdering his Brethren and his Fathers Friends, made himself King of Ferusalem, gave himfelf up to all manner of wickedness, and at the Instance of Athaliah's Wife, and Daughter of Ahab, committed many Outrages, and worship'd false Gods, forcing the People to follow R

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tollow him in those Abominations; but in the the midst of this Fury, a Letter was brought the midst of this Fury, a Letter was brought to forechronic him from the Prophet Elias, that reapt up his Crimes in worshiping Idols, slaying his Brethren, &c. and told him for these Offences his People should be ruin'd, his Wives and Children should dye, and himself be seiz'd with a Discase in his Bowels, that his Intraise should rot within him, himself should be sensible of it; and in extremity of pain should

end his days.

CHAP. III.

Joram's Army worsted.

opia and other Barbarians, invaded and fpoil'd his Country, ranfack'd his House, slew all his Sons, and his Daughters except Ochozias who escaped, and God afflicted him with the Diseases already mention'd, he ended his days in miserable torture, and the People believing he dy'd in Gods Displeasure, and therefore unworthy of a Royal Funeral; he was not buried in the Sepulcher of their Kings. He lived Forty Years, Reigned Eight, and they made Ochozias his Successor.

CHAP. IV.

The King of Damascus Wars against Israel.

JORAM Belieging Rama of Gilliad was wounded in his Arm, by an Arrow shot by a Syrian, and retiring to Jezrael for his kecovery, left the Command of his Army to Jehn, who took the City. To him Elizens fends

fends one of his Disciples with holy Oyl to Ramah, to anoint Jehu King; who finding Year of the him among the Captains, defires him to with-Before Chr. draw, for he had a Secret to communicate to him; and they being in private, he pour'd the Oyl on his Head, faying, that God had chosen him to exterminate the Race of Ahab, and revenge the Blood of the Prophets murder'd by Jezabel, and therefore he must suffer none of his Posterity to survive, and then departed private-The Captains defir'd a knowledge of the young Madmans Bufinefs: You conjecture right, fays Febu, for he has talk'd to me like one distracted, faying God bas chosen me to be King over Ifrael, at which they all pull'd off their Garments, spread them before him, and founding a Trumpet Proclaimed Jehu King; and from thence led the Army towards the City Jezrael against Joram, (whither Ozochias was also come to vifit him) with all imaginable privacy.

CHAP. V.

Joram is flain by Jehu.

JEHU mounted in his Chariot, and attended by his chiefest Horsemen, approaching toward Jezrael was discover'd by a Sentinel; with which Joram being acquainted, and not knowing who they were, sends a Scout to discover them; who coming near Jehu, enquir'd what News of the Army. Jehu bid him not concern himself, but fall into his Rear; and doing the like by a second Scout, Joram took his Chariot, and accompanied by Ozochiau went to meet them, which

he did in the Field of Naboth; and asking Tear of the febru of the estate of the Army, instead of Before Chr. answering Jehn revil'd him bitterly, call'd bim the Son of a Whore, and of a Poisonner. 940. Upon which Foram suspecting Treason, commands his Charioteer to drive away with fpeed, faying to Ozochias we are both betray'd; but Jebu flung a Dart at him, which struck him to the Heart, and he immediately fell upon his Knees and dy'd: Febu commanded Badae to cast his Corps into the Field of Naboth, as was foretold by the Prophet Elijab to Abab that murder'd Naboth. chias in dread of his Life turn'd his Chariot to take another way, that Jehu might not defory him; but was overtaken in a steep place, and being wounded with an Arrow, forfook his Chariot, mounted a Fleet Horse; and escaping to Maggedo, where his Wound was dress'd, but died in a few Days, and was carried to ferusalem and buried there, after he had Reigned One Year, and furpaffed his Fa-

CHAP. VI.

ther in Wickedness.

Jehu Reigneth over Israel.

JEHU being come to Jezrael, Jezabel flanding in her Princely Robes upon a Tower, fays to Jebu, O trufty Servant that has kill'd his Mafter; he looking up, asks her who she was, commanded her to descend; and at length charg'd her Eunuchs to throw her down from the Fower, and in falling her Blood sprinkl'd upon the Walls, and when she fell upon the Ground, she was trampl'd under

under the Horses Feet till she dy'd; Jehn in respect of her Royal Descent, commanding rear of the her to be buried, no part of her could be Before Chr. found but her Hands and Head, for the reft was devour'd by Dogs, as had been foretold by Elijab. Abab's Seventy Sons being brought up in Samaria, Jehn fends his commands to the Governours of the Cities, and the Tutors of the Children (who had already own'd him for their Sovereign) to flew their Obedience, and fend him all the Heads of Abab's Children, which they readily executed, pack'd up the Heads in Paniers, and fent them to Jezrael, which by Jehn's Order were laid on two Heaps at the Gates of the City. The next day Jebu shewing them to the Governours, faid that 'twas God's command that Abab's whole Posterity should be destroy'd. the same design he went to Samaria, and meeting Forty of Ozechias domestick Servants, commands them all to be flain: Going nearer he met with a good Man called Foundab, who commending him for executing the Commands of God, he took him up in his Chariot, and told him he should see that he would fpare no wicked Man, but would punish all the false Prophets that had seduced the People to forfake the true God and worship Idols. When he came to Samaria, and had put to death all Abab's Kindred, by a fubtle policy he affembles the People, and declares be would have twice fo many Gods as Ahab bad, that he would offer magnificent Sacrifices, and therefore upon pain of Death, commanded all the falfe Prophets and Frieits of Baal to attend bim. They obeyed, and when they were Sacrincing,

cing, he caus'd them to be inclos'd by Fourrear of the score Souldiers, and put them all to the
world3060 Sword. This Baal was the God of the Tyri94c. ans, for whom Abab built a Temple (and stockt
it with Priess) in Samaria, in hopes to keep
in favour with Ithobaal King of the Tyrians;
but after this Idol was destroy'd, Jebu suffer'd
the Israelites to worship golden Calves; yet
for the Service he had done in punishing the
wicked, God told Jebu (by his Prophet) that

four Generations.

CHAP. VII.

his Children should injoy the Kingship for

Athalia Reigned Five Years in Jerusalem.

THALIA Daughter of Abab hearing I that Foram and Ozochias were both dead, took upon her the Government, and refolving to extinguish the whole Line of David, gave command to put them all to the Sword; but in that flaughter the Nurse hiding foalb among the dead, preferv'd him from the Queens bloody Hands; and Fosabetha Sifter to Ozochias by the Fathers fide, and Wife of Jebojada the High Prieft, finding Feash then but one year Old so hidden among the Dead in the King's Palace, by the confent of her Husband brought the Child and his Nurse into the Temple, and there preserv'd them during the Five Years Reign of Athalia. And then the High Priest having by Outh ingag'd the Affiftance of all the Priefts, Levites, and Governours of the Tribes, and Arm'd them out of David's Arfinal, they Proclaim'd feelb King; and Asbalia hearing the thours

Shouts and Acclamations of the People, crying out, God fave the King, the in great fury rear of the came with her Guards to the Temple, where Before Chr. the was permitted to enter, but not her Guards; and feeing the Child standing before the Tabernacle with the Royal Crown on his Head, the rent her Clothes, and in great rage commanded the Traitor to be flain, who would deprive ber of ber Kingdom; but Jebojada the High Priest unwilling to pollute the Temple with her accurfed Blood, she was taken to the Brook Cedron and flain there: And then level'd with the Ground the Idolatrous Temple of Baal, and put to death his High Preift call'd Mathan. Febojada the High Preist fwore Allegiance to the King, and also made the King fwear to maintain the Service of God, and Govern according to the Law of Moses. Then the guard of the Temple was committed to the Preists and Levites, and the Service of God reftor'd to its primitive conflitution. The King being then Seven Years old, they took him out of the Temple to the Kings Palace, the High Preift plac'd him on the Royal Throne, and the People cry'd out God fave the King. He liv'd a Religious Life, and was a diligent observer of Moses's Law. His Mothers Name was Sabia of the Town of Bersheba. When he came to Maturity he Married Two Wives which the High Preift gave him, by whom he had Sons and Daughters.

JOSEPHUS's History

Year of the world 3069 Before Chr. 933.

CHAP. VIII.

Hazael makes Warr against Jehu.

AZAEL King of Syria makes War against the Ifraelites, spoils their Country on the other fide Fordan, and all the Eastern Tract Inhabited by the Tribes of Reuben, Gad, and Manaffes; and Jehn marching to oppose him, he having forfaken the Law of God dies in the Expedition, leaving his Son Foalh his Successor, who with the Assistance of Jebojada the High Preist, raises a Contribution to repair the Temple; having collected a fufficient Sum, and compleated what was intended, they offer'd dayly Sacrifices on the Altar, and continued this Religious Exercise all the days of Febojada; But this goodMan (that establish'd the Kingdom in David's Posterity) dying in the Hundred and Thirtieth Year of his Age, and Interr'd in David's Sepulcher, Jough began to decline the Exercise of Religion, and live in all kind of Prophanels, and fton'd the Prophet Zachary for adviting him to reform his Life, and return in obedience to God; but he escap'd not long unpunish'd : For Hazael having invaded and wafted his Country, and marching to beliege ferufalem, Joath dispairing of fuccor emptied the Treasure of the Temple, took away all the Prefents that were hung up in it, and fent them to the Syrians to buy his Peace, which induc'd 'em to give over the Delign against Ferufalem. Not long after Foalh falling fick, in revenge of the Prophet Zachary's Death was flain by his Kindred, and buried buried in Ferusalem, but not in the Sepulcher of their Kings, because he had fallen from "Fear of the God. He liv'd Seven and Forty Years.

Before Chr.

911.

CHAP. IX.

Amazias made War against the Idumeans.

N the one and twentieth Year of Foath's Reign, Joacas Son of Jebu took possession of the Kingdom of Ifrael in Samaria, and liv'd in contempt of God, and neglect of his Commandments, till his Country being harrafs'd, and depopulated by the Incursions of Hazael and the Syrian Army, he humbled himself, and befought the Lord not to deliver him and his People into the Hands of their Enemies; and then God that regards the Penitent as if they were Innocent, and gently chaftifeth where be might utterly destroy, gave him assurance of Joacas being dead his Peace and Prosperity. Son fucceeded, and began his Reign over the Israelites in the Seven and Thirtieth year of Joafh King of Judah (for this King of Ferufalem call'd Foath, as well as he that Reign'd in Ferusalem) he Govern'd the Kingdom Seventeen Years like a just, and good Man, and follow'd not the wicked Example of his Father. About this time the Prophet Elizeus being very old fell fick and dy'd; and feash express'd so much forrow for his death, as he wish'd he had dy'd with him, always accounting him as his Friend and Father; but before the Prophet dy'd, when Joalh came to visit him in his tickness, he foretold him that he should overthrow the Syrians in Three Battels, and recover the Country they had taken from

from his Father, and a little after departed Year of the this Life, renown'd for his Justice, and as fa-Before Chr. vour'd of God, and for his miraculous Prophe. cies. After his death, certain Thieves catting the Body of a murther'd Man upon the Corps of the Prophet where he lay buried, the dead Body return'd to life; and shew'd him indu'd with a power from God to work Miracles not only in his Life, but after his Death. Now Hazael King of Syria dy'd, and Adad his Son fucceeded him, against whom Joash made War, overcame him thrice, and recover'd all the Cities and Countries that Hazael had conquer'd, as Elizeus had Prophecy'd. when Foash was dead, his Son Feroboam succeeded.

CHAP. X.

Amazias Wars against Joash, and is overcome.

N the Tenth Year of the Reign of Joah King of Ifrael, Amazias that succeeded Joash his Father in Ferusalem (a Man tho' very young, of Exemplary Piety and Virtue) having reveng'd the death of his Father, made War against the Idumæans, Amalakites, and Gabelites, flew Ten Thoufand, took as many Prisoners, whom he threw from a Rock, and destroy'd them, and return'd home with great Riches; but this fuccess made him proud and forgetful of God that gave him the Victo-He worship'd the Gods which he took from the Amalakites, flew feveral of the Prophets, demanded homage of Footh and the Ifraelites, which they refufing, he Incamp'd against against them; but God surprizing them with fudden fear, his Army scatter'd, and himself rear of the being taken Prisoner, Foash entred ferusa-montal 3089 lem, carry'd away the Treasure of the Temple, the Gold and Silver that was laid upon Amasiah's Palace, and return'd into Samaria. After this, Amasiah sted into Lachis, to avoid the Conspiracy of his Domestick Friends, by whom, (notwithstanding) he was surpriz'd and kill'd, for introducing Innovations in Contempt of the Divine Majesty. He liv'd sity four Years, Reigned twenty nine, and and his Son Hoziah Reigned in his stead.

CHHP. XI.

How Ozias overcame the Neighbouring Nations.

TEroboam Son of Joash, began to Reign over the Israelites in Samaria, in the fifteenth Year of Amaliab, he dishonour'd God, and brought great miseries upon the Israelites by his Idolatry. To him came a Prophet call'd Fonas, and told him he should enlarge his Kingdom by great Achievements. Of which Prophet, I shall relate what I find written of him in our Hebrew Chronicles. This Man Commanded by God to go to Ninus, and Proclaim the Destruction of Nineve, and the Subversion of the Government, through fear fled to Joppa, and entred a Ship bound to Tharfis in Cilicia. In their passage a violent Storm and Tempest arising, and still increasing, and putting them in manifest danger of losing the Ship, and their Lives, (70nas all this time hiding himself, and covering his Face, as unconcern'd in the danger,) the Mariners

Mariners cast Lots to know for whose Of.

Tear of the fence they were in danger of perishing, and

world 3089 the Lot falling upon Jonas, they ask'd him

what he was, and whither he was bound.

Jonas answer'd, he was an Hebrew Born, and a Prophet of the most High God; told them also, he was the cause of the Tempest and if they would be fafe they must cast him into the Sea; but the Sailers (notwithstanding his Confession,) thought it an Act of great Impiety to drown a Stranger, that had committed himself to their care; but the Storm growing stronger, and all in danger of Shipwrack and losing their Lives, they threw him overboard, and the Storm imme. diately ceas'd. It's likewife Recorded, that being fwallow'd by a great Fish, where he continu'd three Days and three Nights, the Fish vomitted him up upon the Shore of the Euxian Sea alive, without any injury done to his Body; there he befought God to Pardon his Offence, and afterward went to Nineve, and going up a place where he might be heard, declar'd they shou'd loose the Empire of stie, and then return'd. This account have I given as I found it Recorded Feroboam passing his in our Commentaries. Life in a continu'd Prosperity all his Reign of forry Years, he died, was intomb'd in Samaria, and Zacharias his Son succeeded him Heziah Son of Amafiah, in the Government. Reigned over the two Tribes in Ferufalem. A Man well inclin'd, studious of Virtue, of a noble Courage, and indefatigable Industry. He overcame the Philistins and Ammonites, and conftrain'd them to pay him Tribute. He He repair'd the Walls of Ferusalem, had an Army of three hundred and feventy thou-Tear of the fand effective Soldiers, and two thousand Of-Before Chr. ficers of good Conduct and invincible Courage; but at length grew Proud and Infolent, and contemn'd bim which endureth for ever, and falling into bis Father's Sins was overthrown by his Prosperity. He offer'd Sacrifice to God upon the Golden Altar, though forbidden by Azarias the High-Priest, and fourfcore others. For which God ftruck him with a Leprofie, and being according to our Laws driven out of the City, to inhabit among the Lepers, he died with Grief and He liv'd fixty eight Years, Melancholy. Reigned fifty two, and was Buried in his Garden, leaving his Son Zachariah King in his Throne, who when he had Reigned over Ifrael fix Months, was Treacheroully flain by the contrivance of his Friend Sellum Son of Fabes, who Usurpt the Kingdom, and in thirty days was flain in Battel by Manabem. And he also by that means obtaining the Kingship, Reign'd a Cruel Tyrant, for the fpace of ten Years, and then died, and was Buried in Samaria, leaving his Son Phaceias King; who, imitating his Father's Cruelty, enjoy'd the Sovereignty but two Years, being flain at a Feast by Phaceias, Son of Romelias, who accustom'd himself to all impiery and wickedness, Reigned twenty Years, and then Teglaphalaffar King of Affiria disposses'd him, and Usurpt the Kingdom. Fotham Son of Ozias, then Reigned in Ferusalem, over the Tribe of Judah, he was Son of a Daughter of Jerusalem named Jeresa. In this King was a Summary

Summary of all Virtues, devout towards God Tear of the just towards Men, and careful in reparing Before Chr. and adorning the City. He overcame the Ammonites, was belov'd at home, and for midable abroad. At this time a certain Pro. phet call'd Nahum, foretold the Destruction of Ninive, and the Affyrian Monarchy, "That " all the Inhabitants should be put to flight " their Joynts should tremble, and their Faces " grow pale through fear. Whither shall "the Lions Retreat, or where shall the Mo-" ther of the Lions Whelp rest? Nineve. " God faith unto thee, I will destroy thee, " neither shall the Lions that issue from thee " govern the World any more." Many other things the Prophet foretold, but I fear to be tiresome to the Reader, for all he faid of N. nive came to pass a hundred and fifteen Years after.

CHAP. XII.

Rasin King of Damascus, Wars against Jerusalem.

Years, and Reigned fixteen he died, and was buried in the Sepulchre of the King's. Abaz his Son was his Succeffor, a Man abominably vile, offer'd his own Son to Idok, and restrain'd himself from no kind of wickedness. Against him Rasin King of Syria, and Damascus, and Phaceias King of Israel, made War; and though they could not force 3erusalem, yet Rasin took the City of Elath, and with the Spoil return'd to Damascus. Now Abas being of Opinion he was able to Encounter

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Encounter the Israelites, the Syrians being reir'd, he fets upon them, but was overcome,
because God was incens'd against him, for Before Chr.
his manifold impieties. Sixtcore thousand
Men were slain, among whom was Zachariab, Son of Ahiah and Ericam, Governor of
the whole Kingdom. With their spoil they
took great numbers of Women and Children,
and led them to Samaria; but being met by
the Prophet Obel, he told them, it was not
lawful to make Captives of the Tribes of Judah
and Benjamin that were their Kindred, and
therefore upon consultation, they sent all the
Prisoners honourably back to Jerusalem.

CHAP. XIII.

The King of Assyria takes Damascus.

HAS with Money in hand, and large Promises, having ingag'd Theglaphalazar's Assistance against the Israelites; that King facks Damascus, transplants the Israelites into Media, and peoples Damascus with Syrians; for which fervice, Abas took all the Gold and Silver that was in the King's Treasury, and in the Temple of God, carry'd it to Damascus, and made a Present of it to the King of Affria, as he had promifed, and after much rejoycing return'd to Jerusalem: nay, fo senceless and ignorant was Abas, as if his Succels arose from the help of the Syrian Gods, he continu'd to Worship them; shut up the Temple Gates, prohibited the daily Sacrifices, and gave himself up to Idolatry. After he had committed these Wickednesses against God he died, having liv'd thirty fix Years, Reigned

Reigned fracen, leaving his Son Hezekiah to Tear of the Succeed him in the Kingdom. At the lame Before Chr. time also died Phacecia King of Ifrael, in a 746. Conspiracy rais'd against him by his Friend Ofeas, who Ufurpt the Kingdom, and held it nine Years, in as wicked a Life as any of his Predecessors. Against him Salmanazar King of Allyria made War, overcome him. and made him pay Tribute. In the fourth Year of Ofias. Ezekiab Son of Abaz and A. biah, a Daughter of Jerusalem, began his Reign there. He was a Man of a Virtuous Disposition, and a great lover of Piety, and therefore as foon as he was fettled in the Throne, assembled the people, and express'd himself to 'em after this manner. "There is "none of you can be ignorant but that for "the Offences of my Father, and your own " folly, madnefs, and irreverence, and dif-" regard of God's Service, you are fallen in-" to great Calamities. Now therefore thew " you are better'd by your Afflictions, and " at my perswafion purific your felves, your "Priefts, and Levites, from your former pol-" lutions, and with ordinary Sacrifices cleanfe "and open the Temple; that it may be re-"ftor'd to its Ancient Honour, and God be " reconcil'd to us." Nor did his Piety rest here, but fent into all the Provinces to invite them to folemnize the Feast of Unleaven'd Bread in Jerusalem, which through the impiety of former Kings had been long neglected. He fent also to the Ifraelites, exhorting them to return from their Idolatry, and gave them liberty to Worship at Jerusalem at this solemn Feaft; but fo far were they from complying complying with their own good, that they cefteem'd his Ambassadors no better than Fools Tear of the and Mad-men, and after they had mock'd and Before Chr. derided them, put them to the Sword; but diversofthe Tribe of Manasses, Zabulon, and Islachar, thankfully accepted the King's Favour, and paid their Devotions among their Brethren. Hezekias at their arrival went up to the Temple, offer'd Sacrifice, and gave munificent largesses of all forts of Cattle to the People, to do the like, and by this means wrought a general Reformation, and the People return'd to their former purity in Religion.

CHAP. XIV.

The Isrelites led Captive into Media.

THEN Salmazar King of Affria heard that the King of Ifrael was confederating against him, he in great displeasure led his Army to Samaria, and after a Three Years Siege, took the City by ftorm, and transported all the Ifraelites into Media and Persia, and gave their Country to certain Nations call'd Chut, from a River of that Name. This ruin and Transportation of the Ten Tribes, happen'd Nine Hundred Forty Seven Years after their Predecessors came out of Agypt, Eight. Hundred Years after the Government of Joshua, and Two Hundred Forty Seven Years, Seven Months, and Seven Days fince they revolted from Rehoboam, David's Nephew, and gave the Kingdom to Feroboam. was the end of the Ifraelites " for transgref-" fing the Laws of God, and disobeying the "Prophets, who foretold their Calamities, ex254

" cept they prevented their doom by true re-Year of the u pentance. The Sedition they rais'd against

no ld3231 " Rehoboam, and making his Servant their B for Clar." Renovoam, and their fuffer. "King, was the original of all their fuffer. "ings; for imitating feroboam in his Impie-"ties, they offended the divine Majesty, and "at length he punish'd them as they deferv'd. The King of Affria ravag'd all Syria and Pha. nicia with his Army. His Name is recorded in the Chronicles of the Tyrants, and is mention'd by Menander in his History of Tyre. which has been Translated into the Greek Tongue, and his further Exploits may be found in the Tyrian Registers. The Chuthean were Five feveral Nations, and brought with them as many Gods, which they worship'd after the manner of their Country; for which God fent a Plague among them, that confum'd them without Remedy, till they were told they ought to adore the God of the Hebrews in order to their fafety; and therefore they fent to the King of Alyria, and requel him to fend them some Hebrew Priests whom he had taken Prifoners, by whose Instructions they learnt the Law, and the manner of God's Service, and being very diligent in the observation of both, the Plague ceas'd; and they continue in the Lucroife of the Same Religion unto this day. The Hebrows call them Chutheans, and the Greeks call them Samaritans. As often as the Jews are in prosperity they call them Confins, but when they are on the declining hand, and in Advertity, then they abjure their Confanguinity, and fay they were planted in this Country out of a Forreign Nation. THE

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THE Antiquities OF THE JEWS.

BOOK X.

CHAP. I.

Senacherib King of Assyria Besiegeth Jerufalem.

N The Fourteenth Year of the Reign of Hezekiah King of the Two Tribes. Se- Year of the nacherib King of Affiria led a great Ar-world3231 my against him, and surprized all the Before Chr. Cities of Judea and Benjamin. To him Ezekiab fends Ambassadours, promising him Obedience, and the payment of what Tribute he should impose upon him; to which Terms of Pacification Senacherib confents, and upon the Receipt of three hundred Talents of. Silver, and thirty Talents of Gold, he fwore to the Ambassadors he would raise his Siege, and

ers.

Tear of the ditions were perform'd on Ezekiah's part, Before Chr. Senacherib and part of his Army went against the Egytians and Athiopians, but left Rabheka * his General to continue the Siege and Set over destroy Ferusalem. When he approach'd near the Walls he fent to Ezekiah to defire a Parly, Hezekiah refus'd to venture his Person, but fent Eliacim, Sobna, and Joachas, to whom Rapsheka speaks thus, "Go tell your Master "that the great King Senacherib, would know "upon what hopes he flights his Summons, " If it is because peradventure he may be over-"power'd by the Egyptians, he leans upon "a broken Reed which will not support him. "and yet perhaps may wound him. "likewife lets him know, that this Expedi-" tion is by the command of God, who has " always given him Victory over the Ifraelites, "and is now come to humble Hezekiah, and "bring him and his Subjects to floop under "the Affrian Government; but Rabsheka fpeaking in the Hebrew Tongue, which might intimidate the Populace; Eliakim defires him to speak in the Affyrian Language. Rabsheka knowing Eliakim's Reason, speaks louder in the Hebrew Tongue, and told them, "They "ought to yeild themselves to the King's "Mercy for their own fafety, and fubmit " where they were not able to refift; because "a willing Refignation is always fecure, but "in a Duty inforc'd there is perpetual danger. This Discourse put both King and People into great Agonies, till the Prophet Ifaich gave them affurance from God, that he would con found their Enemies and disappoint their Expectations,

pectations, both here and in Agypt. At the fame time the Assyrians wrote Letters to Heze-Year of the kiah, calling him Fool and Madman to think he Before Chr. could escape Slavery; but whilft Rabsheka was thus infulting over the Ifraelites, and Senacherib ready to Affault Pelusium, notice was brought him that Targyris King of Ethiopia, was coming with a great Army to relieve the Egyptians, and charge the Affyrians, and therefore with all speed he retreated out of Egypt. For befides this Rumour, a great number of Rats in one night knawed to pieces their Bow ftrings, and made the rest of their Arms unferviceable, and for those reasons Senacherib and Rabsheka rais'd their Sieges from Pelusium and Jerusalem, and returned to Nineveb, where not long after he was traiteroully murther'd by his two Elder Sons Adramelech and Selinar; and this and the Arms of the Medes and Perfians, put an end to the Affrian Monarchy.

CHAP. II.

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Thanks and Sacrifices to God for his miraculous deliverance, and being yet Childless, and falling Sick without hope of recovery, makes his Prayers to God that he would lengthen his days, and give him Issue: To which God gave him Answer by the Prophet Isaiah, that he should recover in three days, survive Fifteen Years longer, and leave an Heir behind him; and at his request made the shadow of the Sun go back Ten Degrees upon the Quadrant, to confirm his Message by a Mi-

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racle;

racle; and Hezekiah recovering went into the Tear of the Temple of God, and gave worthip and praise Before Chr. to God for this extraordinary Mercy. Now March Was the Affyrian Monarchy destroy'd by the Medes, and Ifaiab told Hezekiab" that his "Riches should be Transported into Babilon, "and his Children made Eunuchs and Slaves "to that King; at which Hezekiah being forely afflicted, and knowing the decrees of Heaven were irreverfible, pray'd this Evil might not happen in his days; for he doubted not what the Prophet Isaiab had foretold, who was a Man of approved veracity, and left his Prophecies in writing for the benefit of Posterity, which shall be related in their proper times and places. And now Hezekiah having liv'd his prefix'd time, and Govern'd his Kingdom in Peace, he dy'd in the Fifty Fourth Year of his Age, and the Nine and Twentieth Year of his Reign.

CHAP. III.

The King of Caldea and Babilon War against Manasses.

ANASSES Son of Hezekiah by A-chiba a Woman born in Jerufalem, was his Fathers Successor, who abandoning himfelf to all manner of Viciousness and Debauchery, following the example of the Israelites, polluting the very Temple of God, destroying good Men, murthering the Prophets, flowing Jerufalem with innocent Blood, and contemning the Service of God; he so incens'd the wrath of God against him for his multipli'd Impieties, that he sent the King of Caldea

Caldea and Babilon with a mighty Army against him, who spoil'd his whole Country, rear of the and took him Prisoner; and the sense of his mi-world 3247 series bringing him to an acknowledgment of his 217. Sins, he humbly befought the Lord to compassionate his deplorable condition. His Prayer was heard, and the Babilonians restor'd him to his Government, where he made it apparent by the Reformation of his Life, that his Repentance was sincere; and therefore studied nothing more than defacing the memory of his former finful Actions, and establishing the Service of God upon its regular foundation. also purify'd the Temple, repair'd the Altar, instructed the People, fortify'd the City, and made fo happy a change in his own Life, as invited others to the imitation of his Vertues. And after he had liv'd Sixty Seven Years, and Reign'd Fifty Five he dy'd, and was buried in his Garden. His Crown descended to his Son Amon, by Emalfema of the City of Jabath, who addicting himself to his Father's youthful Vices, was kill'd in his own House by a Confpiracy plotted against him by his Manial Servants, after he had liv'd Twenty Four, and Reign'd Two Years. After his Death the People flew his Murtherers. He was buried with his Father, and the Kingdom was given to his Son Josias when he was Eight Years of Age.

CHAP. IV.

The History of Josias.

THE Mother of Jostas King of Judea was Jeda of the City Boseth, a Prince so

extraordinarily qualify'd by Nature with Tear of the transcendent Virtues, as won the Love and Before Chr. Admiration of all Men. In all his Actions he

propos'd David for his Example, and at Twelve Years old gave fuch a manifest Proof of his Piety and Justice, in reducing the People to a detellation of Idols, and raising them to a Religious Worship of the God of their Fore-Fathers, as would have honour'd the character of Men of greater Age and Experience; he destroy'd the false Gods and their Altars, deputed Magistrares and Ministers of Justice, and by a publick Contribution repair'd the Temple. At Eighteen Years of Age he commanded Elcia the High Priest to fur. nish the Temple with Vessels, Cups and Ewers for the Service of the Altar. And whilft the High Priest was searching the Treasury of the Temple, he found the holy Books of Moles. and the King upon reading them rent his Clothes at bearing the Miseries that yet attended the Hebrews, and fent Elcia the High Priest with Saphan the Scribe, and other particular Friends, to Olda the Prophetels, Wife of Sallum, to enquire how they should appeale the Wrath of God, and procure his Favour, leaft for their Fathers Transgressions they should lose their Country, be forfaken of all Men, and perith miserably. When these Messengers came to the Prophetels, the bid them tell the King, "That God had pronounc'd the "irrevocable Sentence of their Ruin, for trans-"grelling the Laws of Mofes, and would "make them know, that God, is God, and " would fail in nothing that had been fore-"told by his Prophets, but (faith the) beıt

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d e"cause Jostas is a Virtuous Man, God will " not pour out his Indignation upon the Peo_Tear of the " ple till aftet his Decease. This being fig-Before Chr. nity'd to the King, he fwore all the People to the Service of God; and passing into the Plain Country he destroy'd the Temple that Feroboam dedicated to Idols, and burnt the Bones of the false Prophets upon the Altar, Three Hundred Sixty One Years after this Action had been foretold to Jeroboam by the After this the King apply'd himfelf to the Hebrews, who had escaped the Assyrian Captivity, and exhorted them to live in Obedience to God: And then affembled the People to celebrate the Feaft of Unleaven'd Bread (which we call Eafter) and gave them Thirty Thousand Lambs and Kids, and Three Thoufand Bullocks, and the chief of the Levites distributed among their inferior Brethren Five Hundred Lambs, and Five hundred Bullocks. and this Sacrifice excell'd all the Solemnities that had been kept by the Hebrews, fince the time of Samuel the Prophet: And after this Devout and Regular Performance, Josias liv'd in Peace, Wealth, Honour, and Estimation among all Men, and ended his Days accordingly.

CHAP. V.

Divers Exploits of Nechao.

Universal Monarchy of all Asia, led his Army toward Euphrates, to War against the Medes and Babilonians, who had destroy'd the Empire of Assyria. And Jessus not only refusing

642.

refusing him passage through his Country, Tear of the (perswaded thereto as I believe by his evil Genim) morld 3321 but making opposition against him; as he was Marshalling his Army, and riding from one Post to another in his Camp, he was wounded by an Arrow from the Egyptian Camp, which put a stop to his Proceedings: and retiring with his Army to Jerusalem he dy'd of his Wound, and was magnificently buried with his Fathers, after he had liv'd Nine and Thirty Years, and Reign'd One and Thirty; for whom the People lamented exceedingly, and the Prophet Jeremy made Ellegies on him which are yet extant. He and the Prophet Ezekiel foretold the Captivity under which we yet fuffer, in two Books upon this Argument. After Josias his Son John fucceeded at Twenty Three Years of Age. his Mothers Name was Ametala, he was a Man full of Impiety, and of a perverse and wicked disposition. When the King of Egypt return'd from the War, he commanded John to meet him in Samath a City of Syria, where he made him Prisoner, translated the Kingdom to Eliachim his Elder Brother by the Fathers fide, and chang'd his Name to Joachim. He impos'd a Tribute of a Hundred Talents of Silver, and a Talent of Gold upon judea, and carry'd Johas into Egypt, where he ended his Life, after he had been King Three Months and Ten Days. Joachim also was a wicked Man, ill inclin'd, and liv'd without fear of God; or respect to Man.

CHAP. VI.

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Year of the world 3316 Nebuchadonosor's Army cometh into Syria. Before Chr. 628.

IN the Fourth Year of Jehoiachim, Nebuchadonofor King of Babilon made War against Nechao King of Egypt, overcame and flew divers Thoulands of his Men, and threatned the fame to Joachim, if he had not bought his peace with an annual Contribution, which he paid for Three Years, and then in hopes he would be overcome by the Egyptians fubstracted his Tribute; and the Prophet Jeremy telling bim be built upon vain bopes, the People accus'd him as a Man that delighted to terrify the King with ominious Predictions, and therefore defired he might be brought to Judgment, and punish'd with death, which some voted for; but others of the discreeter fort adjudg'd him only to be banish'd the Court. After this Jeremy digested his Prophecies into a Book, and read them to the People (at their Fasts) in the Temple; but his Book was taken from him, and he and his Secretary Baruck commanded to withdraw from the fight of Men; and the Book being read to the King, he rent it in pieces, cast it into the Fire, and commanded Jeremy and Baruck to be apprehended and punish'd; but they were already fled from the effects of his Anger.

Tear of the world 3316
Before Chr.
628.

CHAP. VII.

Before Chr. Nebuchadonosor puts Joachim to Death, and
628. fettles Joachin in the Kingdom.

TOACHIM difregarding the Prophet's Admonitions, and fearing no danger, went out to meet Nebuchadonofor; and leaving open the Gates of Jerusalem, the Assyrian Army march'd in and put all to death, that were in the Flower of their Youth, and Strength, without sparing any. With them they ilew Joachim, threw his Body from the top of the Wall, and would not allow him Burial, and made Joachin his Son King of the Country and City. He made also Three Thousand of the most honourable Citizens of Terusalem Prisoners, and led them with him to Babilon, among whom was the young Prophet Ezekiel. This was the end of loachim. who liv'd Thirty Six Years, and Reign'd Eleven. Joachin that succeeded him, was the Son of Nofia of Jerusalem, and Reign'd Three Months, and Ten Days.

CHAP. VIII.

Mebuchadonofor Besiegeth Joachin.

the Kingdom of Judea upon Joachin, but fearing he should draw the People into Rebellion, to revenge the death of his Father they besieg'd Jerusalem; but Joachin a good natur'd Mian, and of great Sincerity, unwilling the Common Wealth should suifer for his fake, gave his Wife and his nearest Kindred (in

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(in the Hands of the Captains that were sent against him,) as Hostages to secure his sideli- Taer of the against him,) as Hostages to secure his sideli- Taer of the ty, sirst taking an Oath of them that they world 3346 should do them or the City no injury; which should he hough promis'd, was soon broken, for before a Year was expir'd, he imprison'd all the Youth, and with Joachin his Mother, and near Kindred, ten thousand eight hundred thirty two of them were bound and led Prisoners to Babylon.

CHAP. IX.

Zedekiah made King of Jerusalem.

Niftead of Joachin, Nebuchadonofor appoints Zedekiah his Unkle King over Ferufalem, obliging him by Oath to make no Innovations, nor hold Correspondence with the Egyptians. He came to the Government at three and twenty Years of Age, affociated with young Men of ill principles, and he and his people were so extravagantly wicked, that they committed the most detestible impieties; and though he was often admonish'd of the confequences of fuch Abominations, and while the Prophet was present, would acknowledge the truth of his fayings, yet he no fooner return'd to bis affociates, but he was again cor-Eight Years he continu'd in Amity with the King of Babylon, and then Leagu'd with the Egyptians, for which the Babylenish King laid Siege to Ferafalem; but hearing the Egyptians were coming to fuccor their Allies, rais'd his Siege, and routed the Egypti-As foon as the Babilonian dislodg'd from Ferusalem, the false Prophets told Zedekiab he Was now for ever rid of his Affirian Enemies

Tear of the andthe Captive Hebrews should return; but the

world 3446 Prophet Feremy contradicted these Imposton

affuring both him, and the people, That the

should be generally destroy'd by Famine

hould be generally destroy'd by Famine, and it remainder carry'd Captives to Babylon, and remain in Slavery seventy Tears, till they were freed by the Medes and Perfians, who food Conquer the Babylonians; some believ'd the words of Jeremiah, others accus'd him as Malefactor, and one that was in the Babyle nian Interest, for which he was brought in the Judgment Seat, and treated with Injuris and Torments, and Committed to Prifon In the Ninth Year of Zedekiah, the King of Babylon incamp'd the fecond time before k rusalem, and intrench'd himself about the City, whilst it was forely afflicted with he mine, and Pestilence. Jeremiab though in Pifon, call'd to the people, to submit and for their Lives, by opening their Gates to the Baby. lonians; but instead of obeying his Admonions, they hall'd him out, and let him down into a deep Pit by Ropes, that he might k ftrangled in the Mud. Of which Barbarin fome complaining to the King, he fet hima liberty, and being in his prefence, Commanded the Prophet to acquaint him with the event of the Siege. The Prophet affur'd by the King's Oath,) of his own fafety, toll him as formerly, That there was no way ! fave the City, the Temple, and his own Life, but by opening the Gates, and admitting the Br bylonians. Which the King promis'd to comply with; but charg'd Jeremiab not to Communicate this Discourse to any, which the Prophe

Prophet observ'd, tho' much importun'd to readivulge it.

Tear of the world 3354
Before Chr.
610.

CHAP. X.

Jerusalem is taken, and the People carry'd Captives to Babylon.

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Uring the Siege of Jerusalem, it was Asfaulted, and defended with equal Bravery, as if it had been a trial of Skill and Courage between those that fought to win and those that shed their Bloods to preserve the City; but at the end of eighteen Months. the people wearied out with contending against Sword, Pestilence, and Famine, the City about Midnight was taken by the Affrrians, and whilft the Princes of the Enemies were entring the Temple, Zedekiab took his Wives, his Children, the Princes, and his Friends, and fled through a great Valley by the Defart; but being overtaken, and brought to the King of Affria, be reproach'd bim with Ingratitude, Perfidity, and Contempt of Majesty. for which God had deliver'd him now into his bands, and therefore Commanded his Friends. and Children, to be kill'd before his Eves. with all the other Prisoners. Then Commanded Zedekiah's Eyes to be pull d out of his Head, and led to Babylon. All which happen'd to him according to the Words of the Prophets, Ezekiel, and Jeremy. Thus was the Race of Kings destroy'd, that descended from David, in number twenty one, that fucceffively Reign'd five hundred and fourteen Years, fix Months, and ten Days. After this, the Babylonian fent Nebuzarradon his General, to destroy the Temple, and burn both it rear of the and the King's Palace; to raze and level the respondence of the Before Chr. City with the Ground, and bring the people to Babylon. The Temple was burnt four hundred and seventy Years, six Months and

to Babylon. The Temple was burnt four hundred and feventy Years, fix Months, and ten Days, after the Foundation of it was ful One thousand fixty two Years, fix Months, and ten Days, after the departure of the Israelites out of Egypt. One thousand nine hundred and fifty Years, fix Months and ten Days, after the Deluge. And three thousand five hundred and thirteen Years fix Months, and ten days from Adam. The High-Prieft, and the Governors, and Ministers of the Temple, in number about fever ty, were carry'd to Reblatha, and there Bo headed. The rest of the Prisoners were bound and carry'd to Babylon, And King Zedekin was kept in Prison there till he died. After his Death, Nebuchadenofor Honour'd him wit a Royal Tomb. Nebuzaradon was particula ly kind to the Prophet Jeremiah, and feein he could not perswade him to live in Bah lon, he gave him rich Prefents, and Comman ded Godoliab, whom he left Governor in la dea, to have a care of the Prophet's Tafer This Godoliah was a good and well humord Man, and kindly treated all the Jews the continu'd under his Government; but wa basely and Treacherously Murder'd by mael, who was fent for that purpose from the King of the Ammonites, to whose Pro tection he fled, during the Siege of Jens Nebuchadonofor chose out of the Ja many young Men of comely Countenance and well proportion'd Limbs, and having

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made them Eunuchs, caus'd them to be infructed in good Literature, the Customs of rear of the mor!d 3 256 the Country, and in the knowledge of the Before Chr. Chaldean Tongue, and fed them from his own Of these four were of Zedekiab's Relations, fair in Body, and virtuoutly inclin'd. viz. Daniel, Annanias, Mifael, and Azarias. whose Names the Babylonians changed. Daniel was call'd Belthazar; Annanias, Sidrach; Mifael, Mifach; and Azarias, Abednego. Thefe Men the King particularly esteem'd for their excellent natures, and propenfity to knowledge and Wildom, wherein, they daily made a hopeful Progress; living absteniously, by feeding on Herbs and Dates, and giving all the Food they had from the King's Table (that had Life,) to their Tutor, Askenas. Thus by not overcharging their Bodies with divertity of Meats, they were more apt for Study, and exercises of the Mind. particularly Studied the Interpretation of Dreams, and God appear'd to bim. About two Years after the Egyptian War, Nebuchadonofor Dream'd, and in his Sleep, God gave him the Interpretation thereof; but in the Morning forgetting both, was much troubled, and calling together the Chaldeans and Magicians, requir'd them to tell him his Dream. but they representing it as an impossible Task, he Commanded them to be put to Death. Daniel, hearing this fevere Sentence, by the Mediation of Aricebus, Captain of the King's Guards, procur'd their Reprieve for that Night. Daniel and his Companions who were all in the fame Predicament, belought the Lord, (all Night,) to reveal this Secret unte

unto him, and deliver the Magicians and moveld 3231 God fignifying the Contents of it to him, be defir'd Ariochus to bring him to the King; and, after a short Apology, tells the King;

and, after a fhort Apology, tells the King, That in his Dream he thought he faw a great Statue, whose Head was of Gold, the Shoul, ders and Arms of Silver, the Belly and Thighs Brass, and the Legs and Feet of Iron. After this, thou beholdest a great Stone that fell upon the Statue and broke it to pieces, and all the Mettals feem'd to crumble into Duft. which a violent Wind scatter'd into divers Countries, and that the Stone grew to that vast bigness, that it feem'd to fill the whole This was your Vision. And this is the Signification; The Head of Gold fignifies your felf, and the Kings of Babylon your Predecessors. The two Hands and Shoulders fignifie your Empire shall be restor'd by two Kings, part by the King of the East, cloathed in Brafs; whose Power shall be crush'd by another Strength refembling Iron, which is stronger than Gold, Silver, or Brass. told the King also what the Stone fignify'd; but I think fit not to express it here, because I write of things past, and not of what is yet to come. And if any Man's Curiofity lead him further, he may find it Recorded in the Book of Daniel, in the Holy Scriptures. King Nebuchadonofor admiring Daniel's Wifdom, Worthip'd him as a God, and committed the Administration of the Affairs of the Kingdom to him and his Affociates, which rais'd them many Enemies, brought them into great dangers. One happen'd

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pen'd upon this occasion. The King having let up a Statue or Golden Image, in a spacious Frarief the Plain, near Babylon, and Commanded it to Before Chr. be Worship'd by all Men upon pain of Death; Daniel and his Companions refus'd to adore the Image, and for their Contempt, were all cast into a fiery Furnace; but God so protected them from the Flames, that the Fire had no power to injure them; for which, the King had them in great estimation. long after, the King had another Vision, which imported, his being cast from the Empire, and that he should herd with the Savage Beafts in the Defart for feven Years, and then be reflor'd to the Government. Having told this Dream to the Magicians, and requir'd the Interpretation of it, and they being not able to do it, Daniel discover'd it, and the effect was answerable to the prediction. The King liv'd feven Years among Beafts, and no Man intermedled with the Government, and at the accomplishment of the time was (upon his earnest Prayers to God,) restor'd to his Kingdom. Let no Man Cenfure me for these Kelations, for, I have committed nothing to writing but what I have found in our Hebrew Histories, and have only Translated them out of the Hebrew into the Greek Tongue, without any Addition or Alteration of my own, or concealing the Labours of others. After Nebuchadonofer's return'd to his Throne, he manag'd the Government prudently, liv'd more happily than any of his Predecetfors, and having Reigned forty three Years, he died. His Acts are mention'd by Berofus, in the Third Book

Book of his Chaldaic History, and gives an world 3381 Fortifications, his adorning the Temple of 583. Bell, and making pleasant Walks and Gardens. Megasibenes in his Fourth Book of his Indian History, makes him excel Hercules in Valour and Conduct. Diocles in the Second Book of the Persian History, and Philostratus in his Phanician and Indian History, makes also mention of this King, and says, he overcame Tyn, in the Reign of Ithobal.

CHHP. XI.

The Destruction of Babylon by Cyrus.

Vilmerodach Succeeded his Father Nebuchadonofor, fet Jechonias King of Jerufa. lem at liberty, and died in the Eighteenth Year of his Reign, leaving his Kingdom to his Son Neglifor, who Reigned forty Years and died. Labophordack his Son Succeeded, Reigned only nine Months, and after his Death, it came to Balthazer, call'd by the Babylonians, Naboandel. Against him Cyrus King of Persia, and Darius King of the Medes, made War, and during the Siege of Babylon, there happen'd this prodigy. Baltbazer Feating among his Friends and Concubines, Blaspheming God, and carouting in the Sacred Veffels of the Temple, he law a Hand iffue out of the Wall of his Chamber, and write certain Words upon it, the fignification whereof could not be discover'd by the Magicians, which much afflicted the King, till by the Advice of his Grandmother, Daniel was brought into his Presence, and told him, That

That Mane " fignify'd Number, and declar'd, "that God numbred his Days, and Reign, Tear of the and that they should be but few. Thekel Before Chr. " fignify'd weight, and declar'd, that God " weigh'd his Kingdom, and finding it 100 \ "light, would overthrow it. Phares, figni-" fy'd a Fragment, and intimated, his King-" dom should be broken in pieces, and divi-"ded between the Medes and Perfians." The King was very forrowful to hear his approaching Ruin; however, because Daniel had dealt ingenuously with him, he prefented him Richly; and not long after, the City of Babylon was taken by Cyrus, King of Perfig.in the seventeenth Year of Beltbazer's Reign; who, as I take it, was the last of Nebuchadonofor's posterity. Darius Assistant to Cyrus in this Enterprize, took Daniel with him into Medea, kept him near his person, and Honour'd him with the Government of one part of his three hundred and threefcore Provinces; but as it often happens, That a Prince's Favourites are bated, for no other Reason, but for being Favourites. Though Daniel gave no occasion, he fell into the Snare that his Enemies had drefs'd for him. The Princes and Governors told Darins, they had agreed, that for thirty days without intermission, no Man fhould make any request to God or himself. and if any should offend herein, he should be cast to the Lions. The King not knowing their intentions, Ratifies the Decree. Daniel without regarding a Command that oppos'd God's, continu'd his accustom'd Devotions, and in the fight of the people, prayed three times a day to bis God, and the Princes having this T 3

This occasion to reake their Malice upon Year of the Daniel; they represent it to the King as a Before Chr. breach of his Law, and Contempt of his Majesty, and desire the Law might be put into speedy Execution, and though much against the King's inclination, Daniel is cast into the Den of Lions, and the Door feal'd with the King's Signet; but Darius the next day finding Daniel unhurt, Commanded him to be taken out, which displeasing his Enemies, they told the King the Liens had been overgorg'd with Meat, and therefore would not feed on Daniel. The King offended at their Malice, and knowing he was preferv'd by the Tower of God, Commands the Lions to be full fed with Flesh, and when they were Glutted. he Commanded Daniel's Enemies to be cast among them, and the Lions tore them all into pieces, as greedily as if they had been almost Famish'd with Hunger, and became the Executioners of God's vengeance upon these Malicious and wicked Persons. Darius by this means convinc'd of the Truth and Justice of Daniel's God, Proclaims throughout all his Dominions, That Daniel's God was only the true God, and eught to be Wership'd. After this, Darins built a strong Castle, and a stately Tomb at Egbatan, in the Country of the Medes, which always looks fresh and new, and is the Burying-place of the Medean, Persian, and Parthian Kings at this day. Daniel liv'd after in great happiness, in the venerable esteem of

Princes, and left an immortal Memory behind him, in the Books he left to Posterity. Tis also reported of him, that being in the Field of Sula, (the Metropolitan City of Per-

fia,)

fia,) he was told what should befall his Countrimen in after Ages; and was shew'd a Ram Tear of the with divers Horns, one bigger than all the world3416 rest; and in the West part of the Air he saw a Goat, which twice incountred the Ram, and trampled him under his Feet. Then he also faw another Goat, with one great Horn on his Forehead, which being broken, four others grew out, inclining to the four Winds. He hath written alfo that from them should grow another little one, which as God that thew'd him the Vision told him, "being " grown to perfection, should War against "the whole Nation of the Jews, take their "City by force, disturb the Ceremonies of " the Temple, and hinder the Sacrifices one "thousand two hundred ninety six Days". The Ram fignify'd the Kingdoms of the Medes and Persians. The Horns, their Kings, and the great Horn, one that should excel the rest in Riches and Glory. The Goats fignify'd the Greeks, who should overcome and fubdue the Persians. The great Horn reprefented the first King, after whose removal. four others grew up, which should divide the Kingdom, and Command the World, for many Tears; That from them thould arise a King that should infult the Jews, dearny their Laws, overthrow their Policy, spoil their Temple, and hinder their Sacrifices three Years. Which plainly foretold, what Antiochus should Attempt against us. Daniel also wrote of the great Exploits and Succeiles of the Roman Empire, and evidently confuted the Epicareins, who exclude Divine Providence from being concern'd in Humane Af-

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fairs,

fairs, and affirm, the World is govern'd by rear of the Fate, or Chance, and not by an incorruptimore of the Fate, or Chance, and not by an incorruptimore of the Fate, or Chance, which preserves all things in their
falls. Beauty and Order; for, if their Opinions
were true, things would not have fallen out as
they were foretold by the Prophet Daniel.

Antiquities

OF THE

JEWS.

BOOK XI.

CHAP. I.

The end of the Bubylonian Captivity.

TRUS in the first Year of his Reign, and seventy Years after we, were led Captive to Babylen, (induc'd to it by God, who had Compassion on his people,) sent his circular Letters through all Asia to this effect. That since it had pleas'd God to make him King of the World, and

and that he was fatisfy'd the God which the Hebreu's ador'd was the true God, and by the Year of the Prophets had foretold his mighty Conquests, Before Chr. and that he should build the Temple in Jerufalem; he would therefore fend the Ifraelites into their own Country, to affift in rebuilding the Temple of God, and his Letters had their effect; and by him the Jews were accommodated with all things necessary for this undertaking. Cyrus also sent back all the Veffels which were Confecrated to God, which King Nebuchadonofor carry'd into Babylon, when he had spoil'd the Temple, the number whereof were as followeth. Fifty Lavers of Gold, and four hundred of Silver; fifty Pots of Gold, and four hundred of Silver; fifty Golden Sieves, and five hundred of Silver; thirty Ewers of Gold, and three hundred of Silver; thirty great Viols of Gold, and two thousand four hundred of Silver; and besides all these, one thousand other great Vessels, and an allowance of two hundred fifty two thousand Drachns, to purchase the Israelites fome Cattel, Wine, and Oyl, and two thoufand five hundred Measures of Wheat. These were the Contents of King Cyrus's Letters, and the number of the Ifraelites that return'd from Captivity into Jerufalem were forty two thousand four hundred fixty two.

CHAP. II.

The Jews began to build the Temple.

THE Jews had no fooner laid the Foundation of the Temple, but the Chutheans incited the Princes and Governors to obfirmer of fruct their proceedings, and Cyrus dying in

Tear of the an Expedition against the Massagetes, the Am. world 3416 monites, Moabites, and Samaritans, Wrote Letters to Cambyfes, Son and Successor to Cyrus, to this effect. O King, thy Servant Rathymus the Chancellor, Semelius the Scribe, and the rest of the Syrian and Phanician Counsellors, have thought themselves oblig'd to acquaint you, that the Jews are building their City, and repairing their Temple; which, if they are allow'd to finish, they will no longer be in subjection to the Empire, or pay you Contribution. We have therefore thought fit before the work is too far advanc'd, to give your Majesty notice, that you may fearch the Records of your Ancestors, wherein, you'll find the Jews have been always Rebels against their Kings, and for that reason, was their City destroy'd. And therefore we thought it requisite to signifie to you, that if this City be rebuilt and wall'd, they will obstruct your passage into Calosyria and Phanicie.

CHAP. III.

Cambyles forbids the building the Temple.

Ambyses upon reading this Epistle, and d being of a wicked and mulicious Nature, returns an Answer, worded after this The King Cambyfes, to Rathymus the Chancellor, and to Belfen and Semelius, and to all his other Counsellors, Health. Having fearch'd the Records of my Ancestors, I find the Jews deferve the Character you have given them, and have therefore discharg'd

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them from re-edifying the City and Temple of Jerusalem, lest according to their former rear of the Practices, they should raise a new Rebellion. Before Chr. And this command gave an interruption to the Jews Undertaking, till the Second Year of Darius King of Persia.

CHAP. IV.

Darius gives leave to Build the City and Temple of Jerusalem.

THILST Darius liv'd a private Life he made a Vow if ever he wore the Crown of Persia, to fend back all the Vessels of the Temple of Ferusalem, that were yet remaining at Babilon. The First Year of his Reign he spent in Caressing and Feasting his Friends and Subjects, and in appointing his Principal Officers and Governours, and amongst others gave Preferment to his old Acquaintance Zerobabel * and always kept him * In Ene. near his Perfon. One Night the King unable to my to A. fleep, under promife of a great Reward to those narchy. that could answer his Questions, thus propounds them to Three of his Guards: Whether Wine is the strongest; whether the King was frongest; whether Women, or Truth, were the strongest of the Three. The next day, the King on his Throne, attended by the Nobility, and his Principal Officers, the First of the Three thus delivers himself. "Nothing "excels the power of Wine, it deprives the "King of his Authority and Understanding: "It equals the Slave with the greatest Mo-"narch: It fets the Poor as high as the Rich! "Makes the Prisoner easie in Irons; and oothers

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" thers renounce themselves and their Freinds, Tear of the " and when its concocted by fleep, Men are world 3443 " infentible of what Extravagancies they com-Before Chr. "mitted while Wine over-power'd them! The Second who was to Speak of the power of Kings, thus express'd bimfelf. " Kings have "power over Men that govern the Earth, and "command the Sea to serve them: They have "dominion over those Men that master the " mightiest untam'd Creatures, and there-"fore their power must be greater than all o-"ther Competitors; Their Subjects either kill. " or are kill'd in obedience to their Orders: "Their Commands demolish Fortsand Towers. "Raze Cities, destroy Countries, level Wallsand "Mountains, and every Victory is afcrib'd "to their puissance: For them Husbandmen "toyl and labour, that with the Fruits of the "Earth, and the Sweat of their Brows they " may pay them Tribute. A King's pleasures " are officiously ferv'd by the greatest, and his "very fleep fecur'd by wakeful Guards and "Centinels: Who can therefore dispute their Prerogatives. Then Zerobabel, who was to fpeak of the power of Women and Truth, thus accosts himself. "Wine and Kings in-"deed have power in great proportion; but "the power of Women must be acknow-"ledg'd greater, fince both the Planters of " the Vines and Kings were nourish'd and de-" scended from them. They weave our "Clothes, take care of our Houses, and are "Keepers of our Treasure: For their Amoun " we forfake our Parents and dearest Kindred, "and do all we can to please them. "feen a King take a box o'th' Ear from Apame

"his Concubine, and patiently fuffer dif "his Concubine, and patiently later that fear of the crowning his own Head, to adorn her Tem rear of the world 3443 "ples with his Diadem! when the laugh'd he Before Chr. "was pleas'd, when the lour'd he was difcon-"tented; and as her humour chang'd, he "dispos'd himself to an exact compliance: But while the Princes with admiration beheld "I have shew'd each other, he continu'd. "the power of Women, but they and Kings " are both in a state of weakness and imbeci-"lity, when compar'd with Truth: For tho' "the Earth is of a vast dimension, the Hea-" vens of a height immeafurable, and the Sun " of unspeakable celerity, yet God is Truth, "and all things are at his disposal, his word "governs, his power commands, and his Truth "and Goodness preserves them in Life and "Motion: Besides, all things we injoy here "are transitory and polluted, and soon arrive "at their fatal period; but Truth is immor-"tal, and indures for ever in his own native "purity, candour and stability. Upon which the whole Audience gave their fuffrages on the fide of Truth, and the King (befides giving him the favour of fitting next him, and being called his Friend) commanded him to ask what fo e're he pleas'd and it should be granted; and Zerobabel remembring the King's folemn protestation when a private person, begs that the City and Temple of Jerufalem might be re edify'd, and the Veffels reftor'd to the Temple that were yet detain'd in Babilon. The King pleas'd at his Request granted both, with feveral munificent Additions, to affift in Building those famous Edificies; and the Tews forthwith return'd from Babilin to Feru alem

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Before Chr.

rusalem, in number (of the two Tribes) four Year of the Millions, fix hundred and eight thousand; world 3443 four thousand and seventy Levites; and of their Wives and Children together, form thousand, seven hundred forty two; Strangers of the Tribe of Levi, one hundred twenty eight; of Porters, one hundred and ten; Attendants on the Sanctuary, three hundred rwenty two; the multitude of Servants that follow'd, feven thousand, three hundred thirty feven: All thefe were conducted our of Babilm, into Judea and Jerusalem by Zero babel. Seven Months after, they kept the Feaft of Tabernacles; and began their Build. ings the Second Year after their arrival in 7erusalem, and the Temple was finish'd much fooner than was expected. The Lamentations made by the Prieft, because their new Temple was far inferior to the old one, was fo great, they were compell'd to drown them with the noise of Trumpets, and the joyful Acclamations of the People. The Samaritans envious at these proceedings, desir'd they might share in the Work, and have liberty to worship there: The latter was granted by Zerobabel, but not the former; which so much displeas'd the Cutheans, that they complain'd against the Building of the City and Temple, to the chief Governours, and they to King Darius; who fearthing the Records at Eckbatan, found a Memorial that King Cyrus had given permission to the fews, to build the City and Temple at Ferusalem; then he wrote back to Sifin, and the other Enemies of our Nation to this effect. King Darius to Sifin and Sarabazin, with their Affociates.

fociates, Health. " Having found among the "Memorials of Cyrus, the Copy of his In-Tear of the Memorials of the Memorials of the Copy of the Cyrus, the Copy of his In-Tear of the Copy of his In-Tear of the Memorials of the Cyrus, the Copy of his In-Tear of the Cyrus, the Copy of the Cyrus, the Copy of the Cyrus, the Cyrus of the Cyrus, the Cyrus of the "fent it to you; and my Pleasure is, that the "Contents be put in fpeedy Execution. "Farewel. As foon as this Order came to Hand, they which before oppos'd, now affift the Work; and the Temple being dedicated. the Jews complain'd to Darius against the Samaritans, and he espousing their Cause, wrote to the Governours of Samaria thus. "Darius to Tangara and Sambaba Governours " of Samaria, to Sadrach and Bobelon, and to "their Companions our Servants, Health. "Zorobabel, Annanias and Mardocheus Am-"bassadors from the Fews, accuse you as di-"furburs of the building of their Temple, "and don't supply them with what I com-"manded you; my Will is therefore, that "upon fight of these Letters, you furnish "them out of the Treasury of Samaria, with "a fufficient Sum to provide them Sacrifices, "that they may Sacrifice to God for me and "the Perfians.

CHAP. V.

Xerxes Succeeds Darius.

A FTER the death of Darius, Xerxes succeeded his Father, both in the Kingdom, and Heir to his Piety and Devotion towards God. He gave leave to Esdras, with as many Jews as pleas'd to accompany him, to remove themselves from Babilon, and settle themselves in Jerusalem or Judea; and also gave Esdras Presents of Gold, and Silver, and of Brass

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of Brass more precious than Gold, to be at nar of the pli'd in the Service of the Temple: but Er Before Chr. dras had not been long in Ferusalem before bitter complaint was made to him, that form of the People, Priests, and Levites, had trans. grefs'd the Laws of their Country, in espoufing ftrange Women, and corrupted the Purity of the Sacerdotal Lineage. The notice whereof fo afflicted the Prophet, that he rent his Clothes, tore his Beard, and cast himself on the Ground, because some of the chief of the People were concern'd in the offence, over whom he had no power to compel them to put away their Wives. Under this oppress. on of mind Eldras rais'd himself from the ground, and lifting up his Eyes faid, "he was asham'd to look up to Heaven, fo "heinous were the peoples Transgressions "who had fo foon loft the memory of those "Calamities, which their Fathers Sins had "brought upon the whole Nation. Never-" thelefs, O Lord (fays he) fince thy Mercy's "infinite, have pity I befeech thee upon the "Remnant that has escapt that long Capti-"vity; spare them, O Lord, and altho' they "have merited death, yet let thy Mercy ex-" tend to their prefervation. He then cause it to be publish'd, that there should be a publick Assembly, and the Tribes of Juda and Benjamin being come to it, Eldras reprove them for transgressing the Laws of God, in taking Wives that were not of their own Nation; upon which they put away their frange Wives and Children, and to attore for their offence, facrific'd Peace-offerings to And when Eldras had reform'd thele Abuses, Abuses, he instructed the People in the Laws of God, promoted the exercise of Religion; rear of the and having obtain'd great Honour among the Before Chr. People, he finish'd his days in a happy old Age, and was honorably buried in Ferusalem. Nebemiah Cup-bearer to Xerxes, and one of the captive Fews, hearing that Jerusalem was unwall'd, and the People liable to the violence of their Enemies for want of Fortifications, he pray'd the King to grant him liberty to depart and build the Walls; which being granted, he returns to Ferufalem, in-courages the People to ailch, and used so much diligence, that in two Years and three Months he compleated the whole Defign. And to prevent the Ambushes of the Ammonites, Moabites and Samaritans, who kill'd many of their Workmen by furprife, he fuffer'd none to work, who had not Weapons lying by them, and the very Laborers wore Swords, and had their Targets in readiness; he also planted Trumpeters five hundred foot distant from one another, who upon fight of any Enemy gave alarm to the all Workmen to stand to their Arms, and be ready for an Encounter. The Walls being finish'd, he made provision for the Priests and Levites within the City; and by this, and other commendable Methods, the City of Jerusalem was well Peopled, and Nebemiab dy'd in a good old Age. He was a Man fo good, so just, and beneficial to his Country, that his memory among the Fews will remain for ever.

Tear of the world 3506 Before Chr. L

CHAP. VI.

Before Chr. Artaxerxes repudiates Vasthi, and Marrieth
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Hester.

FTER the death of King Darins, his Son Cyrus call'd by the Greeks Artaxerxes fucceeded him in the Kingdom, under whose Government the whole Race of the Fewer were in danger of being utterly destroy'd, as shall be declar'd hereafter. This King newly mounted on the Throne, entertains his Friends and Subjects, with Royal Feafts and Merriment: and to grace his Entertainments, commanded his beautiful Queen Vaftbi to appear before him, in all her State and Gallantry; But the too tender of breaking the Perfian Laws, which forbids Women to be feen by Strangers, refus'd to obey the King's repeated Mellages to that purpose; at which Cyrns being angry, and his Counsel representing it as an ill prefident to the Perfian Wives, the King by Proclamation divorc d her from him; and out of a great number of Splendid Virgins brought to him, he espous'd a charming Beauty, who was an H.brew Orphan, of the Tribe of Benjamin, and brought up by her Unkle Merdechens, a Fow of the same Tribe, without inquiring into her Family or Nation. Her Unkle hearing of her great Preferment, Came from Babilen to Sufa, and often walk'd before the Palace to enquire after her Health, and Welfare. The King had made a Law, that no Mian on pain of death should approach the Royal Prefence while he was on his Throne, unlefs he was call'd thither, or had his

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his pardon afterwards, by holding outthe Scepter for his Indempnity. Not long after two near of the of the Kings Eunuchs Bagatheus and Throdestis Before Chr. conspir'd against him, and one of their Servants discovering their Treason to Mordocheus Queen Hester's Unkle, he by her means inform'd the King of the Conspiracy, and the Truth appearing upon Examination of the Criminals, they were both Executed; but the King gave no reward to Mordecai, but only entred his Name and Service in the publick Register, and permitted his free access to Court, as if he had been a Domestick Servant. Among the rest of King Artaxerxes Courtiers, Haman Son of Amadath an Amalakite, claim'd the Honour of Premier Mintfter, and chiefest Favorite, to whom all the Persians made Obeisance, and Mordecai only refuling him that Honour, he refolv'd to revenge the Affront upon the whole Nation of the Jews: and thereupon representing them to the King as an Unfociable, Rebellious and and dangerous People, he procur'd an Order for their utter Destruction, on a day prefix'd by Haman, and publish'd throughout all the King's Dominions.

Merdocheus in great trouble and distress for the Calamities ready to fall upon the People of his own Nation, addresses himself to Queen Hester in Sackcloth, and prays her to indeavour the preservation of that miserable People. She shews him the danger, and the loss of her own Life, by venturing into the King's presence unsent for; yet notwithstanding promis'd she would attempt their deliverance from this cruel Sentence; and in the mean

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ntime, defir'd her Unkle to injoin all the Fews Year of the to fast, and pray for hers and their own fafewid 3554 ty: The Queen her felf also fasted three days, and pray'd God that her Words and her Perfon might be so acceptable to the King, as might induce bim to countermand the Decree against the Jews, that Haman's irreconcilable Malice against the Hebrew Nation had procur'd from And having thus befought the Lord, the lays aside her mourning Attire, dress'd her felf to the best advantage, and ventures into the King's presence: But the awe of his mag. nificent appearing on the Throne, and conscious of her breaking a known Law, cast her into a Swoon, which the King perceiving, leaps from his Throne, takes her up in his Arms, gives her kind Expressions, and by laying the Scepter on her Neck granted her pardon, and bid her ask whatfoever she pleas'd, for if it was half his Kingdom, he was as ready to grant, as the to request the favour; but Hefter only pray'd, that himself and Haman would grace her Banquet with their Pre-The King did her the Honour, and made her the same offer, which she defir'd might be the Repetition of that Favour on the day following, which the King also condefeended to and thomas proud of this pecuhar homer in Dining with the King and Ocen sione, and yet perceiving Mordecai reru'd him the honour that was paid him by all others, he complain'd of it to his Wife Zarata, who advis'd him to build a Gallows

fary Cubics high, and procure the King's Or-

der to Execute Mordecheus upon it. Haman

pleas'd with his Wives Counfel, built a Gal-

lows in his own Court; but God who knew the Event mock'd his wretched bopes, and difap row of the pointed his curfed Policy; for the same night Bofare Chr. feveral thoughts depriving the King of Sleep, and he willing to imploy his waking Hours to to belt advantage of the Kingdom, causes the Chronicles to be read to him, and therein hiding Mordocheus's Service, and no Reward given him, he refolves no longer to omit it; and to that purpose advises with Haman, how he might express a particular Homour to the Man be intirely lev'd: imagining himfelf must be the Person, propofes mounting bim on the King's Horfe, Apparrel'd in Royal Robes, a Chain of Gold about his Neck, and one of his chiefest Friends to walk before him, and proclaim through the City, This is the Man whom the King loves and honours. The King with great fatisfaction receives his Counfel, and commands Haman immediately to pay that Honour to Mordocheus, who had preferv'd his Life. Haman amaz'd as if strucken with Thunder, yet finding a necessity of obeying fuch an Express Command, acquaints Mordecai with the King's Pleafare; who ignorant of what had happen'd, and thinking Haman expos'd and mock'd him, fays, O mon wickedest of Mankind, dost mack at our Affiliaion? Notwithstanding after knowing 'twas the King's, pleasure he Equipt himself as order'd, mounted the stately Horse, and rid through the City, Haman walking before him crying out, thus shall be done to the Man whom the King thinks fit to honour. The Service being over, Haman under this mortification returns home, and tells his Wife and Friends what had hap-Uz

pen'd, and that it was not yet time to re-Tear of the venge himself on Mordocheus, for God protected world 3554 him.

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Whilit they were thus discoursing, an Eunuch calls Haman to the Queens Second Entertainment, and being fet, the King requires the Queen to demand his Grace; the began to lament that ber whole Nation were condemn'd to the Sword, and bumbly belought the King to reverse the Sentence of their deftructi-The King surprized at this notice, demands who had form'd fo cruel and barbarous a defign. The Queen answer'd, that Haman alone was the wretched and malicious contriver of their tragical Ruin. der great trouble, rose from the Table and took a walk i'th' Garden; and then Haman began to befeech the Queen to forgive him: and being fallen on her Bed to beg her pardon, the King enter'd, and further displeas'd at what he faw, faid, O thou curfed among bumas kind, doft then attempt to violate my Wife? Haman was wholly confounded at this Question, and had no word to answer him: And the Eunuch Sabuchadas acquainting the King, that he faw in Haman's Court a Gibbet ereded for Mordeckeus, the King commanded Haman should be hang'd upon it, and so was taken in the Snare he had dress'd for another. The King gave Mordecai the Ring he had fometime given to Haman; and commanded his Secretaries of State, to write to all the Go vernours of his one hundred and twenty kven Provinces, concerning the Fews to this eirect.

Artaxerxes the Great King, to the Governours Tear of the and those that Faithfully Rule under us, B fore Chr. Health.

" Men fwoln with Pride, and inrich'd by "their Superiors, not only abuse their Under-"lings, but grow infolent towards their Be-"nefactors, as if Men could not fee, and God "was not able to punish. Their Authority "which is deriv'd from their Prince, and "ought to be imploy'd to the publick Good, "ferves them only to wreak their Malice in "private Grudges, and to revenge themselves on the Innocent. This is plain in Haman's "Conduct, who being an Amalakite, and consequently a stranger to the Persian Blood, "having received extraordinary Favours from "us, could not moderate his Patlions; but "ignorant of his own happiness, would have depriv'd Mordecheus of his Life, who fav'd ours, and practic'd the ruin of Heffer the Companiot of our Life and Kingdom; and "by robbing me of my chiefest Friends, would transfer my Dominion into other "Hands. As to what concerns the Jews, "whom that wicked Wretch destin'd to De-"fruction, I judge they live under a Loly "Discipline, and pray the Kingdom may be "continu'd to me and my Successors, and "therfore I discharge them all from the Pe-"nalty of the Law made against them, in my "Letters fent by Haman, and command that "Nation shall behonour'd. Haman that delign'd "their extirpation, by my Command (with " all his Rac-) were hang'd before the Gates

"of Susan, and they also shall suffer Death Mordecai was morld 3584 also at the iame time rais'd to great Preserments, and manag'd the publick Affairs with great Prudence. The fews had likewise Power given 'em to revenge themselves up on their Enemies, and little else of moment was transacted under the Reign of Artaxerxes.

CHAP. VII.

John the High-Priest Kills his Brother Jesus in the Temple.

LIASIB the High-Priest being Dead. Jesus his Son Succeeded in that Office. and he Dying, John his Son obtain'd the fame Dignity, and was the cause that Baroles General of Artaxerxes's Army polluted the Temple, laid the Fews under Contribution, and made 'em uncapable of offering daily Sacrifices; because he exacted fifty Drachmes for every Lamb converted to those Sacred uses, which came to pass on this occasion. Forn had a Brother named Fefus, who was fivour'd by Bagofes, and was promised to succeed in the High-Priest's Office; which John displeas'd at, flew his Brother Fesus in the Temple, an Act more Cruel than e're was heard of among the Greeks or Barbarians, of which, Bagof-s having notice, went thither and reproach'd them with the Action, and when he attempted to make his entrance, and was hindred by them, he faid, I am more defild than the Miurder'd Body in your Temple, and then forc'd his way into the Holy-place,

for seven Years together inflicted Punishments of upon them for Murdering Jesus.

Year of the world 3564 Before Chr. 380.

CHAP. VIII.

Alexander the Great peffes out of Europe into

PHILIP King of Macedon Dying in the City Agaa, by the Traiterous hands of Paulanus, Alexander his Son fucceeded in the Kingdom, and palling over the Hellispout, overcame the great Army of Darius, near the River Granic, and invading the Country of Lydia, after he had Conquer'd Jonia, and over-run Caria, he fell upon the Quarters of Pampbilia, as will be related hereaftet. nalles Brother to Faddus, who was now High-Prieft, had Marry'd a Stranger. The Elders of Ferusalem Command him to put away bis Wife, or forbear Officiating at the Altar, and the High-Prieft his Brother drove him from the Sacrifice. Manaffes complains to his Father-in-law Sanaballath, who promifes to reflore him, and make him High-Prieft, and Governor in all places where he Commanded, and promis'd he would build a Temple like that of Ferusalem, upon Mount Gerazim, if he would continue the Marriage with his Daughter. Manasses buoy'd up with these Promifes, continu'd with Sanballat, and all the Priests in Ferusalem that were intangled in this Matrimonial Snare, came to him alfo, and were provided for by Sanaballatb. Darius understanding that Alexander had passed the Hellispont, he went over Euphrates, and Mount Taurus in Cilicia, to meet his Enemy;

but in the incounter, his vast Army was ut-Tear of the terly beaten; and leaving his Mother, his Before Chr. Wife, and Children Prisoners, he fled into Before Chr. Persia. Alexander arriving in Syria, seizes on Damascus, took Sydon, Befieg'd Tyre, and at length overcame it. Sanballath makes a virtue of necessity, Deferted Darius, and with his Forces went in to Alexander, was kindly receiv'd, and procur'd his License to build a Temple; and having finish'd it, Constituted Manaffes High-Prieft Alexander having razed Gaza, March'd towards Ferufalem, which Faddus the High-Priest understanding, and knowing he had disoblig'd Alexander, in not felling him Provision, befought the Lord, and was directed by him, how to demean themselves. And therefore when Alexander drew near, the High-Priest in his Robes, and Mitre. with a Multitude of people Cloathed in White, went out to meet him, which Alexander feeing, he advanc'd alone, fell on the Ground, and adored the Name of God, written in Gold on the High-Pricft's Vesture. The Kings of Syria perceiving it, they thought he was Distracted, and Parmenio ask'd him what be meant in Adoring the Jews Prieft; whereas, all other Men Ador'd bim; to whom, Alexander gave this Answer, I don't Adore the Prieft, but that God whom the people Worship; who in my Sleep appear'd to me in this Habit at Dia, in Macedonia, incourag'd me in this War, and told me I should subdue the Persian Empire, and having not till now, feen any in this Habit, I am now fure to evercome Darius, and that my Designs shall have a bappy Ifue. Having faid this, he took the High-Priest by the to

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offer'd Sacrifice by the High-Priest's directi-rear of the on; and when Jaddus shew'd him the Pro-rold364G before Chr. phecy of Daniel, That a Greek should destroy 321. the Persian Empire, and that in the High-Priest's Opinion he was the Man, Alexander rejoyc'd, gave the Jews leave to live and govern by their own Laws, March'd into the Neighbouring Country, and thence into Egypt, Success attending his Arms till Death, and then his Empire was divided among his Successors, and the Temple built near Mount Gerazim remain'd intire. At that time also Diect Jaddus the High-Priest, and was succeeded by his Son Onias.

Antiquities OF THE JEWS.

BOOK XII.

CHAP. I.

Year of the world 3643 Before Chr. 321.

having Conquer'd the Persians, and fettled the State of the Jews, he Departed this Life, and his Dominions fell into the Hands of others. Antigonus made himself Governor of Asia, Seleucus of Babylan, Lysimachus of the Hellispont, Cassander of Macedon, Prolomy of Egypt; and Agatharchides the Cnidian, who wrote the History of Alexander's Successors; says, that under pretence of Sacrificing there, he surpriz'd Jerusalem; and that the Inhabitants neglecting their own defence, by an unseafonable

tonable Superstition, fell into the Hands of a Tirannical Conqueror: who led them into Tiran of the Captivity, planted them in Egypt, but after-world 3643 ward treating them more kindly, that, and the Fertility of the Country, invited many of the Jews from other parts to settle there; but between the Jews and Samaritans were great Wars, for they of Jerusalem, said, Their Temple was the true Santituary of God, and would have the Offerings and Sacrifices sent thither; and the Samaritans on the other hand, Commanded them to be brought to Mount Gerazim.

CHAP. II.

prolomey Philodelphus causes the Jewish Laws to be Translated into the Greek Tongue.

who ill deserv'd that Name, his Son out a Pre-Ptolomeus Philodelphus Succeeded in the Kingdom of Egypt, and held it thirty nine Years. He caus'd the Jewish Laws and Customs to be Translated into the Greek Tongue, and deliver'd the Jews out of that Thraldom in which they were detain'd by the Egyptians, to the number of fixfcore thoufand, upon this occasion. Demetrius Phalerius Keeper of the King's Library, had made a very curious Collection of Books, in number about two hundred thousand Volumes, and was in hopes to increase 'em to the number of five hundred thousand, if he could obtain those that were in the possession of the Jews, and the King wrote to the High-Prieft to that purpole. Now Arifteus a Learned Man, thinking

thinking this a fit opportunity to procure the Tear of the Jews releasement out of Captivity, and Bon. Before Chr. dage, Address'd the King after this manner. "Since your Majesty resolves not only to R80. " Transcribe, but Translate the Laws of the " Jews, I should be wanting in my Duty to " your Majesty, if I should not inform you " that it would be a Favour worthy fo great "a King, if you would also deliver the Jews " out of their miferable Captivity, and for " the Honour you owe to God in confer-" ring this Kingdom upon you, to fend them " into their own Country. Your Grace can-" not fuspect I move this as descended from " any of their Tribes or Alliance, but only " upon a real conviction that there is but one "God, maker of all Men, who delights in " those that accustom themselves to acts of " Mercy and Charity". The King with a pleafant Countenance asks, what number of them were in Bondage? And being told there were about a hundred and twenty thousand and the request also back'd by Sosibins and Terentin, the King made this Order for their "I Command all my Subjects Difmillion. " that have any Jewish Prisoners in their Cu-" flody, that they immediately fet them a "Liberty, and receive from me one hun-" dred and twenty Drachmes, in lieu of e-" very Prisoner, and the refusers to suffer the "Confication of their Goods to the King's Then the King advised by Demetrims, to procure fuch Fewish Books, as being too pure for Prophane mouths, were not mention'd by Poets or Historians, he wrote as followeth. King Ptolomy, to the High-Priest Eleazar

Health.

"Whereas in special kindness to the Heath.

" Jews, I have fet a hundred and twenty thou- Tear of the world 3684 " fand of them at Liberty, and paid their Ran-Before Chr. " foms out of my own Coffers, and now to 280. "gratifie that Nation, have determin'd to "Translate your Laws into the Greek Tongue; "you will do a Meritorious Action, if you " fend me fix Learned Men out of every "Tribe, who by reason of their Age, and "Experience, shall be able to expound them To which end, I have fent Andrew "Chief Captain of my Guards, and Ariftens "for whom we have a great efteem and "Honour, to confer with you, and by them, "have fent you a hundred Talents of Silver, "as the first Fruits of those Gifts and Sacrifi-"ces which we intend to offer in the Tem-"ple, and you'll do us a special Favour to "fignific your Mind to us in writing". As foon as Eleazar receiv'd the King's Letters, he return'd an Answer full of respect, as followeth.

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The High-Priest Eleazar, to King Ptolomy Health.

"If your Self, Queen Arsinoe, and your "Children are in good Health, we rejoyce "exceedingly. We have receiv'd your Let"ters to our great Joy and Satisfaction; and "Communicated their Contents to the peo"ple, and shew'd them all your Magnissicent "Presents; and in Answer, give you assu"rance of such a chearful Obedience to all "your Commands, as may manifest our gratitude for the Favours you have done our "Nation; whose continual Prayers are of"fer'd"

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"fer'd to God for your Prosperity. And Tear of the "that the Translation of our Law may be world3684" done to your Satisfaction, we have fent 280. "you fix Presbyters out of every Tribe, and "our Original Law, with our humble re-"quest, that according to your accustom'd "Piety, and Justice, you will return us both our Laws, and these Interpreters in fase. "ty, when they have answer'd your expecta-

"tion, fare you well.

I shall here omit the Names of the seventy Elders, and give you the number and excellency of those prefent, which the King fent to Adorn the Temple. The first was a Golden Table of the fame bigness with the former, but much excell'd it in the beauty and curiofity of the Workmanship; for the King was very ingenious at inventing, and gave them Models for their Instruction. About the Table he contriv'd moving Waves, and on the bends embellish'd it with precious Stones, of an Oval form, and under the Oval was a Crown garnish'd with Fruits, and on the clusters of Grapes Ears of Corn flood upright, incircled with Pomgranates, and the luftre of the precious Stones represented the Fruits in their Native Colours. The Cornishes of the Feet were contriv'd in form of a Lilly, whose stalks were erect and the leaves foread themselves under the Table. The Bass was an hand broad, adorn'd with The breadth was eight fingers, Carbuncles. on which, all the plate of the Feet rested, and on every fide of them were Engraven Ivy and Vine branches, loaded with clusters of Grapes, fo artificially contriv'd, that they feem'd natural, and when the wind blew they waved up and

and down, and feem'd rather the work of Nature than the Artift. The work was rear of me wholly made of a New Fashion, as if it con-morla 3684 fifted of three parts, and yet fo well closed, the Joynts were not perceptible, and the thickness of the Table was no less than half a Cubit. Besides this Table, King Ptolomy gave two Veffels of Gold, enrich'd with divers precious Stones, wrought with great curiofi-There was also others made of Silver. as transparent as the Purek Christal, fo that all things within them were easily discernable. He gave also thirty Ewers, in which, all the Gold that was not cover'd with precious Stones, was shadow'd with Ivy leaves. and Vine branches, curiously ingraven. And the King himfelf was fo intent upon the work, that he visited the Artists, incourag'd their diligence, and when finish'd, fent them to Ferusalem.

The feventy Elders, and Ariftans, and Andrew, being come to Alexandria, and the Books of the Fewish Laws shew'd to Ptolomy, he admir'd at the delicacy of the Parchment, the curiofity of the Golden Letters fuperferib'd, the excellency of the Texture, in which, no feam was perceptible. He gave thanks to them which brought them, but more effecially to God, who was the Author of these Laws. All wish'd the King a durable Prosperity, and he through excess of Joy, which naturally produce Tears, as well as Serrew, burft into Tears, and by all expressions of an intire Satisfaction, wellcom'd the feventy Elders, made them his own Guelts, and attign'd them excellent Lodgings in the Caffle, and

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Nicanor and Dorothens Accommodated them Taer of the with all things necessary. At Dinner, the King Before Chr. Commanded Elifans, who was a Priest, and one of the feventy Interpreters, to Blefs the Table, and he standing upright among them. befought God to Blefs the King, and all bis Subjects with Prosperity. The King a while silent. began to Philosophize, and propounded nice Questions to their Disquisition, and hearing their pertinent Answers, took great delight in this Conversation. The Questions may be found in Ariffaus's Book on that Subject: and the Philosopher Menedemus fays, they confirm'd the King in his Opinion, That all things were govern'd and dispos'd by a Divine Providence, and furnish'd him with reasons to fupport his Sentiments, for which, the King gave each Three Talents. Four days after. Demetrius took them from the Castle, and lead them over that Arm of the Sea which containeth feven Furlongs, and over the Bridge that joins the Island to the Continent. and toward the North part thereof, affign'd them Lodgings, remote from Noise, and far for Contemplation; incouraging them to diligence and affiduity in the work affign'd They all labour'd from Morning till three Hours after Noon, spent the rest of the day in their refection, and in feventy two days finish'd the work, which being supervis'd by the Nobles and Governors, it was order'd, that if any Man upon mature Confideration, found any thing in the Translation that was exuberant or deficient, he should give notice that it might be Corrected; but no Error appearing, it was held inviolable for ever.

ever. The King demanded of Demetrius, why no Poet nor Historiographer had touch'd Tear of the upon this Subject, and was answer'd, "That world 3684 Before Chr. "it was a Divine Work, and no Man had at-"tempted to ingage it it, but he was certain-"ly punish'd. As Theopompus intending to " reduce some of those Laws into his Histo-"ry, fell into a fit of Madness for thirty days, " and in the intermission of his Fit, recon-"ciling himfelf to God by Prayer, was made " fensible of his Offence, and being reprov'd " for it in a Vision, was restor'd again to his "right Mind." He also gave an instance in Theodestes the Tragick Poet, who intending to mention in his Poems, a History Recorded in the Sacred Volumes, was fricken with Blindness; and when he had appeas'd God's displeafure, was reftor'd to his Sight. The King therefore Commanded they should be carefully deposited, that they might not be corrupted. The King having told the Interpreters that their frequent Visits from Ferusalem would be very acceptable; he gave each Man three Suits of Apparel, two Talents of Gold, a Cup worth one Talent, and a fine Bed or Couch to Banquet on; and to Eleazar the High-Prieft, he fent two Couches whose Feet were of Silver, and the furniture answerable; a Vessel of thirty Talents, ten purple Robes, a Magnificent Crown, and a hundred pieces of fine Linen, and then Licens'd their departure, befeeching Eleazar by his Letters, that if any of his Subjects had an inclination to ferve him, he should permit them, for be highly efteem'd the Conversation of such Learned Men, and would willingly imploy

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CHAP. III.

Favours received by the Jews from the King of Afia.

REAT Favours also the Jews received Y from the Kings of Afia ; Seleucus Nicanor gave them equal Priviledges with the Greeks and Macedonians, which still continues. For when Vespatian and his Son Titus had conquer'd the World, they would not abolish any Grant made in their Favour, saying, being conquer'd was a sufficient punishment of their Obstinacy, and there was no reason to deprive them of their Rights and Priviledges. Marcus Agrippa was of the fame opinion touching the Jews; for when the Ionians would have perswaded him to force the Fews to worship their Gods, he answer'd, twas unlawful for them to make innovations. Antiochus warr'd against Ptelomy whether he gain'd or loft, Fewery was extreamly harrafs'd, and the Fews like a Ship in a storm, ready to be tos'd and split upon the next Rock they came at; but when Prolomy was overcome, and Antiochus had fubdu'd Jewry and Calofyria, the fews entertain'd him in ferufalem, and gain'd fo much upon his good opinion, that he refolving to remunerate their Services, granted them feveral Priviledges. Lut. oc' us contracted an Alliance and Friendthip with Ptolomy, who gave him his Daughter Chegatra in Marriage, and affign'd him for her her Dowry Calofyria, Samaria, Judea and Phanicia. Now the Samaritans puffed up rear of the with their prosperity, did the Jews abun-Before Chr. dance of Injuries, spoil'd their Country, and 280. lead them away Prisoners. The Jews were oblig'd to pay Tribute to the Kings of Egypt, but neglecting it Ptolomy Evergites threatned them with ruin, and to divide their Country among his Souldiers, which much troubl'd the Jews; but Ozias the High Priest, having resign'd himself to a covetous humour, was no ways concern'd about it.

CHAP. IV.

Joseph, Nephew of Onias, obtains his Unkle's Parden of Prolomy.

NIAS thus in King Ptolomy's displea. fure, he fends a threatning Message to him by his Ambassadors, which was diverted by the Prudence and Forelight of his Nephew Toleph, who sumptuously treated the Ambasiadors, and promis'd to follow them to the King, and pacify his displeasure; and to comply with his promife halts to Alexandria, and there having Information the King was gone to Memphis, took his Journey thitherward, and meeting Prolomy on the way, his Friend Athenion late Ambassador at Ferusalem, told the King this was the virtuous young han of whom they fpoke at their return from the City of Jerufalem; whereupon Prolomy flew'd him more respect than to others, and took him up into his Chariot, where he was no fooner feated, but the King began to accuse Onias for what he had committed; and Ja-

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Tar of the "firmity of his Old Age, for you know that B for Car." Old Age and Young Children have the fame 208. "understanding; but from our felves who are at Maturity, you may Command what

" are at Maturity, you may Command what " you please, and it shall meet Obedience, " without any pretence or cause of trouble." This wife and diverting Answer increas'd the good Opinion the King had conceiv'd of him, and therefore Commanded he should be lodg'd in his Palace, and entertain'd at his own Table. As foon as the King came back to Alexandria, the Lords of Syria that came to Farm the King's Revenue there, were displeas'd to see Joseph with the King; but he feeing them undervalue the King's Tribute, gave a greater Rent, and took the Farm from them, and the King granting him two thousand Men to assist him in Collecting the Revenue, he went to Askalon, and flaying all that refus'd Payment, brought fuch a Terror upon the rest, that all Syria paid him quietly, by which he pleas'd the King, and acquir'd great Riches to himfelf. He had seven Children by one Wife, and after falling in Love with his Brother's Daughter, he Marry'd her, who brought him a Son called Hircanus, which, at thirteen Years of Age, gave figns of ingenuity and dexterity, for which his Father lov'd, and his Brethern hated him; but King Ptolomy being blefs'd with a young Son, Joseph fends Hircanus to Complement and prefent the King and Queen upon that Solemnity, and gave him Letters of Credit to his Factor Arion, to furnish him with three thousand Talents in Alexandria, which

which when demanded, Arion thought too much, and perswaded him a lesser Summ rear of the might ferve his purpofes. Hircans being of-Before Chr. fended, cast him into Prison, and told the King, to whom Complaint was made, if disobedient Servants were not Punish'd, he would he neglected by his Subjects, which gave the King great Satisfaction, and Arion paid the Summ demanded. With this Money he bought a hundred young Men, and a hundred Virgins, and being invited to Dine with the King, and the Princes, and other Lords, was placed at the lower end of the Table, and in contempt, after they had eat the Meat, they laid their Bones before Hircanus; whereupon, Triphon a Droll, (in whose railery the King delighted,) to divert the Company, faid, fee what store of Bones lie before Hircanus, shewing how his Father was wont to fleece all Syria, upon which, the King laughing, faid, Hircanus, how came all those Bones before thee? He answer'd, pointing at the rest that fat at Table, these like Dogs eat Flesh and Bones and all, and therefore have none by them; but I like a Man, eat the Flesh, and lay the Bones beside me, at which, the King was so well pleas'd, he Commanded none should affront him for the future. Next day, he diligently inquir'd what usually the King's Friends presented him with upon such an occasion as was now approaching, and being told about twelve Talents, and Hircanus lamenting he had but five to give, his enviers rejoyc'd, in hopes fo mean a Preferit would discard him the King's Favour; but when the Solemnity was come, and he that prefented

fented most liberally, exceeded not the Summ roria 780 of twenty Talents; he presented his hundred Byre Chr. Youngsters to the King, and his hundred 174 Virgins to the Queen, which cost him two hun-

Virginsto the Queen, which coft him two hundad Talents. The King extreamly pleas'd with this noble Gift, Commands him to ask what he pleas'd, but he requested no other favour than to be recommended by the King's Lerters to his Father, and his Brethren, which the King granted, and with great Rewards Licens'd his departure. His Brethren hearing the great Honour the King had done him, met and fought him, and he in his own defence, flew two of his Brothers, and the reft fled into ferufalem; where Hircanus coming alfo, and finding no Man bid him wellcome, he departed thence beyond Fordan, where he pass'd his Life in gathering Tribute from the Barbarians. In that time Seleucus Sirnamed Sotor, Reign'd in zifia, who fettled the Tews in a lasting Feace, and freed them from Poverty, and many other fad Difasters, and collected the Tributes of Syria, Phanicia, and Samaria, two and twenty Years. His Unkle Onias died also, and left the Priesthood to his Son Simon, after whose Death, his Son Onias was made High-Prieft, to whom, Arius King of Lacedemon fent an Ambassage and Letters, the Copy whereof follow.

CHAP. V.

A League desir'd between Arius and the Jews.

ARIUS King of Lacedemon, to Onias Health. We have found a Writing, which imports that the Jews and Lacedemonians are Relations,

Relations, both descended from the Same Abraham, and therefore fince we are Bretbren, and Tear of the ham, and the common Interest, we desire to Before Chr. know wherein we can be serviceable to you; Demoteles brings our Letters, writ on a square Paper, and Scaled with an Eagle bolding a Dragon in ber Talons. After the Death of Joseph. there were Wars and continual Quarrels between Hircanus and his Brethren, therefore he went no more to Jerusalem, but Inhabited on the other fide Jordan, not far from the Country of Effedon; and built a stately Tower which he call'd Tyre, and made it fit for his Accommodation and fecurity. About this time Ptolomy who was also called Epiphanus, died, left two young Children behind him, named Philometer, and Phiscon, and Hircanus perceiving Anticchus grow very powerful, and fearing he'd revenge the Slaughter which he had made among the Arabians, he flew himself, and Antiochus enjoy'd his Goods.

CHAP. VI.

Onias Renounces bis Religion.

NIAS the High-Priest being deceas'd,
Antiochus confers the Priesthood on his
Brother Jesus, Sirnamed Jason, and he falling under the King's displeasure was deposed, and the Priesthood given to Onias, called also Menelaus, against whom, Jason rais'd
many Troubles, and the people dividing into
Factions and Parties, Menelaus taking with
him the Sons of Tobias, retir'd to Intiochus,
chang'd their Religion, and conform'd themselves wholly to the Customs and Manners of

the Grecians, and had a place for exercises world 3790 gainst Egypt, but his Enterprize being check'd by a Command from the Romans, he turn'd his Arms against the Jews, and spoyl'd their Temple, of whose Acts, I am now come to give the History.

CHAP. VII.

Antiochus Ruins Jerufalem.

Ntiochus for fear of the Romans, having retir'd out of Egypt, and incamp'd before Jerusalem, the City was Surrendred to him, by those of his own Faction, and finding himself in quiet Possession of it, he slew divers of the contrary Faction, inrich'd himfelf with Spoils, and return'd to Antioch. Two Years after, in the hundred forty fifth Year of the Reign of that Family, on the twenty fifth day of the Month we call Chaflen, the Macedonians, Appelleus, and the Romans, December, and the hundred fifty third Olympiad. he return'd again to Jerusalem, kill'd those that gave him a peaceable entrance, and was fo transported by his infatiable avarice, that he violated the Holy Temple, ingros'd all its Treasure, and in his Cruelty spared neither Friends nor Foes, and broke all the Conditions upon which he was admitted. Rob'd the whole Temple, made it a Garrison for his Soldiers, Erected an Altar in it, and in Contempt of the Jewish Rites, Sacrificed Hogs and Swine upon it. He burnt the stateliest Building in the City, levell'd the Walls, flew many Inhabitants, and carry'd 2Way

away Ten Thousand of them (with their Wives and Children) Captive. He forc'd Tearing the them to Idolatry, and those that would not Before Chr. comply he whip'd, tortur'd, and after crucified them, with their circumcis'd Children hanging about their Parents Necks under the Gibber. Wherefoe're was found any part of the Holy Scripture, the Possessors were put to cruel deaths, and the Writings defac'd and confum'd by Fire. The Samaritans feeing the Jews in this Affliction, no more call'd their Temple at Gerazim the Temple of God, but according to their former custom, difclaim'd any alliance with the Jews, deriv'd their Pedigree from the Medes and Persians, and fent Ambassadors to Antiochus with Letters to this effect.

To King Antiochus the Visible God, the Request of the Sidonians that dwell in Sichem.

"Our Ancestors enforc'd by a continual "Pestilence that rag'd in their Country, and "induc'd by an antient superstition, have ob-"ferv'd the day which the Jews call their Sab-"bath as a Festival, built a Temple on Mount "Gerazim, dedicated it to a nameles Deity, " and have offer'd in it folemn Sacrifices; but "fince you have inflicted a deferv'd punish-"ment on the malicious Jews, your Com-"missioners supposing us oblig'd to the same "Customs, have involv'd us under the same "Offence! whereas, as we are originally Sy-"donians, as appears by our publick Records. "We therefore befeech you who are our Sa-"viour, and Benefactor, to command our " Gover-

Governour Apollonius, and your Procurator rear of the Wicanor, not to moleft us any more upon world 3789 accusation of Crimes proper only to the Before Chr. accuration of Deliber ally'd to them, nor "observe their Customs; and that our Tem-"ple, which has hitherto not born the "Name of any God, may now be call'd the "Temple of Jupiter of Greece, which may de-"liver us out of Trouble, and being at liberty "to attend our own Affairs, may more wil-"lingly pay you the greater Tribute." this fuggestion of the Samaritans, the King fending back their own Letter, returns this Anfwer.

King Antiochus to Nicanor, Health.

"The Sydonians at Sichem having fent us "the inclos'd Suggestion, and made it appear "they are strangers to the Crimes charg'd up-" on the Jews, and defire to live according to "the Grecian Laws; We therefore pardon "them in this, and what relates to their Tem-" ple, which hereafter shall be call'd Jupiter " of Greece, and to this effect we have written " to Apollonius their Governour." Given the Forty Sixth Year, and the Eleventh of the Month Hecatombaon * Anguft.

CHAP. VIII.

Matthias, and bis Sons, flay thofe fent by Antiochus to force them to Idulatry.

N Modin, a Village in Jury, liv'd a Man call'd Matthias, who bewailing the Mileries of the Jewish Nation, incourag'd his Five Sons

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Sons to attempt their deliverance; and accordingly when Antiochus fent Officers to Tear of the world3789 force them to Idolatry, he and his Sons flew Before Chr. them, overthrew their Altar, faying with a loud voice, those that are affected towards the Laws of their Fathers, and the Service of God, let them follow me; and prefently retir'd into the Defart, and many after his Example remov'd thither, and made Caves for their Wives and Children. Antiochus's Guards perfu'd them, and unable to perswade them into obedience, fell upon them on the Sabbath-day, on which the Jews are forbid to labour, burn'd a thousand of them in their Caves, and fome fled to Matthias, and chose him their Captain. He told them 'twas lawful to fight on the Sabbath day, which from that time we have observ'd if assaulted by our Enemies. After this Matthias having muster'd a good number, flew all the Revolters that fell into his Hands, and falling fick thus befpoke his "I am now going the appointed way " of all Mankind, therefore regard what I fay "unto you, and to your utmost uphold the "the now finking state of your Country; ne-"ver correspond with those that would be-"tray it to the Enemy; make it known you " are my Children, contend against necessity, "despise danger, take pleasuee in virtuous "Actions; for though our Bodies are mortal, "the memory of our Actions indure for ever. "Above all other things live in unity and "peace among your fives, obey your Brother Sim n, who is both Couragious, and " of good Conduct. Chuse Maccabeus your "Captain, he is strong, valiant, and will re"venge upon our Enemies the Injuries acted rear of the" against our Nation. And be assur'd all that world 3799 "love Virtue, and Religion, will join with 165. "you in this holy Enterprize, and God him"felf will not forsake you.

CHAP. IX.

The Death of Matthias.

pray'd God to favour their Enterprize, that the Nation might be reftor'd to their antient Polity he dy'd, and was buried in Modin; and after the People had perform'd the Funeral Rites due to his Quality, his Son Judas Macchabeus took upon him the management of the War; and by the atliftance of his Brethren and other Jews, drove their Enemies out of the Country, put those to death that had apostatiz'd from their Religion, and purg'd the Country from the Abominations that had been committed in it.

CHAP. X.

Antiochus's Army is defeated.

A POLLONIUS General in Staria to King Antiochus, hearing the Jews had revolted, invaded Judea; but in Battle was overcome by Judas, many were kill'd, many wounded, and the rest sled, and lest good Plunder to the Conquerors; who after they had ransack'd the Enemies Camp retreated. Seron Governour of Calosyria having notice of this Victory, mustering all his force, and hiring many Apostate Fugitive Jews, leads

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a great Army to Bethoron, a Village near Jerufalem. Judas also came out to meet him with reso_ Tear of the lution to give him Battle; but feeing his Sol-Before Chr. diers unwilling to ingage, because of the inequality of their numbers, and themselves had been long fasting, he thus incourag'd The way to vanquish your them, faying "Enemies and gain a Victory, is not to de-"pend upon great Numbers, but with Faith "and Piety to rely upon the affiftance of God, "whereof you have had eminent Examples in "your Forefathers, who with a fmall num-"ber have destroy'd Thousands of their Ene-"mies; because they fought for their Laws "and their Children: For the greatest Power "Men can have, is to be Innocent, and void "of Offence to God and Men." Incourag'd by these words, the Jews ran violently upon the Allyrians, and their General being flain their Army fled, leaving about Eight hundred dead upon the ground.

CHAP. XI.

Matthias defeats another of Antiochus's Armies.

of Antiochus, he musters all his Forces, hires many mercenary Islanders, and prepares himself to invade Judea in the Spring; but Money failing, his Tribute being ill paid, he resolves first to go into Persia to get Money, and leaves Lysias Commander in chief in his absence, with command, that when he had conquer'd Judea, be should make the Jews his Slaves, sell them in the Market to the best Chap-

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men, and utterly exterminate that Generatirear of the on. Lysias chose Ptolomy Son of Dorime.

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Before Chr. nes, Nicanor and Gorgias, gave them For156. ty Thousand Foot, Seven Thousand Horse
and sent them to invade Judea. With this

and fent them to invade Judea. With this Army they came to Emaus, and were reinforc'd by their Allies out of Syria; and divers Apostate Jews, and Merchants came with them, to buy those that should be taken Prisoners, and brought with them Gives to manacle them, and Money to pay for them, When Judas had view'd their Camp, and numbred his Enemies, he exhorted his Soldiers to pray to God for a Victory, and having Marshal'd his Soldiers, and fent away those that were newly Married, or had lately bought possessions, least the Love of their Wives or Lands should abate their Courage; He thus spake to his Army. My Countrymen and Companions, there was never greater cause to exert your Conrage and despise danger, than at this present. Your All lies at stake, and feeing you must once die, if you lose your Lives in the defence of your Laws, Liberty, and Religion, you will obtain immortal Glery; but if you prove Cowerds, you can expect nothing but Infamy to your selves, and the utter ruin of your Posterity. Whilft he was thus intent upon the Battel, notice was brought, that Gorgias was detach'd with a thousand Horse, and five thousand Foot, to furprize him in the Night; and therefore he refolv'd the fame Night to break into their Army, fince he knew their Forces were divided. Having for that purpofe refresh'd himfelf and his Army, and left a number of Fires in his Camp, he March'd all Night toward ward the Enemy at Emaus. Gorgias in quest of them, and perceiving the Jews had Defer-Tear of the ted their Camp, he went to feek them in the Before Chr. Mountains; in the mean time, Judas was in view of the Enemies Camp, and feeing their Warlike Discipline, and great numbers, and knowing his own Men (by reafon of their poverty,) were ill Arm'd, he told them, they ought to Fight though they were naked, for God bad already given them Victory, in that condition, over Arm'd Soldiers; and prefently commanded the Trumpets to found, and rushing upon his Enemies on a sudden, slew those that refisted, and put the rest to flight, and purfu'd them as far as Gadara, and the Plains of Idumea, of Azar and Jamnia. this Encounter there dy'd about Three Thoufand of the Enemy; and those with Gorgias perceiving at a distance their Friends were routed, they also dispers'd themselves; and Matthias's Soldiers fell a plundering the Enemies Camp, and took great store of Gold. Silver, Scarlet, and Purple, and return'd to their Quarters with Joy, praising God for their good Success.

Next Year, Lysias to repair the Dishonour he had suffer'd, rais'd an Army of Threescore Thousand Foot, and Five thousand Horse, all choice Men, and incamp'd in Bethsura in Judas. Judas march'd forth to meet him, and in the Encounter kill'd Five Thousand, put the rest to slight, and from thence return'd to Jerusalem, which he found like a Desart, and Grass growing in the Temple, which forc'd Tears from his Eyes; and having beaten the Soldiers out of the Fortresles, he set himself

to purifying the Temple, which had lain de-Year of the folate above Three Years, as Daniel bad fore-Before Chr. told Four Hundred and Eight Trars before it bap. pen'd; and Judas having re-establish'd the 165. Service of the Temple, they folemniz'd a Feast Eight Days, which we call the Feast of Lights, for this reason, in my opinion; because, then contrary to all hope, so great a happinels began to thine upon us. Matthiar alfo Wall'd the City about, built high Towers upon it, and put Garrisons therein, against the Incurfions of their Enemies: But the Neighbouring Nations, angry at the growing power of the Jews, kept them in continual Wars, and confederated to deffroy them.

CHAP. XII.

The Exploits of Simon, Brother of Judas.

TUDAS, to fuccor the Fews in Giliad, and Galile, both oppress'd by a Confederacy at the same time, sends his Brother Simon with Threefcore Thoufand Men to fuccor Galile; and himfelf with Eight Thoufand, march'd into Gilead. Simon Engag'd his Enemies, overthrew them, kill'd Three Thousand, and fet as many Fews at liberty, that were under confinement, restor'd their Goods, took the Spoils of the Enemy, and Judas Mac. return'd into his own Country. eabens palling over fordan, was Friendly receiv'd by the Nathatheans; and by them understanding, that many of the Fews were in extream want, and inclos'd, and belieg'd in divers Cities, and Caffles, he return'd into the the Defart, assaulted and took Befre, set it on fire, and flew the Inhabitants; and when Tear of the Night drew on, march'd to another Castle Before Chr. inclos'd by Timothy's Army; and at break of 163. day, as they were raising their Scaling Ladders against the Wall, and ready to batter it with their Engins, he fell into his Enemies Rear, flew Eight Thousand, and put the rest to flight. He also surpriz'd the City of Malla, put all the Men to the Sword, and burnt the City. The fame fuccefs he had at Chafpema, Bofar, and divers other Cities ist Gilead. Timethers having rais'd another Army, was utterly overthrown by Judas, and few of them escap'd the Slaughter. Then he led away the Fews, with their Goods and Families, and brought them into julia; but when he drew near the Town of Hepbren, through which, to fave travelling many Leagues about, he defir'd to pass; and being denv'd by the Inhabitants, he belieg'd it, and in a Day and a Night took it, confum'd it with Fire, flew all the Men therein; and fo great was the number of the flain, that on his way homeward, He March'd upon the Bodies of dead Men. In his Absence, and against his positive Command, Joseph and Azmiss, who were left for the Guard of Fudea, defiring to prove their Valour, and do some remarkable piece of Service, tought with Gorgias, but were routed and loft Two Thousand Men, and fled as far as the Marches of Judea. Further, to magnific the excellent Conduct of this great Captain, Judar Maccaben and his Brethren, in making War against the Idameans gave them no respite,

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but continually charging them on every fide, rear of the took the City of Chebron, destroy'd the Forti-Before Chr. fications, burnt the Towers, spoiling all the 163. Country of their Enemies. He also Raz'd the City of Marissa, and coming to Azor, spoil'd that City, took away great Booty, and return'd safely into Judea.

CHAP. XIII.

King Antiochus Epiphanus Raises bis Siege, and dies with Grief.

ING Antiochus being inform'd, that in Persia was a wealthy City call'd Elimais, in which was a Temple dedicated to Diana, full of rich Presents; and that the Sword and Curias of Alexander was kept there, he befieg'd it; but the befieg'd made fuch a four Refistance, and fally'd so often upon them, that he was oblig'd to raise his Siege, and with the loss of many of his Soldiers retir'd to Babylen. This disappointment join'd with the overthrow of his Captains, warring against the Jews, touch'd him so nearly, that he fell fick; and knowing he should dye, call'd for his familiar Friends, and told them, bis Sickness was violent and desperate, and justly inflicted on bim, for profecuting the Jews, destroying their Temple, committing borrid Sacriledge, and contemning the God whom they ador'd; and when he had faid this, he dy'd. And therefore, I cannot but wonder, that Polybius the Magalapolitan, who in other things is a good Hiltorian, should fay Antioebus dy'd, because he would have spoil'd the Temple of Diana, in the Country of Persia; for

of the JEWS.

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for if he intended to do it, 'twas never effested; but the Temple of Jerusalem was actu- Tear of the ally violated by his Order.

morld 3804 Before Chr. 160.

CHAP. XIV.

NTIOCHUS having given Philip charge of the Education of his Son Antiochus, and to fecure the Kingdom to him, when he came to the Age of Difcretion: He dy'd the one hundred forty ninth Year of the Kingdom of Syria, and his Son Antiochus, Sir-nam'd Eupator, was proclaim'd King. About this time the Fugitive Jews committed great spoils upon their Brethren, and Judas preparing to chastize their Insolence, they pray'd Succor of Antioebus; who with a hundred thousand Foot, five thousand Horse, and thirty two Elephants, came to Beth-zacharia; and intending to beliege Bethfuran, march'd his Elephants one after another, for twas impossible to march them in a square body. About every Elephant were a Thoufand Foot and Five Hundred Horsemen. The Elephants carry'd high Towers on their Backs, fill'd was Archers. Judas receiv'd their first Charge with great Courage, and slew Six hundred of their Forlorn Hope. Eleazar feeing an Elephant with extraordinary fine Trappings, fuppofing the King was upon him, made towards him, and with great Courage, run his Sword into his Belly, and kill'd him; but was flain himfelf by the Beafts falling upon him; and thus dy'd this Excellent Man, after he had honourably fold his Life, by the Y 3 flaughter flaughter of many of his Enemies. Judas of the overpower'd by Numbers, retreated to Jerus Before the falent, and Antiechus fending part of his Army to Bethfuran, they took it by composition, whilst the King march'd to Jerusalem; but whilst he besieg'd the Temple, which was valiantly defended, News was brought him that Philip was entring his Dominions, with intent to make himself Lord of his Country; and then he rais'd his Siege and return'd homeward.

CHAP XV.

King Antiochus makes a Peace with the Jews.

ING Antiochus sends a Herauld to Judas, with Propositions of Peace, which was embrac'd by the Jews, upon the King's afferance by Oath, they should enjoy their Linus and Religion: But as foon as he was pollels'd of the City, he demolish'd the Walls about the Temple, leads Menelaus the High Priest Captive to intioch, and put him to death in Berca. He was a wicked Man, and to taile himself to that dignity us'd many of our Nation to Apostatize. Manelans being dead, Anciochus conters the Office of High Priest on Alchim, who was none of that Race. Onias who had the Right of Succession, fled 10 Prelomy King of Fgypt, and was honorably entertain'd by him, and his Queen Cleopatra, of whom he obtain'd leave to build a Temple at Heliopolis, like that at Jerufalem, of which more hereafter.

CHAP. XVI.

Tear of the world 3804 Before Chr.

Demetrius Escapes from Rome, and is made Before Chr.
King of Syria.

Emetrius Son of Seleucus escaping from Rome, takes possession of Tripolis in Syria, fets the Crown upon his own Head, was joyfully receiv'd by all the people, and Antiochus and Lyfias were deliver'd up to him, whom he Commanded to be put to Death, when Antiochus had Reigned two Years. To this King Alcim the High-Prieft, and the Apostate Tens made great Complaints against Judas, and the King fent Bacchides and Alcim with an Army to kill Judas and his Confederates. Bacchidis fends an Herald to 74das and his Brethren, with proposals of Peace, but with intent to furprize him by Treachery; and Judas suspecting his Design, was preparing to defend themselves; but fome of the people giving credit to Bacchides's peaceable Proclamation, Submitted themfelves to his Government, Bacchides and Alcim having both Sworn not to indamage the Fews; but Baccbides foon forgat that Obligation, flew many of them, and giving part of his Army to Alcim for the Guard of his Person, left him to Command in Judea, and return'd himself to King Demetrius. Alsim infinuates himfelf into the good Opinion of the Multitude, and by plaufible pretences, having increas'd the number of his Soldiers, kill'd all he could meet with of Judas's Party. Judas requites him in the same kind, and Aleim finding himself unable to main-Y + tain

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CHAP. XVII.

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Demetrius sends an Army against Judas.

Emetrius fends out an Army against 744 das, under Command of Nicanor, his particular Friend, and Companion in his flight from Rome, with instructions to spare none of the Fewish Nation. Nicanor being come before Ferufalem in hopes to furprize Judas by Subtilty, fends him this peaceable Message, That be had no reason to engage bimfelf in the danger of a tedious War, since be was ready to assure him by Oath, that no injury was defign'd against him, and that the only intent of bis coming with bis Friends, was to express the good Affection that Demetrius bore bim, and shew his kindness to the Jewish Nation. das and his Brethren giving credit to thefe Delufions, entertain'd him and his Army; but while they were Discoursing, Nicanor giving a private Sign, that his Soldiers should feize him, he perceiving the Treacherous Defign, broke from them, and fled to his Soldiers; and both Armies coming to a Battel, Judas was worsted, and fled into a Fortress in Ferufalem. Nicanor left Ferufalem, and went to Bethoron, where he had supplies of Judas incamp'd near Adas, Men from Syria. about thirty Furlongs from Bethoren, and had at most, not above a hundred Men; however, he perfwaded his Soldiers to be of good Courage, and not consider against how many, but whom whom they Foug it, and what Reward they should gain by their Valour. Immediately the Fight Pear of the began, and the contest was managed with Before Chr. great fury; but Nicanor being flain, his Soldiers threw away their Arms and fled; and Judas by found of Trumpet, giving norice of his Victory, the Country role, and not one of nine thousand Men escaped their hands; and the Jews for a while continu'd in Peace. About this time Alcim the High-Priest intending to beat down an old Wall of the Sanctuary, which had been built by the Holy Prophets, God struck him Speechless. he fell upon the Ground, and after a few days, died in great torment. The people confer'd the Priesthood upon Judas, and he hearing the great Power of the Romans, that they had Conquer'd Gaul, Spain, Carthage, Greece, the Kings Perfeus, Philip, and the great King Anticebus, he refolv'd to procure their Friendship, and by fending his two Friends Eupolimus and Jason to the Roman Senate. they accepted their Alliance, and a League Offensive and Defensive was agreed to, and Sign'd between the Jews and Remans.

CHAP. XVIII.

Demetrius sends another Army against Judas.

HEN Demetreus heard of Nicaner's Death, and the flaughter of his Army, he fends another under the Conduct of Bacchides, who incamp'd at Arbela, a City of Galile, with two hundred thousand Foot, and two thousand Horse. Many of Judas's Soldiers terrify'd with the number of their Enemies

Enemies, fled from him; notwithstanding, Tear of the tho' he had but Eight Hundred Men, he reworld 3805 folv'd to give them Battle, and therefore incourag'd his Soldiers to behave themselves valiantly. They answer'd 'twas impossible to withstand them, and therefore advis'd him to retire, and Intrench, till he had gather'd a greater Force; but Judas reply'd. " God forbid the Sun should see me turn " my Back upon my Enemies; for if I'm " fure to meet my Death in this Engage-" ment, I'll never fully my former Enter-" prizes, nor lessen the Glory I have obtain'd. "by an ignominious Flight." And therefore commanded they should face their Enemies.

CHAP. XIX.

Judas Maccabeus is flain.

ACCHIDES having rang'd his Army, the light arm'd and Archers in the front, follow'd by a strong Body, call'd the Macedonian Phalanx, and himself leading the Right Wing, with a great shout began the Battle. Judas did the like, and Encountring Bacchides's Quarter, forc'd them to fly, and pursu'd them as far as Mount Aza. They of the Left Wing, perceiving the Right was broken and fled, inclos'd Judas behind; and he being unable to fly, having flain a great number, was fo feeble by the wounds he had receiv'd, that he fell upon the ground, and crown'd all his other immertal Actions with a glorious Death; which coming to his Soldiers knowledge, they all betook themselves to flight. With with much importunity, his Brothers Simon and Jonathan, recover'd his Body, and bu-rear of the ried it in Modin, where his Father also lay, world 3805 the People lamenting their loss, and paying Honour to his Memory, according to the custom of their Country. Such was the last end of Judas Macchabeus. A valiant Man, a great Warrier, a dutiful Son, the Champion of his Country, and of immortal Memory, for delivering his Nation from the Macedonian Servility, and re-establishing it in its antient Liberty. He dy'd, after he had discharg'd the Office of High Priest Three Years.

THE

Antiquities JEWS

BOOK XIII.

CHAP. I.

Jonathan is chosen General of the Jews.

Tear of the world 3805 Before Chr.

FTER the death of Judas Macchabeus, Bacchides gathering together the Apostate Jews, committed to them the Government of the Country; who seizing Judas's Friends, deliver'd them to Bacchides; who, after he had beat, and tormented them, put them to death. Under this great Affliction, they address'd themselves to Jonachan, Brother of Judas, chose him their General, pray'd himto take care of their safety, and after the Example of his Brother, endeavour their deliverance. Jonachan tells the Jews, he was ready to dye for them.

them, and being efteem'd no less wise and politick than his Brother, was proclaim'd Tear of the General and Captain of the Jews. Bacchides Before Chr. having notice hereof, endeavours to take away his Life by Treachery, and he to prevent it, withdraws himself into a Defart, bordering upon Jerusalem, and remain'd at Asphar. Bacchides having notice, comes against him with an Army whom Jonathan Engages, and flew Ten Thousand of his Men; but Bacchides still pressing him, Jonathan and his Companions leapt into the River, and fav'd themfelves by fwimming; and Bacchides return'd to the Castle of Jerusalem, Fortify'd all the Garrisons in Judea, and return'd to Demetrius. When lonathan heard that Bacchides was feeking him, (before the late Battle) he fent his Brother John, Sir-nam'd Gaddis, to carry fome of his Goods to the Nabetheans, to be fecur'd for him; but by the way, were met by the Sons of Amareus, who took away their Goods, and flew him and his Company. And Jonathan now hearing that the Sons of Amareus, were to fetch a Bride from Nabatha in great pomp, he and his Companions laid themselves in Ambush under a Hill; and when they faw them that led the Bride, and accompanied the Bridegrom, with a great Troop of their Friends palling by, they fell upon them, and put them all to the Sword, took away their Jewels and other Prizes, and thus reveng'd the Death of their Brother. At this time, for Two Years, the Jews were in a state of Peace; but the wicked Apostates again incens'd Demetrius to War upon the Jews, and he fent Bacchides with another Armr

my against them; who as foon as he came Year of the into Judea, commands the Fugitives to seize morld 3684 Jonathan; but they being unable to apprehend him, Bacebides put Fifty of the principal of them to Death. Now Jonathan in fear of Bacebides, retir'd himself, and Company, into Bethalaga, in the Defart, and Fortifies the Garrison; which, with all speed was besieg'd by Bacchides; and the Siege continuing many Days, Jonathan stole out of the Garrison, gather'd a great number of Soldiers, and in the night time, break into Bacchides's Camp, flew abundance of his Men; and his Brother Simon hearing the noise, fally'd out, burnt all the Macedonian's Enfigns, and madea great Slaughter among them. Bacchides feeing himself thus circumvented by his Enemies, was almost raving Mad, and discharg'd his Choler upon those Apostates, who was the cause of his coming upon this Expedition; and now thinks of nothing but raising the Siege, and returning home with as little diffionour as he could.

CHAP. II.

Bacchidas makes a Peace with the

Clinations to return, fent an Ambassador to conclude a Peace with him, upon condition that the Prisoners on both sides should be discharg'd, which was accepted, and be promis'd Jonathan his Friendship; and both of them swore, that from that time forward, they would never War one against the other; and the Prisoners set at liberty, Bacchides return?

rurn'd to his King, and Jonathan went to the Tear of the Town of Machines; where, during his Go-morld 3584 vernment, he exercis'd fuch severe Justice up-Before Chr. on the Apostates, that he cleans'd the Nation 380. from those Offendors.

CHAP. III.

Alexander seizeth Ptolomais.

A LEXANDER, Son of Antiochus Epiphanus, Sir-nam'd Ballez, came into Syria, and feiz'd the City of Ptolomaies; the
Garrison being ill affected toward Demetrius,
whose Pride would admit no access to his
Person; but locking himself up in a Fortress,
senc'd with Towers, which he built for that
purpose near Antioch; he grew careless of
the Publick, and addicting himself wholly to
nothing but his Ease and Pleasure, brought
upon himself the hatred of his Subjects; but
when he heard that Alexander had seiz'd
on Ptolomaies, he gather'd his Troops, and
march'd out against him.

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CHAP. IV.

Demetrius Wars against Alexander.

DEMETRIUS to prevent a League between Jonathan and Alexander, fends Ambassadors to Jonathan, to desire his Friendship and Assistance against the Invader, and gives him Power to release the Hostages, that Bacchides had shut up in the Fortress of Jerusalem, and power to levy what number of Forces he pleas'd. Jonathan communicates the Contents of Demetrius's Letter to the People,

people, and the Garrison, and by this means Tear of the remain'd in Ferusalem, deliver'd the Hosta-Before Chr. ges to their Parents, and Wall'd the City with hewn Stone to make them more durable against the assaults of War. Which when they in other Garrisons of Judea understood, they forfook those Holds, and return'd to Antioch, except those of Bethfura, and the Fortress of Jerusalem, which consisted for the most part of those Jews that had renounc'd their Religion, and for that reason, were afraid to quit their Garrisons.

CHAP. V.

King Alexander desires Jonathan's Friendship.

A Lexander knowing what Promifes Demetrius had made to Jonathan, and fenfible of his great Valour, and wife Conduct against the Macedonians, he told his Friends he could not possibly have a better Ally than him, and the propofal being approv'd by his Favourites, a Letter was fent unto Jonathan, to this effect. King Alexander to Jonathan We have long fince beard his Brother, Health. of your Valour and Fidelity, and therefore bave fent our Ambassadors to Treat of an Alliance and Amity betwixt us; and from this day forward we Elect and Ordain you High-Prioft of the Jews, receive you into the number of our chiefest Friends, and as a Present send you s Purple Robe, and a Crown of Gold, in hopes as you are thus Honour'd by us, you will likewift return us equal Respects and Friendship. Jonathan upon the receipt of this Letter, invels himself with the Sacerdotal Habits on the Feaf Feaft of Tabernacles, Affembled great numbers of Soldiers, and caus'd Weapons to be Tear of the made; and Demetrius hearing his Enemy Before Chr. had got the start, in kindness towards Jonathan, he accuses himself of sloth, and negligence, in not making his Advantage on this occasion. However, he wrote to Jonathan, and the rest of the Few, as followeth. King Demetrius to Jonathan, and to all the Nation of the Jews, Health. Since in Friendship to us you have not ingaged with our Enemies, I am content to remit the greater part of the Tribute you have commonly paid, and release you of the price of Salt, and the Gold you us'd to give for our Crown, and from the Thirds of your Lands and Fruit, and all the Tribute from Samaria, Galile, and Perex. I will also that the City of Jerusalem be Exempted from Tithe and Tribute, be held Sacred, and injoy the Privileges of a Sanctuary. The Fortress I commit into the hands of Jonathan the High-Priest, to keep it for bis own use, and my Will is, that all the Jews in my Dominions that are Prisoners be set at Liberty, and they every where live according to their own Laws. I alfo remit all my Dues, Taxes, and Tributes, from the Priests, and give every Year a bundred and fifty thousand Sicles to be imploy'd in Sacrifices. I will also that the Temple be repair'd and built at my Charge, and the City Wall'd, and Towers built at my Expences. And now King Alexander having rais'd great Forces, both of Mercenaries, and fuch as had Deferted Demetrius, his Enfigns were difplay'd, and the Onset given. The left Wing of Demetrius's Army compell'd Alexander's Soldiers that Fought against it to fly, and his Men

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Men that pursu'd spoyl'd his Camp; the rear of the Right Wing in which the King Fought, was Before Cir. broken and sled, but Demetrius Fought Valiantly, till in pursuing his Enemies his Horse fell into a muddy Bog, and he unable to get out, was shot to Death with a Crowd of Arrows, in the eleventh Year of his Reign.

CHAP. VI.

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Onias Builds a Temple in Egypt.

Nias Son of Onias the High-Prieft, who fled from Jerusalem in the Macedonian Perfecution, having obtain'd leave of Ptolomy and Cleopatra to build a Temple in Helio. polis in Egypt, he built one after the Model of that at Jorusalem, though much lesser, and worse furnish'd, and Sacrific'd therein, of which, a fuller account will be given in the feventh Chapter of my History of the Wars of the Jews. Now the Jews of Alexandria, and the Samaritans that Worship'd at Mount Gerazim, differ'd about whither that or the Temple at Jerusalem was the true Temple, and referring the Debate to Ptolomey's Determinacion, he save the preference to Jensalem, and judg'd Sabeus and Theodofius that defended the Antiquity of the Temple on Mount Gerazim, to be put to Death.

CHAP. VII.

Alexander Ballez Honours Jonathan the High-Prieft.

Emetrius being slain, Alexander made in himself King of Syria, and wrote to Proking

Ptolomey Philometer, to give him his Daughter the Princels Cleopatra, in Marriage, to which rear of the he confented, and met Alexander at Ptolomais Before Chr. with his Daughter, there Celebrated their Nuptials, and gave her a Dowry worthy fo great a King. To this Marriage Jonathan the High-Priest was invited, who journey'd thither, and gave Magnificent Presents to both the Kings. They also paid great respects to Fonathan, and Alexander constrain'd him to put off hs ordinary Habits, and put on a purple Robe, and fit upon a Royal Throne; Commanding his Captains to walk before him through the City, and by Proclamation forbid every Man to disoblige him, which disappointed the malicious intentions of those that came to accuse him, lest the mischief should fall upon their own Heads, for so intirely did Alexander love Jonathan, that he gave him the chief place among his dearest Friends.

CHAP. VIII.

Demetrius Nicanor Wars against King Alexander.

In the hundred fixty fifth Year of the Reign of the Greeks, Demetrius Son of Demetrius, came out of Candia into Cilicia; which Alexander heating, posts from Phanicia into Antioch, to secure those parts before Demetrius could reach thither. In Calo Syria he lest Apollonius Danus his Chief Governour, who coming into Jamuia, sent a Message to Jonathan, and upbraided him for living at case, and not submitting to the King's Au-

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thority; wishes him not to sculk in the Year of the Mountains, but to meet him in the Plains, world 3813 and dispute their Valours with their Swords, Jonathan provok'd at the infulting Challenge of this Bravado, Detaches ten thousand of his choisest Men, and incamping before Joppa, they open'd the Gates and gave him en-Apollonius comes before Joppa, and by a feeming flight and trufting to his Horfe. draws Jonathan into Ambush; but he order'd his Men fo well to detend themselves with their Bucklers, that the Horsemen's Arrows did them little damage, and Simon perceiving his Advantage, fet upon Apollonius's Infantry and put them all to the flight, which the Horse discerning fled also in great disorder. Jonathan purfu'd 'em as far as Azot, took the City by affault, and burnt it, and many taking shelter in the Temple of Dagon, he destroy'd it by fire, and all those that were therein. The number of the Enemies slain were about eight thousand Men. From thence he March'd to Askelon, and the Inhabitants coming out to meet and prefenting him, he (loaden with Spoils) return'd to Jerusalem. King Alexander pretending this Action was against his Order, fent an Ambassador to Jonathan, to defire a continuation of his Friendship, made him rich Presents, and gave Accaron and the Adjacent Country to him and his Heirs for About the fame time King Prolomy Philometer rais'd an Army to fuccour King Alexander his Son-in-law, and in his March was Alagnificently entertain'd by Alexander's Order. Jan than met him, and notwithstanding the Complaints that were made against him, him, Prolomey receiv'd him graciously, prefented him richly, and fent him back to Je- " ar of the world 3818 rusalem. When Ptolomey came to Ptolomais, Before Chr. he narrowly escap'd Death, by the contrivance of Alexander and his Frier d Ammonius, which being discover'd, and Alexander refufing to punish him, he withdrew his Daughter, entred into an Alliance with Demetrius, and gave him Cleopatra in Marriage. Antiochians hating and Banishing Alexander out of the City, for the fake of the Ammonias who had oppress'd them, Ptolomey prevail'd upon them to take Demetrius for their King, and Alexander coming against him and Prolomey, was overcome, and a few days after the Fight, Alexander's Head was fent by Zabel an Arabian Prince to Ptolomey, which much rejoyc'd him, though 'twas but of short continuance, for he died a little after.

Demetrius Nicanor having obtain'd the Kingdom, foon discover'd his ill nature to Ptolomey's Soldiers, who were forc'd to fly to Alexandria, and leave their Elephants in his possession. Now Jonathan lays Siege to the Castle of Jerusalem, in which was a Garrison of Macedonians and Apostate Jerus, and they complaining to Demetrius, he came with an Army against Jonathan, but conferring with Demetrius, on his March at Ptolomais the matter was compos'd, he was esta blish'd in the High-Priest's Office, and the lews exempted from the greatest part of the Taxes that were impos'd upon them, and Demetrius now in Peace Disbands his Army which procur'd him the ill Opinion of all his

Soldiers.

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CHAP. IX.

Triphon and Antiochus overcomes Demetrius,

hearing the accontents of Demetrius's Soldiers, prevails with Malchus, who had the Education of Anticelus, Son of King Alexander, to commit him to his Truft, in order to make him King, and with great importunity obtain'd it. Jenathan athifts Demetrius with three thoufand Soldiers, and by their affiftance worked the Antiochians that Rebell'd against them, and he return'd them with great acknowledgement of their prowefs and virtue; but foon forgot himself, and exacted the Tribute he had forgiven them; and had compell'd them to it by Arms, if he had not been forc'd to imploy his Troops against Thipben; who returning from Arabia into Syria with the younger Antiockus, fer the Crown upon his Head, and in a Battel overcame Demetrius, feiz'd his Elephants, made themselves Masters of Anticeb, and confirms an Alliance between Jonathan and Antiochus, who not long after obtain'd a great Victory over Demetrius. And now Jonathan feeing his Affairs in a prosperous state, sent Ambassadors to Rome, and Sparta, to renew the League that was between them, and fucceeded happily in it. At this time were three Sects 2mong the Jews, Pharifes; Saduces, and Effent The Pharifes affirm, that some things me directed by Fate and Destiny, and others whill to our own dispisal. The Ellenians say, that all Mumane Affairs are govern'd by Destiny; and the Sadduces believe that all things depend upon cur selves, and all the good or ill that happens is rear of the the product of our own Actions; but this will world 38 20 b. discussed in the Seventh Chapter of the 144.

themselves from the Dishonour of lingagement, gather'd a greater force, whom I methan met in the Plain of Amath to prevent Incursions sarther. The Enemies design was to surprize Jonathan, but sinding themselves prevented, decamp'd by Night, for their own security. Jonathan returning through Arabia, spoils the Country of the Nabbatheans, and returns and repairs the Walls of Jerusalem, and part of the Temple that had been ruinated. Demetrius passing the River, Landed in Mesopotamia, intending to Master Babylon, but incountring Arsaces lost the day, and was taken Prisoner.

CHAP. X.

Triphon Plots to quit himself of Antiochus.

Triphon seeing Demetrius ruin'd, Deserted Antiochus, Plots his Death, and to Usurp the Government, and since he only stood in sear of Jonathan, is hatching Treason against his Life, to make his way to the Crown more easie. With this Conspiracy he comes to Antioch, and Jonathan supposing he intended War, met him with forcy thousand effective Men; but Triphon knowing his inability to gain by force, has recourse to Fraud and Treachery, presents Jonathan nobly, treats him civily, and invites him with a sew of his Men, to go and take possession of Ptolomais,

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Tear of the try that were in his possession. Jonathan sumored 3820 specting no perfidious dealing, accompanies
him into the City, and as soon as he was entred, the Gates were shut, Jonathan made a
Prisoner, and all his attendance Murder'd.

CHAP. XI.

Hen the Inhabitants of Jerusalem heard of Jonathan's Confinement they were troubled exceedingly, forefeeing the loss of fuch a Wife and Valiant General would incourage their Enemies, and be detrimentalto the publick; and as they conjectur'd fo it happen'd, and they are invaded in every Quarter. Simon perceiving the Citizensal. larm'd by their Enemies, and dejected in themselves, assembles them in the Temple, and addresses them after this manner. Mon and Brethren, our whole Family have voluntarily expos'd themselves to the greatest dangers to purchase your Liberties, and have been accustom'd to die in defence of our Laws and Religion, and I animated by fuch Examples, despising Life for my Countries good and Honour, you ought to follow me with your Native Courage, whither I shall lead you. I will shew my self their lawful Brother in defence of my Country, and I hope God will give me power to take vengeance on our Enemies, and deliver you and your Wives and Children from the impending mischiefs threaten'd, and preserve the Temple from Ruin or Prophanation by fuch wicked hands as are now coming to affault you. you. This reviv'd their drooping Spirits, and they all cry'd out Simon is our General, and Tear o the we'll obey his Orders. Now Jonathan repairs Before Chr. their Walls, and fends Jonathan Son of Absolon, to secure Joppa against the Enemy. Triphen invades Judea, brings his Prisoner Jonathan with him, and fends word to Simon, that for a Hundred Talents of Silver, and two of Jonathan's Children, for Hostages to fecure his Obedience to the King, he should enjoy his Liberty. Simon was not ignorant of Triphon's fubtlety and perfidity, yet to prevent unwary Cenfures, fends both Money and the Children, which Tripbon kept, but fill detain'd Fonathan till he came to Gilead, and there he flew him. The People mourn'd their loss for many days, and Simon built a great Monument of White Polish'd Marble for his Father, and his Brethren at Modin and there buried the Bones of Jonathan. also Erected Seven Pyramids for his Father, Mother, and Brethren, fo large, and fair, as rais'd admiration in all that faw them. Now by a unanimous choise, Simon is elected High-Prieft, and was in fo great honour and esteem among the Jews, that in their private Contracts and Letters, the Date began, from the First Year of Simon the Benefactor, and Governor of the Jewish Nation, for under his Ministry they prosper'd greatly. He destroyed Gaza, Joppa, and Jamnia, demolish'd the Cittadel in Jerusalem, and levell'd the Hill whereon it stood.

Year of the morla 3801 Before Chr. 163.

CHAP. XII.

Triphon kills Antiochus, and usurps the Kingdom.

TOT long after Demetrius's Imprison'd Tripbon kills Antiochus, and gives it out he dy'd in Exercifing; and then by many flattering Promises, he procur'd the Soldiers to chuse him King; But no sooner was he flept in the Throne, but he discover'd his reportify and wicked Nature, agreeing with his Name, which fignifies a Buffoon, or Trifler. And now his Friends forfook him, and his Army fubmitted to Cleopatra, the late Wife of Demetrius. Antiochus the devout was yet living, and driven from place to place. Him Cleopatra invites to a Wife, and a Kingdom: He foon arrives in Selencia, and augmenting his Forces daily, he gave Triphon Battle, drove him out of Upper Syria, purfu'd him unto Dora, where he shelter'd in an impregnable Castle, where Antiochus befieg'd him, and was fupply'd with Food, and Money, by Simon, for himself and Army: And Tripbon flying from Dora to Apamea, was befieg'd, Taken, and Slain, after he had Reign'd Three Years.

CHAP. XIII.

Antiochus shows his Ingratitude to Simon Macchabeus.

OUT Antiochus oppress'd with Avarice, and ill Nature, made but an ill return of Simon's kindnesses; for he sent Sedebeus with an Army to invade fewry, and surprize Simon: But he being advis'd of his Designs, Tear of the though extreamly old, was so provok'd with morald 3804 the injuries Antiochus had done him, that he 160. march'd himself against him, sent his Son before with his stoutest Troops; and having lest a Brigade in Ambush, in the hollow Retreats to the Mountain, and executed his Design so prudently, that he gain'd the Victory, and liv'd in peace during the remainder of his Life, and renew'd his Alliance with the Romans.

CHAP. XIV.

Simon is flain by Ptolomy.

SIMON Maccabens govern'd Judea Eight Years, and then his Son-in-law Ptolomy, treacherously kill'd him at a Banquet, confin'd his Wife and Two Children in a Prison, and sought the life of John his Third Son, call'd Hircanus of Jerusalem; but he premonish'd of the danger, shelter'd in Jerusalem, was honourably receiv'd by the People, and when Ptolomy would have entred the City Gates to apprehend him, was stoutly oppos'd and repuls'd by the People.

CHAP. XV.

Hircanus Besieges Ptolomy in Dagon's Castle.

PTOLOMY retires into a Castle beyond fericho, call'd Dagon; and Hircanus now High-Priest, having recommended himself to God by Firstling Sacrifices, he led his Men

Men against the Castle, and was so wrack'd, Tear of the between Duty, and care of his Mother, and Before Chr. his Brethren, and his defire to punish Ptolomy's Treachery and Barbarity, he could scarce resolve himself of the safest course. Ptulomy whipt them publickly upon the Wall, and told Hircanus, if he rais'd not his Siege immediately, he'd cast them headlong from the top o'th' Castle; but his Mother befought Hircanus to affault it valiantly, revenge their Injuries, and not for her fake to spare the Criminals; for she'd rather dye by a Thoufand Torments, than not punish such an egregious Offender. Hircanus hearing this. resolves to storm the Fort; but again seeing his Mother beat and wounded, his heat abated, and his compassion to his Mothers Sufferings, conquer'd his revenge, and forc'd him to raise his Siege; and thus was Prolomy deliver'd from the danger, who notwithflanding, a while after, kill'd Hircanus's M>ther, and both his Brethren, and fled to Zeno, Sir-nam'd Cotila, who at that time Tyranniz'd over the Philadelphians.

CHAP. XVI.

NTOCHUS to revenge the Injuries he fultain'd from Hircanus, invades Judea, and by Seven Camps lays Siege against Jerusalem; but by the strength of the Walls, and the Valour of the Citizens, was unable to effect what he intended. Hircanus put a great number of uscless People out of the City during the Siege; and Antiochus not

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permitting them to travel further, they wandred between the Camp and the City, and Tear of the dy'd with hunger. The Siege continuing Before Chr. long, and doubtful, Terms of Peace were propos'd, and accepted, and Antiochus with three hundred Talents in hand, in lieu of future Tribute, rais'd his Siege and departed. Hircanus opening David's Monument, took from thence Three Thousand Talents, and with it hir'd a Forreign Army: And now a Friendship being contracted, betwixt Antiochus and Hircanus, he accompanied him in his Expedition against the Parthinians, wherein Antiochus fighting with Arfaces King of that Country, lost his Army and his Life; and was fucceeded in the Kingdom of Syria, by his Brother Demetrius, whom Arfaces fet at liberty, when Antiochus enter'd the Country of the Parthinians.

CHAP. XVII.

Hircanus Takes many Places in Syria.

was but meanly provided for, and defended, he descends into those Dominions, and in six Months takes Medaba, and after seizes Samega, Sichim, and Garazim, where the Temple stood which Sanaballath builded for the accommodation of his Son-in-law Manasses; and was ruin'd two hundred Years after its first Foundation. Hircanus also took Adora, and Maressa, Cities of Idumia, and permitted the Inhabitants to continue in them, upon condition they should be Circumcis'd, and live according to the Law of Moses. He also fent

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fent an Embassage to renew Alliance with the The Romans; who not only granted his defire, mold 3831 but out of the common Stock, gave his Am-Before Car. Dut out of the Charges of baffadors Money to defray the Charges of their Journey, and fafely conducted them into their own Country. Now Demetrius living a wicked Life, and studying to disoblige his Subjects, they Petition Ptolomy to address their Grievances, and fend them one of Seleucui's Race to Govern them. He fends them Alexander Zebina with an Army, who drove Demetrius to his Wife Cleopatra, at Ptolomais; but the refuting to Entertain or Affift him. he fled into Tyre, where he was taken Prisoner, and fuffering many Cruelties dy'd miferably. Alexander having thus obtain'd the Kingdom, made a League of Friendship with Hircanus, and was foon after flain by his Rival Antiochus Griphus, Son of Demetrius. he did not long enjoy the Crown, before he was Rivall'd by his Brother (by the Mother's fide) Cyzicenus, who kept him in play, but did little else but weaken one another; which Hircanus making use of, liv'd in peace, gather'd all the Revenues of Judea without contradiction, Mass'd together great Sums of Money, and despis'd both the pretending Brothers.

CHAP. XVIII.

Hircanus Takes, and Ruins the City of Samaria.

HIRCANUS Now grown Rich and Powerful, and to revenge an ancient Grudge, lays Siege against Samaria; which, from

from Herod's re-edifying, is now call'd Sebaffa, and committing the management there- Tear of the of to his Sons Antigonus and Aristobulus, they Before Chr. drove the Enemy to fuch streights, they were forc'd to eat fuch things, as were neither nutrimental, nor customary to Mankind, and to invite Antiochus the Syzicenian to their fuccour, he readily accepted the motion : but was repuls'd by Aristobulus, and purfu'd by the Jews as far as Scythopolis. appointment put the Samaritans upon gaining help from Ptolomy Latbyrus, who fent them Six Thousand Men against his Mother's mind, for which the almost drove him our These Soldiers daring of his Dominions, not to attempt a Battle, only ravag'd from place to place in Hircanus's Territories; and losing many Men he went to Tripoly, and gave the charge of this War to Callimander and Epicrates: and the former, more rashly than wifely, attempting against Hircanus's Troops. was kill'd and his Soldiers routed; and Epigates out of coverounels yeilding up Sythopolis, and one: Cit's to the Fews, made it imposlible for either of them to raise the Siege; and Hircanus took Samaria, utterly ruin'd the Buildings, turn'd Rivers through it, which leaving Mud and Soil behind them, there was no appearance that e're a City had flood there. Of the same Hircanus 'tis reported that he bad Conference with God Almighty: For, while he was officiating as High-Prieft in the Temple, the very day his Sons were fighting against Antiochus the Cyzicenian, a Voice told him, his Sons at that Instant had overcome Antiochus, which he believ'd, and immediately

told it at the Temple Gate. Hircanus in great Tear of the prosperity was envy'd by the Fews, but more Before Chr. particularly by the Sect of the Pharifes, who being in credit with the Jews, what soever they utter'd against the King, or the High-Priest was readily believ'd. They being Entertain'd a a Feast by Hircanus, he told the Pharifes, be had endeavour'd to discharge his Duty with Uprightness and Integrity, and if any of them bad observ'd the contrary, they would be kind in admonishing bim of his misbehaviour, and all of them concurring in his Sentiments, 'twas no fmall fatisfaction to him; but at length Eleazar, a four malicious Person, and one delighting in Mutiny and Sedition, told him. if you'll bear the Truth, and would be efteen'd a good Man, cease to be High-Priest, and content your felf with the Civil Government. Hiresmus demands the Reason, and Eleazar replies, because your Mother was a Captive, under the Reign of Antiochus. At this reply, Hircanus knowing it to be false and scandalous, was much incens'd against the whole Sect of the Pharifes, believing that Eleazar only spoke the fense of all the rest; and the Offence being aggravated by one of the Sadduces, he forfook the Pharifes, abolish'd their Principles, feverely punish'd their Adherents, join'd with the Sadduces, and purchas'd himfelf the ill will of all the Pharifes, but Hircanus, and they at last were reconcil'd, and liv'd after in much Peace and Happiness; and when he had Govern'd One and Thirty Years this Principality, he dy'd, leaving Five Sons behind him. This Man was Honour'd by God in Three Extraordinary Qualifications, viz. in the just Administration of the Civil Power, the Religious discharge of the High-Priest's rear of the Office, and with the Gift of Prophecy, by world 3864 which, he foretold, That his two Eldest Sons 100. should not long enjoy the Principality after him.

CHAP. XIX.

Aristobulus is Crowned King of the Jews.

A Ristobulus after his Father's Death set the Crown upon his own Head, and chang'd the Principality of the Jews into an Absolute Monarchy, joyning his Brother Antigonus with him as Companion in the Government, but put all the rest of his Brethren into Prison. He also shut his Mother up in Custody, and us'd her so Cruelly, that she was stary'd to Death for want of Food in Prison; and Antigonus returning from the Army when Aristobulus was Sick, in great State he ascended the Temple, to pray for his Brother's Recovery, which fome Malicious Tempers misconstruing, told Aristobulus, that his Brother's appearing in fuch Magnificence was a fatal Omen, and could import nothing less than a design against his Life, and to Ufurp the Kingdom. 'Twas hard for Ariftobulus to credit this Relation; however, for his own fecurity, gives order to his Guards to kill any Man that should come to him Armed, though it was his Brother; which done, he fends for his Brother, to attend him without Weapons, which when the Queen and rest i'th Plot against Antigonus understood, they perswade the Messenger to say the con-Aa

trary, namely, That the King preparing for Tear of the War defir'd him to appear in his Military accou-Before Chr. trements, to see bow well be was Equip'd for Service. Antigonus suspecting no Intrigue a. 100. gainst him, and relying on his Brother's Friendship was Arm'd Cap a Pe in all his bravery, and coming o'er against the Tower Straton, where the passage was very dark. the Soldiers kill'd him. Which shews the power of Envy and Slander, and what fad effects it does produce where it gains credulity; but Aristobulus grievously repented this Barbarous Fratricide, and took it fo much to heart, that it cast him into a fad Distemper, in which, with great torment, he vomited blood, as if his intrails had been torn in funder, and a Servant going to empty the vomited blood, by stumbling, shed it in the very place that had been stain'd with his Brother's Gore, and they that faw him trip, cry'd aloud, the Page had laid it in the proper place. Aristobulus hearing the out-cry, inquir'd the cause of so great a Shout, and none daring to relate it, his awaken'd Conscience forc'd out bitter Tears, and with grievous Sighs, he cry'd out, My impious and

korrid act is not conceal'd from God Almighty, and the Punishment due for my Brother's Blood pursues me; O my shamcles Body, why dost so long detain my Soul due to my Mother's and Brother's Ghost! Give it up at once, without jouring it out so often, to those whem I so hastly Murther'd. And with these Words he died,

after he had Reigned one Year.

of the JEWS.

CHAP. XX.

Salome makes Jannaus King.

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Year of the morld 3164 Before Chr.

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Alome Reliet of Aristobulus, call'd by the Greeks Alexandra, fets Jammæus at Liberty, who was also call'd Alexander, and makes him This Brother had the unhappiness from his very Youth to be under his Father's Displeasure, but he intirely lov'd his Sons Aristobulus and Antigonus, as 'tis reported upon this occasion. God appearing to Hircanus in his Sleep, he defir'd to know who fould fucceed him, and he shew'd him the appearance of Alexander, at which, Hircanus was fo angry, that as foon as he was Born, he put him out of his fight, and fent him into Galile to be Nurs'd and Educated, who after his Brother's Death, injoy'd the Crown, flew one of his Brothers that pretended to it, and the other that minded nothing but his Pleasures he greatly lov'd and honour'd. As foon as he had fettled his Affairs at home, he leads an Army against Ptolomais, and the Inhabitants having no Friend but Zoilus, who watch'd an opportunity to Usurp the Throne whilft Antiochus Philometer, and Antiochus Cyvicenss, were spoyling one another, they at length feek Aid of Prolomey Lathyrus, who polles'd the Isle of Cyprus; but Demetrius, a Wife and Eloquent Man, and in Reputation among the Citizens, diffwaded them from fuch a dangerous Alliance, lest in time he should grow their Mafter, and reduce them into Slaves and Vassals. However, Prolomey Landed, and tho' he found no respect from Prolomais, A 2 2

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yet Zoilus and those of Gaza begging his Af Year of the fistance, he Marches forward with thirty Befere chr. thousand Men, and Alexander's raises his Siege and returns to Jerusalem, where be underhand excites Cleopatra against Prolome Lytharus, and openly professes Friendship with Ptolomey; but this cover'd Defign being unveil'd, Prolomey threaten'd Alexander with Hostility, and went and Belieg'd Ptolomais, who first invited him to their side, and after his Arrival, thut their Gates against him. This Siege he left to the management of his Lieutenants, and with part of his Army March'd to invade and plunder Judea. lexander perceiving his intentions, gather'd fifty thouland fighting Men of his own Country, and March'd against Prolomey, who fuddealy fetting upon Azoch, a City of Galile, on a Sabbath-day, took it by Storm, and carry'd away from thence ten thousand Prisoners. and great frore of pillage.

CHAP. XXI.

Alexarder, King of the Jews, is overcome by Prolomey Lathyrus.

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Azorb, Marches against Alexander, who, in the first Onset, had much better of Pulemey, but the Right Wing of Alexander's Army being freshly charg'd and broken by Philostephanus, they all run into a shameful slight, and left the Victory to Ptolomey, who pursu'd and slew them so fast, that their Weapons grew blunt, and their Arms weary with killing the slying Jews, to the number of site.

ty, others fay, eighty thousand; and in the Evening Quartering in feveral Villages, and Town of the finding them fill'd with Women and Chil Before Chr. dren, he Commands his Soldiers to cut all their Throats, chop their Bodies in pieces, boyl them well in Chaldrons, and eat their Flesh, to terrifie others that made refusance. Cleopatra fearing her Son's Success might be fatal to Egypt, whose Sovereignty he much affected, the rais'd an Army, committed the charge of it to two Fews, Chelcias, and Annanias, and fent her Will and two Nephews with most of her Riches to be fecur'd in the Ille of Choes, and March'd to find out Ptolomer, and so counterplotted all his Designs, that she soon drove him out of Egypt, and forc'd him to Winter in Gaza. In the mean time, the Belieges and takes Ptolomais, that had lately been taken by her Son. Thither Alexander came to pay his Respects to Cleopama, who notwithstanding all advices to the contrary, the treated kindly. Now Alexander deliver'd from his fears of Ptolomey, he leads his Army into Calo Syria, takes Gadara and Amath, but was furpriz'd by Theodon, Son of Zeno, who flew ten thousand Jews, and plunder'd Alexander's Baggage. Not dishearten'd at this lofs, he affaults and takes Raphia, Ambedon, and Gaza, and spoil'd the Country round about it, destroy'd the Inhabitants, levell'd the City, and return'd to Jerusalem. About this time Antiochus Gryphus died, by the Treason of Heracleon, and was succeeded by his Son Seleucus. He War'd against his Unkle Syzicenus, and flew him; but his Son Antiochus reveng'd his Father's Death, drove him Aa 3

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him out of Syria, and flying into Cilicia, and ar of the exacting a great Summ from the Citizens of B fore Chr Mopleates, they were fo incens'd against him that they fet his Palace on fire, and burnt him and his Friends to ashes. Whilst Antiochur Son of Syzicenus Reign'd in Syria, another Antiechus Brother to Seleucus, War'd against him, but he and his Army were all put to the After him Philip his Son took the Crown, and govern'd in some places of Spria. In the mean time Prolimey Latbyrus fent to Guidus for his fourth Brother Demetrius Ex. earus, and made him King of Damascus. gainst these two Brothers Antiochus made a frout refistance, but died shortly after; and his two Brothers Demetrius and Philip posesfed Syria. As for Alexander, his own Subjects Rebell'd against him, and in Contempt pelted him with Citrons, as he was Officiating at the Altar on the Feast of Tabernacles, upbraided him with unfitness for the Prieftly Function, and he mov'd with thele Difgraces, put to Death three thousand Mutiniers, and fenc'd himself in the Temple, that none durft apprehend him; but the more he fought to pleafe them the more they were inrag'd against him, for what they'd sufferd from him; so that when he demanded of them what they'd have him do, with one voice they cry'd out, be should kill bimfelf, and thereupon sent to Demetrius Eucerus to beg his fr your and affiftance.

of the JEWS.

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CHAP. XXII.

Demetrius overcomes Alexander.

Tear of the worla's 887 Before Chr.

Emetrius and those Fews that incourag'd him to the Enterprize, incamp'd near the City Sichem, and Alexander March'd out against him. All the Arts and Stratagems of War were equally practis'd against each other, but none prevailing, they were forc'd to decide their Quarrel with their Swords, and the Victory falling to Demetrius, Alexander fled to the Mountains, and Demetrius hearing he was reinforc'd by fix thousand Jews, who had compation on him, he retir'd, and the Jews maintain'd the War against him themselves, and Alexander still prevailing against them, at length coop'd up the best among them in the City of Bethom, took the City, and having brought 'em into Subjection, lead them into ferufalem, and whilst he feafted with his Concubines in publick fight, Commanded eight hundred of them to be Crucified, and before their eyes while yet alive, caus'd their Wives and Childrens Throats to be cut, to revenge the wrongs he had fustain'd by their Rebellion; but in this Action he transgress'd the bounds of Humanity, and incurr'd the guilt of Barbarian Cruelty, which could ne'er be obliterated, for they truly call'd him Thracidias, viz. as Cruel as a Thracian, and this Name indur'd among the Jews as long as he liv'd among them; though at length they were reconcil'd, and he peaceably govern'd the Kingdom all his remaining days; but Demetrius Warring against his Aa 4

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his Brother Palip, was overcome, his Counrear of the try spoild, and he sent Prisoner to Mitbridates, world 3837 who was then King of Parthia, where he dy-77. ed, and Philip having Won the Kingdom, ruled over Syria.

CHAP. XXIII.

Divers Wars of the Kings of Syria.

Ntiochus Dionysius Brother to Philip, with the Affistance of Milesius, made himself Mafter of Damascus; but proving ungrateful to Milefius, he shut the Gates against him. and kept it for Antiochus, who coming with a great Army out of Arabia, was incountred by Alexander, loft his Life, and his Army retiring to the Borough Cana, many of them perish'd with hunger. Once more Alexander attempted against the City of Dion and took it; and march'd from thence to Esa, where Zeno had hoarded up his Riches, and took it by force; next he overcame Gaulana and Seleucia, made himself Master of the Valley Antiechus, with the Fortress of Gamala, disposselled Demetrius of his Government, and by reason of his brave exploits was welcom'd to his own Country.

About the same time the Jews were in posfession of the Cities of Syria, Idumæa, and Phanieia; of the Tower of Straton, Apollonia, Joppa, Jamnia, Azaa, Gaza, Anthedon, Raphia and Rhinceura, all bordering upon the Sea; and in the main Land had great possessions in Idumæa, Samaria, Moah, Seleucia, and Cilicia, and now tho' Alexander fell sick of a Surfest caught by Drunkenness, and was three Years afflicted with a Quartan Ague, yet he kept the Camp, till wearied with Toil and Labour, rear of the he died on the borders of the Gerafons, as he Befor Chr. befieg'd Regaba. The Queen feeing his approaching Death without hopes of recovery, and the misery that she, and her Children were like so be reduced to after his Death; fhe bemoaned her felf to him after this manner. To whom will you leave both me and your Children, or why should we survive since you know the hearts of your Subjects are fet against us. The King comforted her, and gave her this Ad-If you intend to secure the Government to your felf and Children, conceal my death from the Soldiers, till you have taken this Castle, then march in Triumph to Jerusalem, and confer some Eminent Authority upon the Pharifes, shew the People my dead Body, bid them dispose of it after their own pleasure, and tell them you will do nothing in the administration of publick affairs, but with their confent and approbation; and by this means my Corps will be Magnificiently buried, and you Reign in great fecurity. And with this advice he finished his days, after he Reigned twenty feven, and liv'd forty nine Years.

CHAP. XXIV.

Queen Alexandra gains the love of the People.

A LEXANDR A following her Hufbands advice, took the Cattle Regaba, and by the affiftance of the Pharifes obtain'd the Government. She had Two Sons Hireanus and Aristobulus. Hireanus delighted in Peace, and Aristobulus was qualifi'd for Government.

vernment. She made Hircanus High-Pries Year of the and committing the administration of the

world 3887 Publick Business to the Pharifes, they abus'd their Authority, restor'd the banish'd to their Estates, and put many to death, that advis'd King Alexander to crucify the eight hundred Perfons that were taken at Bethom. At which the late Officers of Alexander, came with A ristobulus to the Queen, and told her, that the Friends of her deceafed Husband were basely slain, by his profes'd Enemies, and that these proceedings of the Pharifes would be of dangerous consequence, if Aretus King of Arabia, and other Princes should hear, that those Officers, whose Names had been dreadful to the Neighbouring Nations, should be thus cruelly us'd, and therefore desir'd they might be distributed into feveral Castles, being willing to lead their Lives in that contemptible condition, rather then be inhumanly butcher'd by their Enemies. The Queen in great uncertainty how to determine at prefent, gave the charge of all her Castles into their hands, excepting only Hircania, Alexandria, and Macharon, where the Princes kept their Wealth. Not long after the fent her Son Ariftobulus, with an Army against Ptolomy Mannaus, but he return'd without performing any memorable Action. She allo by prefents and good words, diverted the Intentions of Tygranes King of Armenia, against Judea. After this, the Queen fell fick of a dangerous Difease, and Aristobulus suspecting the Pharife, took possession of all the strong Places, that were in the Hands of his Fathers Friends: Upon which the antient Fews, and Hircanis fi, is dirid de h

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Hircanus complain'd to the Queen, and the defir'd them to do what was fitting themselves, world 3887 for the was dying, and could no longer be Before Chr. ferviceable to the Publick, and the fame Infant rengn'd her Life; after the had Reign'd Nine, and liv'd Seventy Three Years. was a Woman of more excellent Qualifications, than is commonly found in her Sex. and by her commendable Actions fham'd many Princes, and declar'd her own fitness to Govern: She neglected nothing that might redound to the Publick Good, and by a moderate and eafy Rule, and exact Juffice, maintain'd her own Authority, without infringing the Subjects Liberty; tho' after her death, it was the misfortune of her Family to fall under many Inconveniences, and the Kingdom to be distracted with infinite Troubles and Calamities, which during her Reign, was at ease and quiet.

THE

Antiquities JEWS

BOOK XIV.

CHAP. I.

Aristobulus overcomes Hircanus.

Tear of the world 3899 Before Chr.

FTER the death of Queen Alexandra, Aristobulus makes War upon his Brother Hircanus, the High-Priest, and in a Battle sought near Jerico, many of Hircanus's Soldiers deserting, and taking Arms under Aristobulus, he won the Victory, and Hircanus sted into the higher Fortress in Jerusalem, where Alexander had imprison'd the Wife and Children of Aristobulus, upon his first revolting; and the rest of the Faction retiring themselves into the Precincts of the Temple, were besieg'd and taken. Afterwards a Peace was concluded between

between the Two Brothers. Aristobulus was to Govern, and Hircanus to be unconcern'd rear of the with the Publick: And this Agreement being world 3899 confirm'd by Oaths, and mutual Embraces, Aristobulus took possession of the Palace, and Hircanus lead a private and quiet Life in Aristobulus's former Lodgings.

CHAP. II.

Hircanus flies to Aretas King of Arabia.

NTIPATER, a Wealthy Idumean, and of a factious Nature, infinuares himself into a familiarity with Hircams, and envying the Rife and Power of Ari-Stobulus, tells Hircanus his Life was in continual danger; and fince his Brother's Reign could not be fecur'd but by his destruction, he must expect that some of the Kings Friends. would oblige him in compassing it; but Hireanus, whose good nature made him pass for a weak and filly Person, and not easily giving credit to detractors, flighted the Information; which Antipater perceiving, he every day renews his Malice, with fresh intimations of Ariffobulus's hatred, and defigns to murther his Brother; and therefore perswades Hireamus to retire, and take his abode with Aretas King of Arabia, whither he would be fure to fend him Assistance. Arabia lying contiguous to Fewry, Hireanus was more eafily induc'd to flie thither; and Antipater having by a Visit secur'd Aretas's Friendship, they both fled from Jerusalem by night; and coming to Petra, where Aretas kept his Court, they importune him to re-establish Hircanus Hireanus in his Government, promiting if he fear of the succeeded in his Enterprize, to restore unto more clark the twelve Cities that had been taken from him by his Father Alexander.

CHAP. III.

Aristobulus is Besieg'd in the Castle of Jerus.

Retas overcome by Hircanus's importunity and large Offers, he Marches against Aristobulus with Five Thousand Foor and Horse; and gaining the Victory, many of Aristobulus's Soldiers came to Hircanus: and Aristobulus finding himself destitute of Friends and Followers, fled to Ferufalen, and was belieg'd in the Temple by the Arabian Forces. Now was the Feast of Unleaven'd Bread (which we call the Passover) at hand: and Onias a good Man, who in a great Drought, had by Prayer procur'd Rain, was importun'd by the People, to incenfe Godagainst Aristobalus; but he refus'd till he was compel'd, and then standing in the midst of them, he pray'd in this form. O God, King of the whole World, feeing those with me are thy People, and the befief d are thy Priefts, I befeech thee when they are incens'd against their Brethren do not hear them, and when they provoke thee against the other, do not regard them. Which, when a fort of Reprobate Soldiers heard, they ston'd him to death; but God immediately punish'd the Murther. For the Befieg'd giving the Befiegers Money, to furnish them with Beasts for Sacrifice, as they had promis'd them, but fallifying their Oathe Oaths to God and Man, and delivering them no Cattel, the Priefts befought the Lord to rear of the take vengeance on their Conntry-men, that world 3902 had committed fuch horrid Perjuries and Impieties, and rob'd God of his Sacrifices.

And God immediately fent a violent Wind that blafted all the Fruits of the Earth, fo that 2 Measure of Wheat was Sold for eleven Drachmes.

CHAP. IV.

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Aristobulus and Hircanus send Ambassadors to Scaurus.

THilft Affairs were thus transacting be-VV tween the Brothers, Pompey fends Scaurus into Syria, being himself detain'd in a War against Tygranis, and Scaurus finding that Metellius and Lellius had newly taken Damascus, he Marches towards Jewry, where Ambassadors came to him from Aristobulus, and Hircanus, each of them defiring Alliance with the Romans, and offering to pay a Tribute of four hundred Talents; but Scaurus finding Aristobulus of a noble Spirit, and moderate in his Demand, and that Hircanus was Poor, Covetous, and Extravagant in his Requefts, he hearken'd to the former, but flighted the latter, Commanding Aretas to return or he'd declare him an Enemy to the Romans; and having receiv'd his Money, Scaurus return'd to Damascus, and Aristobulus lead forth his Army against Aretas in a place call'd Patyron, obtain'd a Victory, and kill'd feven thousand of his Enemies, among which, was Cepalius Antipater's Brother.

CHAP.

Tear of the

CHAP. V.

Before Chr. The Difference between Aristobulus and Hirc.

62.

nus, is Refered to Pompey.

Riftobulus hearing that Pompey was march. ing through Calosyria to Damascu, he fent him a Present of great Value, namely a Golden Vine worth Five Hundred Talent which Strabo the Cappadocean does also men-Soon after came other Ambaffadors to Antipater from Hircanus, and Nice. demus from Aristobulus, complaining against Gabinius and Scaurus for taking Bribes, but Pompey defer'd hearing the matter till the Spring; and when he came to Damascus, he gave Audience to the Fews, and their Prince who were all at Variance. The Jews com. plained to Pompey against them both, that they had alter'd the form of their Government, and whereas they ought to obey Gods Priefts, they had brought them in Subjection to themselves, and endeavour'd to inslave the Hircanus complain'd that being the Eldest Son, he was deprived of his Inheritance by the Younger, and had but a fmall part of the Country for his Allowance, because Aristobulus had seized the rest by force, and to this Accufation a Thousand of the Principal Jews (at the Instance of Antipater) had subcribed. Aristobulus answer'd that Hircanus was disposest of the Kingdom for natural defasts and incapacity, and that the Government was forc'd upon him to prevent the Usurpation of others, and that he claim'd no other Title than what his Father Alexander injoy'd; CZ.

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enjoy'd; but for Witnesses produc'd arrogant Young men, with painted Faces, curl'd Hair, Tear of the dad in Purple Robes, and fo extravagantly Before Chr. dress'd, that they were scorn'd for their Finery, and look'd as if they rather came to flew their Vanity, than with a gravity fuitable to hear the Decision of a Controversy of that importance. Pompey Condemn'd the Violence of Aristobulus, but defer'd giving Judgment till he came into their Country, and in the mean time perfwaded them to live in Peace. He also shew'd particular kindness to Aristobulus, lest he should perswade the People to stop his passage into Nabathea, which notwithflanding came to pass by the Solicitation of Aristobulus, who contrary to Pompey's Order, went into the City Delion, and from thence into Judea.

CHAP. VI.

Pompey's offended at Aristobulus's Retreat.

Hich Pompey hearing was much difpleas'd with Aristobulus, and lead his Army against him to a strong Castle, on the top of a Mountain call'd Alexandrion, whither Aristobulus was retir'd, and sent for him to parley; who perswaded by his Friends not to War against the Romans, went down to him, and after he had debated his Title with his Brother, Pompey permitted his return to the Castle. This he did several times, always slattering Pompey with the hopes he had of the Kingdom, but in the mean time Fortify'd the place, lest Pompey should determine in favour of Hircanus. At length Pom-

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pey Commands him to write to his Officers to rear of the deliver up the Garrisons, which he submitmored 39-3 ted to, but was so displeas'd with this Action, 61. that he went to ferusalem and made preparations for War, and Pompey March'd against him with an Army, and a Messenger at the same time brought him word from Pontus, that Mithridates was kill'd by his Son Pharmaces.

CHAP. VII.

Aristobulus Repents and treats with Pompey.

Tompey incamping near Fericho, which a bounds with Date Trees, and also with Balm, which Distills from a small Shruh when flit by a sharp stone, and is in great esteem for its Sovereign Virtues. The new Morning he Marches towards Ferufalem, and Aristobulus repenting his ill Conduct, came out to him, offer'd him Money, promis'd to receive him into Ferusalem, and intreated him to lay afide his Animofity, and accommodate all differences without coming to a War. Pempey granted him his Pardon, accepted his Request, and fent Gabinius with his Troops to enter the City and receive the Money; but Aristobulus's Soldiers would admit of neither; which fo difrelish'd Pompey, that having Committed Aristobulus Prisoner, he went in person against the City, which was fironly Fortify'd, except that Quarter which inclines Northward, where the Wal might easily be demolish'd.

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CHAP. VIII.

Pompey takes the Temple by Affault.

76ar of the world 3903
Before Chr.

THE Inhabitants of Jerusalem were divided in their Opinions, some were for admitting Pompey into the City, and those of Aristobulus's Party were for opposing him, because he had made Aristobulus a Prisoner; and this Faction prevailing, they enter the Temple, break down the Bridge between it and the City, and refolve to defend them-The other Party open their Gates, and deliver the City and the King's Palace into Pompey's Possession, who makes preparation to batter the Temple, and having fill'd up the Ditch, and raz'd their Bullwarks, and Rampiers with Machines they brought from Tyre, the Romans threw great stone Bullets against the Temple; but the Remans had not fo foon raz'd their Batteries, and finish'd their Counterfearps, if the strict observation of the Sabbath had not hinder'd the Besieg'd Jews, from making any opposition against the Befiegers on that Holy-day: which the Romans observing, made use of it to their no small Advantage, and hereby 'tis eatie to collect how Devout our Nation are in the Observation of the Divine Law, who neither to gain an Advantage, or prevent a danger, will difpence with their Duty to God; for in all this time of the Siege, they never omitted (upon what occasion soever) their daily Sacrifices, and when the Temple was taken, and the Enemy kill'd all they met, the Priefts rather chose to die serving at the Altar, than B b 2

fave their Lives by flying or transgressing the Tear of the Ordinances of God. And that this may not mortisgo feem Fabulous to the Reader, Strabo, Nicho.

61. Lts, Titus Livius, the most famous Authors among the Roman Historiographers, declare

Vamong the Roman Historiographers, declare no less than is here exemplify'd. One of the great Towers of the Temple being Batter'd down with Engines, in falling, beat down a great pane of the Wall with it, and the E. nemies scal'd the Walls in Shoals; the whole Circle was fill'd with dead Bodies, fome Fews died by the Romans Swords, fome kill'd one another, others cast themselves headlone from precipices, and the rest burn'd themselves in their own Houses, that they might not fee the Executions committed by their Enemies. About twelve thousand Jews, and very few Romans were flain. Abfolom Unkle to ristobulus, was taken Prisoner, the Temple was egregiously Prophan'd, Pompey and others faw that in the Temple which was not lawful to be feen by any but the Priests; but though he faw a Table, and Candleflicks, and other Vessels of Gold, and two thousand Talents of Silver in the Treasury of the Temple, yet such was his Exemplary Piety, that be took nothing away, nor committed any indeceney, but demean'd himself in all things like a Man of extraordinary Virtue. The next day he Commanded the Temple to be purify'd, Sacrifices to be offer'd, confer'd the Priefthood on Hircanus, Rewarded Faustus and others that first Seal'd the breach, and Beheaded those that were Authors of the Wars. He made Ferufalem Tributary to the Remans, took away their Conquests in Calo Syria, affign'd ot o-

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fign'd the extent of their Dominions, and refor'd other places to their former proprie-rear of the tors. The Tower of Straton was repair'd by Before Chr. Herod, and cal'd Cafaria. And thus by the Diffentions and Civil broils between Hireanus and Aristobulus, was our Nation reduc'd to extream Miferies, we lost our Liberties, were Subjected to the Romans, depriv'd of all our Conquests in Syria, and which is worse, the Romans in a short time have drawn from us, more than ten thousand Talents. The The Royalty belonging to the Family of the High-Priest is lost to us, and given to Men of mean extraction. Now after Pompey had given Calo Syria to Scaurus, with Two Legions of the Romans, he went through Cilicia towards Rome, carrying Aristobulus, his Son Antigonus, and Two Daughters Prisoners thither, but his Son Alexander escaped.

CHAP. IX.

Antipater proves very useful to Scaurus in Arabia.

Scaurus leading his Army against Petra, a City in Arabia, and the ways being so unpassable that he could scarce reach it, he spoil'd the Country round about it; and by direction from Antipater, Hircanus surnish'd him with Corn, and all other necessaries out of fewry; and being sent by Scaurus, Ambassador to Aretas, he perswaded him to redeem his Country from Ruin, by parting with a Sum of Money, which Aretas promis'd; and Antipater becoming security for the payment of Three Hundred Talents, Scaurus put

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JOSEPHUS's Hiftory

an end to the War, according to his own de. Tear of the fire; and no less to the satisfaction of Aretas, Before Chr. and his whole Country.

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CHAP. X.

Alexander attempts to regain Judea.

TOT long after, Alexander Son of Aristobulus, makes several In-roads into Judea, and by travelling through the Country, gather'd together Ten Thousand Foot, and Fifteen Hundred Horse, with store of Ammunition. He Fortify'd the Castle of Alax andrien and Macharon in the Mountains of Arabia: But Gabinius coming from Rome in. to Syria against him, assisted by Marcus Amanius, and fome Troops hired by Antipater. gave him Battle, kill'd Three Thousand of his Men, took as many Prisoners, and march'd against Alexandrion, and proclaim'd a Pardon to all that fubmitted; and many Fews having Incamp'd before the Castle, the Roman charg'd them, and in the Action Marcus Astonius behav'd himself valiantly, and kill'd many with his own hands. Gabinus leaving part of his Army there, vifits Judea, commanded all the Ruin'd Cities to be built, and the rest to be repair'd, and Inhabited, and then return'd to Alexandrion; where Alexan der fubmitting, and yeilding up that Caffe, and those of Hircania, and Macheron; Gabisus caus'd the former to he demolish'd, gave Hireanus charge of the Temple, and of the High-Priests Office, appointed places of Judicature, divided their Country into Provin ces, and translated the Monarchical Govern

of the JEWS.

ment of the Jews into an Aristocracy, or Care of Government of the Nobility.

371 Tear of the world 3904 Before Chr.

CHAP. XI.

Aristobulus makes his Escape from Rome.

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RISTOBULUS with his Son Antig nus, having made their Escapes from Rome into Judea, resolves to rebuild the Castle of Alexandrion, ruin'd by Gabinus; but disappointed by the approach of Sisenna, Antonius, and Serrilius, he went to Macheron, where many Jews reforted to him, and particularly Phitholaus General of Jerufalem, join'd him with a Thousand well Arm'd Soldiers; but the Romans Engaging, Aristobulus overcame him, and kill'd Five Thousand of his Soldiers; and Aristobulus not dispairing of better Fortune, flies to Macharon with a Thousand Men, and Fortifies the Garrison: but after a Two Days Siege, and receiving many Wounds, was taken Prisoner, and with his Son Antigonus was bound, and fent the fecond time to Rome as Prisoners, where without respect to his former dignity of King and High-Prieft, he was detain'd in Bonds, and harfhly treated; but his Children were fent back, and deliver'd to their Mother in Judea. NowGabinius re-instates Ptolomy in Egypt; and hearing that all Syria was in Rebellion, and that Alexander Son of Aristobulus, with divers Jews composing a great Army, slew the Romans, and ravag'd all the Country, he fent Antipater before to perswade the Jews into a better temper, and cure their Frenzy, and had fuccels on fome, but finding it impossible B b 4

ble to reconcile Alexander, Gabinius tought
Tear of the him near the Mount Itabyr, and with the
morli 3904 flaughter of Ten Thousaud of his Men over.
60. came him. Then Gabinius having settled
Affairs in Jerusalem, march'd against the Nabatheans, and subdu'd them; and having perform'd Magnificent Exploits in War, he return'd to Rome, and resign'd his Government to Crassus: Of which, Strabo the Historian, (who differs nothing from Nicholas)
maketh mention, in the Expeditions of Pompey
and Gabinius into Judea.

CHAP. XII.

Craffus Robs the Temple of Jerusalem.

TRASSUS intending to War in Parthia. came to Ferufalem, feiz'd all the Two Thousand Talents that Pompey left in the Temple, and as much Gold as amounted to Eight Thousand Talents, and Eleazer deliver'd him a Wedge of folid Gold, weighing three hundred pounds, which among the Tews contain'd the weight of nine hundred pounds, and took his Oath that he should meddle with nothing elfe belonging to the Temple; he receiv'd the Gold, but faltify'd his Oath, and Rob'd the whole Temple of all that was valuable in it; which is not related here in oftentation of the Jewish Wealth, which was known to all the World, and is recorded by their own Historian Strabo. Now Crassus having dispos'd all things after his own pleasure, proceeded in his Parthian Expedition, where both himself and whole Army were destroy'd, as is related in another place; .

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place; but Cassins retir'd into Syria to affront the Parthians, who proud of their Victory rear of the had made incursions thither. Cassins at length before corrections into Judea, took the City of Tarichea, 53. and thirty thousand Prisoners, put Pitholaus to death that join'd with Aristobulus, all which he acted by advice of Antipater, and then march'd to Euphrates, to make War against the Parthians, as is recorded by other Writers.

CHAP. XIII.

Pompey eauses Alexander to be beheaded.

Rome, and Pompey, and the Roman Senate being fled over the Ionian Sea, gave Ariflobulus his Enlargement, with intention to make him Governour of Syria; but the Scene changing, Aristobulus was poison'd by Pompey's Faction, and his Body kept imbalm'd with Honey, till Antonius fent it to be Entomb'd among the Kings in Jewry. Scipio by command of Pompey, cut off Alexander's Head (who was Son of Aristobulus) at Antioch, for mildemeanors committed against the Romans. Ptolomy who Rul'd in Chalcis, took his Brothers, fent for his Son Antigenus, and his two Daughters, one of which was call'd Alexandra, whom Philippion Married; and he being kill'd, she was Marry'd to Pempey Philippion's Father, who carefully maintain'd the Brother and Sifter of Alexandra.

JOSEPHUS's Hiftory

CHAP. XIV.

Antipater affifts Cæsar in the Egyptian War.

FTER Pompey's Death, Antipater, by command from Hircanus, was very serviceable to Casar, assisted him with three thousand Soldiers, and so well imploy'd his Interest in Syria and Arabia, that they all join'd with Cafar, and never relinquish'd their Esteem and Affections from him. Antipater in this War behav'd himself with great Courage, was the first that enter'd Pelusium: and after the Jews Inhabiting in Onias, had refus'd to grant him and Metbridates a passage through their Country, to go to Cafar, he perfwaded them to it; and being their Countryman, prevail'd with them to supply his Men with what they flood in need of, and by their Example, all about Memphis leagu'd with Cafar's Party.

CHAP XV.

Cæsar advances into Syria.

WHEN Antipater arriv'd at Delta, he fought the Egyptians; and Methridates who commanded the Right Wing being all-most ruin'd, Antipater hastens to his Rescue; and having routed the Enemy, calls Methridates to share in the Plunder: Methridates in this Engagement lost Eight Hundred Men, and Antipater lost but Fifty, of which Methridates giving account to Caesar, he highly commended his Courage, and esteem'd his Person

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Person for his bravery. When this War was the finish'd, Cæsar bestow'd great Honours, and the Priest-hood on Hircanus, made Antipater best a free Citizen of Rome, and Governour of all Judea. About this time Antigonus Son of Aristobulus complain'd to Cæsar, that his Father and Brother lost their Lives in his Service, and that Hircanus and Antipater Tyrranniz'd over the Jewish Nation; but Antipater resulting all his Allegations, Cæsar rather augmented than deminish'd his favour to them.

CHAP. XVI.

Hircanus rebuilds the Walls of Jerusalem.

THE Walls of Ferusalem being demolish'd by Pompey, Cafar gives leave to the High-Priest Hircanus to repair them, and commanded the Roman Confuls for the time being, that his Decree in favour of the Fews on this occasion, should be Registred in the Capitol, and remain to posterity, with all the marks of Favour and Respect to the Fewilb Nation. Hircanus having also by his fair deportment oblig'd the People of Athens, they require his kindness in sending him a Decree, worded after this manner. Since Hircanus Son of Alexander, High-Priest and Prince of the Jews, bas continued his Respects to all People, and particularly to every Citizen of Athens, in shewing them many Friendships, and humanly receiving, and safely conducting back all the Athenians that made addresses to him; We have thought good, in Testimony of the Honour and Esteem we bear bim, to present bim with a Crewn

Crown of Gold, and Erect him a Brazen Statue Year of the in the Temple of Demus, and of the Graces; and Before Chr. our Will is, that this Decree be proclaim'd by an Herald in the Temple, while the Bacchanals, and new Tragedies are acted, and in the Panathean Solemnities, and the Elufinian Exercises; that it may appear how our Nation rewards such vertuous Persons. Cafar being return'd by Sea, and Antipater having accompanied him through Syria, he came back to Judea, sud. denly rebuilt the Walls of Ferusalem, and riding Circuit through the Country appeard the Troubles and Commotions that were a mong them, giving 'em all assurance, That if they liv'd in Obedience to their Prince Hirca. nus, they should poffest beir Estates in quietnes, and live bappily; but if they fir'd up new Commotions, they should foon feel that instead of a Governour, they had a Master, instead of a King, they should find Hircanus could att the Tyrant, and instead of baving the Romans and Cafar to be their Friends, they would find them mortal Enemies, who would never suffer any thing to be alter'd which they had Established, and by fuch like admonitions he kept the Country in peace and quiet.

CHAP. XVII.

Antipater gains Reputation among the People.

A Ntipater feeing Hircanus dull, and unactive, he makes his own Son Phacalus Governor of Jerusalem and the Circumjacent Country, and his Son Herod, although but fifteen Years of Age, yet supplying that defect in great Courage and an excellent Conduct,

duct, of which he had given ample Teftimony in clearing Syria from Thieves and Tear of the Robbers, he made him Governor of Galile. world 3919 Phaselus won the people's Hearts by his difcretion, and just and upright Administration, which gave his Father as great an Honour and Reputation through the whole Country, as if he had been their lawful Sovereign, vet he forgot not his Duty to Hircanus. However, some great Men among the Fews, knowing the Money he fent the Romans was in his own Name, and not in Hircanus's, and that he and his Sons drew great Revenues out of Fewry, and Hircanus knowing these things, were rather pleas'd than angry at fuch proceedings, they therefore address'd Hircanus after this manner. How long will you connive and wink at thefe mismanagements and dangers, fee you not that Antipater and his Sons bave in effect ingross'd the Royal Power, and left you only an empty Name ? Be affur'd you expose your self to imminent Ruine, while you thus neglect your felf and Kingdom. Antipater and his Sons are no longer your Deputies, but are acknowledg'd to be Lords and Masters. Herod bas already Executed Ezekiah and bis Confederates, against the Tenour of our Laws, which deprive no Man of Life, (how wicked so e'er be be) till be is judicially Sentenc'd, and yet be bas done it without your Authority. Hircanus was much displeas'd at this Relation, and therefore Commanded Herod should appear and answer; which when he came with his Retinue, none of his Accusers durst impeach him, till Sameas a good Man and therefore undaunted, spoke to this purpose. Great King

King and Honourable Affiftants, I ne'er remen. Year of the ber a Man accus'd of Murder, to appear in such Before Chr. a flately Equipage, and with Armed Guards that if we Condemn bim by Law, be may og our Throats without Law ; but I blame not He. rod who minds his own Affair, but both ye and the King who have given him this all rance; but know there is a God will in time to nish you, the King, and him who by his Auth. rity you will deliver. Hircanus feeing the Judge were inclin'd to Sentence Herod, he adjourn'd the Court, and advis'd Herod to fly and fare his Life, which he did posting to Damason, and having bought of Sextus Cafar Gorg. nor of Syria, the chief Command of Calos, ria, he rais'd an Army and March'd against Hircanus, but was at prefent diverted by his Father. Cafar Arriving at Rome, was preparing for a War in Africa, against Scipio and Cato, when Hircanus fent to procure his Friendship and Alliance, which he granted in Words to this purpofe.

> Caius Julius Casar, High-Priest, Emperor, Dictator the second time; to the Governors, Senate, and people of the Sydenians, Health. If you are well, we are in Health, and fo is our Army.

Because Hircanus Son of Alexander, High Priest, and Prince of the Jews, bas as well is Peace as War express'd bis Fidelity to us and on Estate, it is my Will that Hircanus and his Succeffors be Princes of the Jews, and continue at ways in the High-Priesthood, according to the Customs of their Country, and that be and his Childre

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Children be our Affociates, and inroll'd as our chiefest Friends, and that all the privileges be-Tear of the longing to the High-Priest be given to him and world 3922 bis; and if any difference about their Discipline do arise it shall be determin'd by bim, and be exempted from the charge of raifing and Equipping Soldiers. Seven other decrees have been granred at feveral times by the Roman Senate, to this purpole, which fufficiently declare how great an esteem the Romans and their Emperors had for our Nation, which though some deny, the fame kindness was between us and the Macedonians, and Persians, because their Writings are not equally publick in all places, yet they cannot contradict the Roman Declarations that are affix'd in Cities, and ingraved on brazen Pillars in the Capitol. Now Cacilius Bassus one of Pompey's Followers, lays an Ambush for Sixtus Cafar, and kills him, feizes upon his Army, Usurps the Government, and began a War near Apamea; for Cafar's Captains March against him, and Antipater fent his Sons with Troops to affift them. The War was of long continuance. Marcus fucceeded Sextus, and Cafar was kill'd by Cassius, and Brutus in the Senate-house, after he had Commanded three Years and fix Months.

C H A P. XVIII.

Cassius comes from Syria inte Judea.

Fter Cafar's Death, a Civil War broke out among the Romans, and the chiefest Men in Rome imploy'd themselves in raifing Forces. Cassius came into Syria, and ha-Ving

ving rais'd the Siege, drew both Baffus and Tear of the Marcus to his party, and by Marching from Before Chr. place to place, greatly increas'd his Army. On Jewry he impos'd a Tax of seven hundeed Talents of Silver, and Amipater imploy'd his Sons to collect it. Herod foon collected his part in Galile, which obtain'd him the Thanks and Love of Cassius, and He rod had his aim, in obliging the Romans at other Mens Expences. Cities with their Inhabitants were fet to Sale, and who bid most were fure to have them. Malichus defigns Antipater's Destruction; but being discover'd forfwears the Treason, and procures a Reconciliation between them; but Marcus Go. vernour of Syria finding Malicus raising commotions in Judea, would have kill'd him. had not Antipater by earnest Solicitations obtain'd his Pardon.

CHAP. XIX.

Cassius and Marcus depart out of Syria.

BUT Imprudent Antipater sav'd the Life of Malichus to his own destruction; for Cassius and Marcus having made Herod Governor of Calo Syria, gave him an Army by Land, a Fleet of Ships at Sea, and promis'd to make him King of Judea, when the War was ended between themselves, and Antonia, and Cassar the younger. Malichus dreading Antipater's power, corrupts Hircanus's Butler, he poisons Antipater, and Malichus makes himself Master of the City. His Sons were both Incens'd against Malichus for his Treachery, and murther of their Father, who was sufficient to the contraction of the city.

just and virtuous Man, and one that dearly lov'd bis Country: But fince Malichus forswore the rear of the Fact, 'twas judg'd adviseable to let the matter fleep a while, as if they had forgot it. Mean while Herod quiets the People in Samaria, returns to Ferusalem with his Soldiers, and enters by Night against the command of Hireanus, procur'd by Malichus.

CHAP. XX.

Cassius fends command to revenge the Death of Antipater.

CASSIUS being inform'd by Herod of Antipater's death, and knowing Malichus to be a wicked and malicious Person, he orders Herod to revenge it, and also sent secret Letters to his Captains to aid and affift Herod, in executing that part of Justice. Now Cassius having taken Laodicea, Herod expected that Malichus should then have receiv'd his punishment; but Malichus suspecting their Defigns, was going to make an Infurrection in Tyre; and Herod perceiving his Intention, he was follow'd by the Captains, and they fab'd him, which so astonish'd Hircanus he grew speechless; but when he heard 'twas done by Caffins's Order, he revil'd Malichus as a Traitor, and highly prais'd the Action. Now when Cassius was march'd out of Syria, Falix who was left with an Army in Ferufalem, warr'd against Phasalus, but in the Encounter was beaten, thut up in a Tower, and releas'd upon composition. Herod intending to atlift his Brosher fell very fick, but after his recovery, drew out his Forces against Malichus's Cc

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lichus's Brother, dispossest him of diven Year of the Places, and after suffer'd him to depart, and morld 3924 take his Goods and Treasure with him.

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CHAP. XXI.

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Antigonus is overcome by Herod.

NTIGO NUS Son of Aristobulus, ha ving rais'd an Army, hired Fabius, and affifted by Marion, who Tyraniz'd in Spring Herod marches out against him, drives him from all his Lodgments, and difmiss the T, rians kindly, out of a dear respect he had to that City; and then fought Antigonus, and overcame him before he had reach'd the marches of Judea; drove him utterly from his hopes, and the Country, and march'd in Triumph to Ferusalem, where Hircanus and all the People prefented him with Crowns; for now Hircanus respected Herod as related to him, being to Marry Mariamne Daughter of Alexander, Son of Aristobulus, and Alexandra, Hircanus's Daughter; on whom he begot two Sons, and three Daughters; and before her he had a Wife of his own Nation call'd Deris, on whom he begot Antipater his Eldeft Son.

CHAP. XXII.

Cassius is defeated near the City of Philippi.

A NTO NIUS and Cafar having overcome Cassius near the City of Philippi, Casar marches into France, and Antonius into Asia, and taking up his Quarters in Bithinis, Ambassadors came to him from all parts, and among the rest some of the chiefest Men among the Jews, who complain'd against Tear of the Phaselus and Herod, saying Hircanus had but Before Chr. the Name, and they the Authority of the Kingdom; but Antonius had so great an Honour for Herod and his Parents, that his Enemies could obtain no favorable Audience. From thence Antonius march'd to Epbefus, whither Hircanus and our Nation fent Amhalfadors and a Crown of Gold, defiring he would command that the feveral Provinces, that the Fews whom Cassius had taken Prifoners, contrary to the Law of Arms, might be fet at Liberty, and the Country restor'd. Antonius thinking their request was but reafonable, wrote back to Hircanus and the Fews to this Effect.

Marcus Antonius Emperor, to Hircanus High-Frieft, and Prince of the Fews. Health.

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Your Ambassador baving declared the great feem you have for us, and how well you behav'd your felves, when the Enemies of the Romans spoil'd all Atia; for which we suppose the Sun has obscur'd himself, as well as for the Crimes committed against Cafar. We receive you into the number of our best Friends; and having subdu'd the Rebellion of Brutus and Cassius, and funish'd them according to their Deferts, you may fure your selves, that both you and your Country shall share in this bappiness; because we ppi, DIO have a kindness for you, and desire to promote nie, your Interests, and therefore we have already and knt out our Circular Letters, commanding that all anc the

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the Jews fold by Caius Cassius, be immediately rear of the fet at liberty, and that you receive all the Priving world 3924 leges that We, and Dolobella have granted you, 41. forbiding the Tyrrians to molest you, and to reform all they have taken from you, in Goods a Possession, and I accept the Crown you sent me.

Marcus Antonius Emperor, to the Governor, Senate, and People of Tyre, Health.

Whereas we are acquainted by Hircanus's Ambassadors, that you spoil'd and feiz'd their Country, when our Adversaries beld that Pravince : We command that you restore to the Jews all their Goods and Possessions, because none of on Enemies bad either Army or Authority, from the Senote or People of Rome, but were Ulurpen, and befow'd their Favours upon those that affifel their Impieties and Injustice : but if you have, a pretend any Right to what is claim'd by Hircans and the Jews, you may complain, and we will he determine that mene of our Allies (hall fuffer la jury. And our will is, that this Decree be Rtgiftred among your Publick Records, and be put into Roman and Greek Letters, and fix d ins publick place to be read by all Men.

Marcus Antonius Emperor, and Triumvis, in the Presence and Assembly of the Tyrians, does declare,

That Caius Caillus has usurpt another man Province, and ranfack'd the Nation of the Jew, who are Friends to the Roman People; and some we have corrected his Insolencies, we Will that whatsoever has been sold, or alienated from the Jews Jews, whether they be Prisers, or Possessions: what the former be set at liberty, and the latter rear of the be restor'd to their lawful Proprietors. And my Befor Chr. Will is, that whosoever disobers this Order shall be punish'd. To the same effect he wrote to the Sydonians, Anti-chians, and Arabians, which we reserve for their proper places, to shew what a good effect the Romans have for our Nation.

CHAP. XXIII.

Antonius falls in Love with Cleopatra.

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A NTO NIUS coming into Syria, was I met by Cleopatra, whose accomplishments captivated his affections. At the fame time also came a hundred of the chiefest among the Tews, to complain against Phasalus and Herod, and brought with them one of their most celebrated Orators to plead their Caufe, and Meffala undertook the young Mens Defence: And when Antonius had heard both their Pleadings, and by inquiring of Hircanus (who was also there) had fatisfy'd himself, that Herod's Party had greatest refpect to the publick good, he establish'd the two Brothers Governors of Judea, and would have punish'd the Fews with death, if Herod's Intercession had not prevented it. But the Tews unfatisfy'd with these proceedings, came again with ten thousand of their Associates to Antonius, in the City of Tyre, to reinforce their former Complaints; But Antonius already corrupted by store of Money from Phasalus and Hered, he refus'd to give them Audience, and on the contrary, com-Cc 3 manded

manded them to be punish'd, for making rar of the new disturbances, and confirm'd Herod's Go. B. fore Chr. Vernment; who then advis'd the fews tode fift from their appeal least mischief befel them; but they difregarding his admonition certain Jews in the City ran upon them kill'd fome, wounded others, and the rel fled into their own Country, and for time to come liv'd very peaceably. The Year fol. lowing Pachorus the King's Son, and Barra. pharnes a Prince among the Parthians, invaded and feiz'd upon Syria; and at the fame time Pt. lomy Son of Nenneus dy'd, and Lyfias his Son Reign'd in his stead, who confederated

with Antigonus Son of Aristobulus.

Antigonus having promis'd the Parthians 2 Thousand Talents of Silver, and Five hundred Women, if they would dethrone Hircanu, kill Herod and his Friends, and put him in possession of the Kingdom; they accept his Offer, and Pacherus and Barzapharnes lead an Army towards Judea, where certain Jews 2bout Mount Carmel joyning with Antigons, they press into Terusalim, whom Phaselu and Herod repulling in the Market-place, drove them into the Temple, and in many Skirmishes dat genus's party had still the work on't, by the great Valour of Phasalus. Pacherus with a small Party enters Firusalem, and und r pretence of accommodating diffesences, though his delign was against Herel he periwades Hircanus and Phafalus, to 80 as Amballadors to Barzapharms, who would reco cile the differing Parties. fuspecting no diffimulation or make a Journey to him. Barzapharnes a n

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first gave them Presents, entertain'd them friendly, but soon practis'd Treachery, which rear of the Phasalus understanding, told Barzapharnes, Before Chr. If he coveted Money, he might sooner he supply'd 39. by him, than by Antigonus, and that it was intelerable Injustice to kill Amhassadors, that came to him on Terms of Honour, and were guilty of no ill meaning, and the Barbarian forswore the Fact, and went immediately to Paccho-

CHAP. XXIV.

Hircanus and Phasalus are made Prisoners.

A S soon as Barzapharnes was retir'd, the Parthians make Hircanus and Phasalus Prisoners, and Pacchorus and Barzapharnes alfo indeavour'd by plaufible pretexts to circumvent Herod, and put him into the fame condition; but while they were deliberating what course to take, and their defigns being made known to Herod, he escap'd by Night with his Army, and mounting his Mother, his Sifter, and the betrothed Virgin he was to Marry, with his whole Retinue he fled towards Idumea. The fight was doleful. and the most hard hearted Creatures could not forbear compationating their Afflictions, in feeing the indulgent Mothers drag away their Children, with watry eyes abandoning their Native Country, and leaving their Friends and Relations in mifery behind them without hopes of adress or comfort; but Herod by an invincible Courage and conftancy in all vic titudes, chears up the furferers, puts'em in hopes of better Fortune, defeats Cc 4

the Parthians and Jews that purfu'd him Tear of the and with eight hundred Souls entrod the Ca-Before Chr. file of Massadi, dispersing the rest about the Country, and having repair'd the Castle; and ftor'd it with water and Provisions, he and his able Friends and Soldiers went to Petra, the chiefest City of Arabia. Next Morning the Parthians inform'd of Herod's and his Priends departure, they plunder all the City excer-Hircarus's Treasure, which amounted to three hundred Talents, and ruin'd the adjacent Country, and the wealthy City of Marissa, gonus thus inthron'd by the Parthians, Hirca. nus and Phasalus were deliver'd Prisoners m him, and he fearing left Hircanus might in time be restor'd to the Priesthood, caus'd his Ears to be cut off, and fo made him uncarable of it. For by our Law none is qualified to discharge that Office, that is defective in any Member; but the Courage of Phasalus is worthy Admiration, who knowing he must be put to death, and being fast iron'd could find no other way to die, rather than fuffer his Enemies to dispatch him, he beat out his Brains against a stone, and died with as much Honour as could be gain'd in fuch a streight, prevented his Enemy from Tyrannizing over him, and ended his days with great content, when he knew his Brother was alive, who could revenge his Blood up-Herod in hopes to procure on his Enemies.

Mioney to pay his Brother's Ransome, addresses himtest to Malebus King of Arabia, whom he had sometime oblig'd in a greater instance; but he refus'd him Money, or leave to stay in his Dominions. Not long after

hearing

hearing of his Brother's untimely Death, he went to Rome and possess'd Antonius with the Torof the History of all the Occurrences that had hap-Before Chr. pen'd in Judea, and Jerusalem, praying his 39.

Assistance in this extremity.

Cafar and Antonius both espouling Herod's cause, out of respect to their great Friend Antipater his Father, who had ferv'd the Romans on divers eminent occasions, and because Herod had promis'd large Summs of Money in requital to Antonius, if by his procurement he was now made King, as he had been declar'd Tetrarch. The Roman Senate hearing that Antigonus in Contempt of their Power, had receiv'd the Kingdom from the Parthians, declar'd Antigonus an Enemy to the Romans, and Decreed Herod should be King of the Jews, the hundred eighty fourth Olympiad, Caius Domitius Calvinus twice Conful. and Caius Afiaius Pollio being that Year Confuls.

While Affairs were thus agitating among the Romans, Antigonus Besiegeth Foseph, Herod's Brother, and those that were in Massada Castle. The Besieged had plenty of Provifions, but being oppress'd for want of Water, Joseph and two hundred more had thoughts of flying from it; but God fending a mighty shower of Rain that replenish'd all their Cifterns, they took Courage, and by often fallying and by furprize, flew great numbers of their Enemies. At that time Ventidius a Roman Captain, being fent into Allyria, worm'd Antigonus out of confiderable Summs of Money, for fear he should create him new Troubles, before the Parthians whom

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whom he expected could come to his Affi.

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CHAP. XXV.

Herod returns into Judea.

EROD returning from Rome to Ptolo. mais, many Strangers and his own Country-men joyn'd with him, and receiv. ing also some assistance from the Roman, Ventidius, and Silo, he March'd toward the relief of Massada, where his Parents and Friends were Befieg'd by Antigonus; and ha ving took Joppa in his way, rais'd the Siege and took the Fort of Ref., he March'd to Ferufalem, and made Proclamatio to those on the Walls, That he came not to reme the juries, but for the publick good, and therefore of. fer'd bis general Pardon to all that Submitted: to which Antigonus addressing himself to Sik and the Roman Soldiers, made answer, The the Romans contrary to all Right and Custom, had made Herod, an Idumean, and but half s Jew, King, and both fides growing into reproachful Language against each other, Antigonus's Soldiers by many flights of Arrows drove them from before the Wall, and Silo apparently discovering he had been corrupted by Antigonus, Hered was forc'd to raife his Siege, and having fubdu'd all Galile, and drove his Faemies out of that Country, he fent his Arr into Winter Quarters; foon as the on was fit for Action, in lead his her a small those Thieves and not ters that shence'd themselves in Dens, and Caves, in inaccessible Cliffs, and sharp pointed Rocks Rocks, and having let down his Soldiers from the tops of the Mountains in Chests to the rear of the mouths of the Caves, they by dragging out Before Chr. the Thieves with Hooks, throwing Fire, and fhooting Arrows into their Dens, at length kill'd them all; among which, was an Old Man that bitterly revil'd Herod, and reproaching him with the meanest of his extraction, fcorn'd his offer'd Pardon, and prefering Death before Slavery, kill'd his Wife, and feven Sons, as they were going out of the Cave to fubmit themselves to Herod, and this done, threw himself from the Rocks and dash'd himself to pieces. Now Herod made Ptolomey General of the Army in that Country; but his Arms being attended with ill fuccess, Hered fet upon those that wasted the Marches of Galile, flew them, and forc'd the Cities to buy their Peace. About this time Antonius having kill'd Pacchorus and destroy'd his Army, he fent Maccharas to affift Herod, but he being corrupted by Antigonus, rather injur'd than bett r'd Herod's Affairs, therefore he March'd to find out Antonius who was then Besieging Samoseta, and being within two days March of the place, he found an Ambush was laid for him, which he valiantly defeated. Coming to Antonias he did him great Honour, highly commended his Valour and Conduct in that Rencounter, and Commanded Sofius to atlift him. Sofius accordingly fent two Legions into Judea, and foon follow'd with the rest of the Army. In this time Joseph Horod's Brother unadvisedly attempting to Fight Antigonus's Party, he was flain and his Parry Routed, which He-

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rod hearing of, hasten'd to feriche to refror of the venge his Brother's Death; and being inmorld3927 camp'd near the place, feasted his Officers, and after retiring to his Lodging, the Roof of the House fell down without hurting any in

the House fell down without hurting any in it, and that deliverance possess'd his Follow. ers with an Opinion that be was beloved of God. The next Morning fix thousand of his Enemies descended from the Mountains, affrighted the Romans, and their forlorn hope chafing Herod's Soldiers with Darts and Stones. he was wounded in the Thigh with an Ar-Antigonus fending out Pappus with row. fome Soldiers in a Bravado, as if he had more Troops than he wanted, and drawing near Maccharas; Herod having took five Ci ties and kill'd two thousand of his Enemies. March'd against Pappus, who was then in a Village call'd Isamas, and came boldly our to meet him. With them Herod fought, gain'd the day, purfu'd them into the Town, and utterly destroy'd them; which so sunk the Spirits of his Enemies, that they deferted Antigonus in droves, and had not a violent Storm fell upon his Army, Herod had March'd Triumphantly into Ferusalem; for Antigonus had no other thoughts than forfaking it. The Night drawing on, Herod gave order his Army should eat, and retiring to his Lodgings, providentially escap'd another danger; for as he was Bathing naked, without Arms, attended only by one Servant, three of the Enemies having hid themselves there, started up with Sword in hand, and ran away without attempting any thing against his Life, so dreadful was his Character among them. The S,

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The next day Herod caus'd the Head of Pappus to be cut off, and fent it to Phæroras, Tear of the
to comfort him for the loss of his Brother
Toleph, whom Pappus had kill'd, cut off his
Head, and could not be tempted by a large
Summ to restore it to his Brother Phæroras.
The Tempest being ceas'd, Herod March'd
and Incamp'd near Jerusalem, rais'd Towers
near the Temple, as Pompey had done, and having put the Siege in a hopeful posture, went
to Samaria to Marry Mariamne, Alexander's
Daughter, and Grandchild of Aristobulus, to
whom he was contracted, as has been before
related.

CHAP. XXVI.

Herod takes Jerusalem.

A Fter the Solemnization of Herod's Marriage, he affifted by Sofius and the Roman Legions, laid close Siege to Ferusalem, with an Army of eleven Legions of Foot, fix thousand Horse, besides the Auxiliaries that came out of Syria. The Befieged Jews shew'd great bravery in repeated Sallies, and good Conduct, in cut off Provisions from the Enemy by private Excursions, and when necessity brought them to close fighting, they thew'd no less Courage than the Roman Soldiers, though they were less skilful in Marshal Discipline. Where the Wall was beaten down they built it New, countermin'd their Enemies, fought with them under ground hand to hand, and through defpair made a fout relistance against Enemies without, and Famine within the Walls; for this Siege happen'd

rear of the the Tear of Rest, and that Year the Ground more of the lies untill'd, which was the cause of a great Scarcity. At last twenty choice Men mounted the Walls, who were follow'd by one of Solius's Centurions, on the fiftieth day of the Siege; and when the outward part of the Temple, and the lower part of the City was taken, the Jews fled into the Temple, and the higher Town. Herod had granted the Jews leave to bring in Beafts for Sacrifice, in hopes to mollifie them by kindness, but finding himself mistaken, and that they resolv'd to maintain the Sovereignty of Antigonus, in opposition to his Title, he gave the Affault took the City by violence, and all places were fill'd with Dead Carcasses; for the Remans displeas'd that the Siege had continu'd fo long, and the Herodians Warm'd with defires of Revenge, incouraged the Romans to destroy all that were on the contrary party, fo that Death reign'd in every Quarter, and Porches and Houses were cram'd with dead and gasping Jews, nor had the Religious Reverence due to the Temple of God, power to protect the Votaries that fled to it for fafety; but without sense of Humanity or Compassion, they Murder'd Young and Old, Rich and Poor, and not fo much as Women or Infants escap'd their Bloody Hands, and Barbarous Cruelties; nor could the King's Command restrain them.

Antigonus feeing his own danger descends from his Tower, and on his Knees humbled himself to Sofins, who scott'd at his Miseries, and call'd him " Madam Antigona, left him 2 Guard

Name.

Guard as if he had been a Woman, but bound him fast that he might not Escape from them, Tear.of the Herod this while imploy'd his utmost diligence Before Chr. in perswading the Soldiers from making such havock among the people, and in preferving the Temple; and was more troubled in being a Conqueror, than if he had been overcome; therefore went to Sofius, befeeching bim to preserve the Temple and City, or else the Romans would leave bim King of a Defart, and that he valu'd the Life of one of his Citizens before the Monarchy of the whole World. To which Sofius answer'd, 'Twas requisite that the Soldiers who had born the brunt of the Siege, heuld enjoy the benefit of the Plunder; Herod reply'd, he would fatisfic every Man out of his own Treasury, and ransom'd the rest of the City by fullfilling that promife, and giving great Gifts to every Soldier, proportionably to every Captain, and fo Royally Rewarded Sofius that they all departed with great Satisfaction. These Calamities befel Jerusalem, in the hundred fifty eighth Olympiad, Marcus Agrippa, and Canidius Gallus being Confuls; and which is very remarkable, on that very day which Pumpey twenty feven Years before Conquer'd Jerufalem. Sofius offer'd a Crown of Gold to God and March'droward Antonius. carrying Antigonius with him a Prisoner; but Herod fearing if Antigonus should be carry'd to Rome, he being of the Royal Line, and Herod but a Plebean, he might procure the Royalty to be fettled on his Children, who had not offended the Romans; therefore by large, Gifts he prevail'd with Antonius to put him to Death, which deliver'd Hered from all his

our Ancestors as the end of the Armonen

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fears, and gave a period to the Asmonaum Fa.

Tear of the mily, who were famous for their Noble

morld 3930 Births, and Sacerdotal Dignity, and by ma.

Before Chr.

Nation, in the compass of one hundred

twenty fix Years, though they had now lot
their Authority, by their mutual Factions,
and the Sovereignty was confer'd on Herod, Son
of Antipater, ignoble by Birth, and of mean

Friends who were Subjects and Vaffals to
Kings, and this Account we received from

THE

Antiquities JEWS.

BOOK XV.

CHAP. I.

Antonius causes Antigonus King of the Jews,

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dea, he promoted his Friends, and
punish'd his Enemies; and Pollio
punish'd his Enemies; and Pollio
that foretold all this, when Herod was conven'd before Hireanus for the Crimes he had
committed, was greatly honour'd by him.
Herod now finding himself Master of Jerusalem, gathers together all the Rich Houshold
Goods out of the Palace, rob'd the Rich of
their Estates and Treasure, and by this means
having mass'd together great quantities of
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Gold, and Silver, he made great Prefents to a more of the Antonius and his Friends. He condemn'd Before Chr. forty five of Antigonus's Favorites, fetting a Watch at their Doors, left any of them from the condemn'd the watch at their Doors, left any of them from the condemn'd the watch at their Doors, left any of them from the condemn'd the watch at their Doors, left any of them from the condemn'd the cond

Watch at their Doors, left any of them should be carried out under pretence of being dead and when they were executed their dead Bo. dies were trodden under Foot, and all their Gold, Silver and Jewels, were converted to the King's use, so that there was no end of the Peoples Miseries, for the coverousness of the Conqueror devour'd all their Properties Antonius having Antigonus in his custody, refolv'd to keep him in that condition to grace his Triumph when he came to Rome; but hearing the Tews Were ready to rebel, and continu'd their respects to Antigenus, out of pure hatred to Herod and his Tyrany, he caus'd his Head to be cut off at Antioch, which Strabo the Cappad cian fays, was as All of great Injustice, and the first Example in that kind among the Remans: Nor did it answer his end, for notwithstanding all the violence he practis'd against the Jews, he could never force them to own or call him their King.

Phraates King of the Partlians, hearing how nobly Hireanus was descended, sets him at liberty, and gave him have to converte with the Jews that were seated in Bahylon; who, with those that liv'd as fir as Euphratic, honour'd him as their High-Briest and King which was a great satisfaction to Hireanus; but hearing Hared was possess of the Kingdom, and knowing the former hindness he had done him, he advised with the Jews in those parts about his return to Jerusalem; but

but they difwaded him from the Journey, alledging, That Kings feldem remember the Tear of the good Offices were done them, when in a private Before Chr. flation, and that Hanour commonly makes a great Alteration in Mens Dispositions : But notwith- Vy flanding these Allegations, Hircanus had still a delire of returning to his Native Country: and Herod writing to him by Samaralla, that be fould fhare with him in the Government, and find a kind return for the Life be had semetime given bim, and also that Samaralla had Commillion to procure him liberty to return, and an Order for the Fews to furnish him with Money, to Support his Expences in his Journy, he travels to Ferufalem, where Herod receiv'd him with the greatest demonstrations of Honour, gave him the chief Place in Publick Assemblies, set him above himself at Festivals, call'd him Brother, and omitted nothing that might fignifie a zealous Friendship, though it procur'd Sedition in his own Family. Now Herod fearing some of the Nobility might be made High-Prieft, he fent to Babylon for Ananel, a Man of base Extraction, and confirm'd that dignity upon him. Alexandra was highly displeas'd at this Action, and defir'd Cleopatra to procure that Office from Antonius for her Son Aristobulus. Gellius, a Friend of Antonius coming into Jewry, and extolling the beauty of Aristobulus, as rather Angelical than Human, Antonius Writes to Herod to fend Aristobulus to him; but Herod thinking it inconfiftent with his Politicks excuses the matter to Antonius, for fear of a Rebellion in his absence, and at the request of Mariamne his Wife, and to prevent his Journey to An-Dd 1 cinias.

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tonius, constitutes young Aristobulus High. Tear of the Pricit, pretending he put in Ananel only till Before Clin Aristobulus was come to age; but yet accused Alexandra his Mother for feditious practices against his Government: She to clear her Innocency, with Tears made this Protestation; that the bad a defign to gain the High-Pries, Office for her Son, but bad no Eye or thought up. the Kingdom, or to make Innovations, and therefore defir'd bim, if through Inconsideration w Paffion the had offended, be would give berbis Parden. And after fome Debates and interchangeable Discourses, they shook hands with one another in token of an intire Friend. and burying as they pretended a Suspicions and Animolities,

CHAP. II.

Herod deposeth Ananel from the Priest-bood.

HE Priest-hood according to our Law, being once confer'd, ought not to be aliensted during the Life of the first Incumbent; and Herod in displacing Ananel, and promoting Ariftebulus, was the third that ever offended in that kind; and though he thought by this Expedient to allay the discontents of his Family, yet nothing less was the result of his contrivance, for they all liv'd in suspicion of on another. Herod was always in dread of lanovations from Alexandra, therefore confin'd her to her Palace, fet spies upon all he actions, even to the very Expences of her Ta ble; and the abhorring this uneafiness write to Cleopatra to relieve her. Cleopatra deliro Ler and her Son to come to her in Egypt, with all imaginable privacy. Upon this advice she causes two Cossins to be made, in which she rear of the world 3930 incloses her self and Son, and commands her before Chr. Servants that were in the design, to carry them out in the night, to a Vessel that lay ready to Transport them to Egypt; but the Secret being unintentionally devulg'd, and Herod acquainted with the Project, they were both surpriz'd; but Herod not daring to punish her for fear of Cleopatra, out of a pretended magnanimity of mind forgave the Ossence, yet resolv'd to destroy Aristobulus, as soon as his Plot was securely form'd.

The Feast of Tabernacles was now at Hand, and during that time Herod diffembl'd his Malice; but all the People shewing extraordinary respect to Aristobulus, who then minifired at the Altar, and being unable to conceal the Joy they had, to fee one of the Royal Blood again in that Office, they broke out into Acclamations, which increas'd Herod's fuspicion, and put him upon a more speedy execution of his Treachery. As foon as the Feaft was over, he made a Vilit to Alexandra at Fericho, and counterfeited Youthful Sports and Plays with Aristobulus; till both growing weary at their Juvenal Exercises, they walk d out to take Refreshment in the open Air; and finding a pleafant thade under Arbours adjoining to Fish-Ponds, wherein some of their Friends and Servants were Swimming. Aristobulus perswaded to it by Hered, went in and Swam among them; and Herod's Confederates, who were authoriz'd to perpetrate the murther, laid hands on him, put him under water, and pretending only to duck him

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in sport and waggery, continu'd the Humor first of the so long, till they had quite stilled him in the morld 3931 water. And thus dy'd Antonius, after he had so liv'd Eighteen Years, and exercis'd the Office

of High-Priest one whole Year. And then Anguel reallum'd his former dignity. this unhappy accident was related to the Wo. men, they burst out into Tears, and doleful Lamentations over the deceafed Body, and all the City were cast into an unexpressible fur. prize and forrow; but above all, when A lexandra heard the wicked deed, the was fo extreamly pathonate, and wounded with grief and forrow, that the was often ner dispatching her self with her own hands; bu through fear of greater mischiefs, and in hopes to gain an advantage of revenging his Death, the moderated her forrow, and wife. ly feem'd to be unconcern'd for her inestima. Herod alfo counterfeited his refentments to a miracle; and by a magnificen Funeral, endeavour'd to perswade all his Relations, that he had no hand in accomplifiing his Murther.

But all Herod's outward diffimulation had no effect in allaying Alexandra's real Affliction; but meditating a Revenge, she acquaint Cleepatra with Herod's Treachery, and her Son's murther; and Cleepatra importuning Antonius to reverge the death of Aristobulus, Herod is summon'd to answer the Accusation at Laodicea: and as soon as Herod had let the Government of the Kingdom in the hand of his Unkle Jeseph, with command to let Marianne his Wite if he should dye, whom (as he pretended) he so dearly lov'd, he could not

not fuffer any Man to injoy her after his ~ death; and having openly declar'd, that all "ear of the his mifery arofe from Antonius's Pattion, and Before Chr. admiration of Mariamne's Beauty, he proceeded on his Journey. That Mariamne must be kill'd if any mischeif befel Herod, fofepb relates privately to the Women, as an Argument of Herod's great affection for her; but it receiv'd a juster interpretation from Alexandra, and Mariamne, who knew it the confequence of his Jealoufy and Malice. In Herod's absence a Report was spread, that Antonius had put him to the Torture, but Letters from him foon contradicted that Relation, and contrary to all Mens expectation gave affurance of his fafety: For as foon as he came thither, with great Prefents he appeas'd Autonius's displeasure, and procur'd his own Indempnity: And when Cleopatra urg'd the baseness of the Crime, Antonius answer'd, there was no reason a King should be punish'd for what be acted in his own Kingdom, for that would make the Royal Power too precarious, and alfo added, that 'twas not fit for ber to mike too curious a scrutiny into the Government of Kingdoms: So that Herod return'd to Ferufalem with greater marks of Antenius's Favour, than he could pretend too before this Accufation. His Sifter Salome and his Mother, acquainted Herod with all transactions in his absence, and infinuated an indecent familiarity between Joseph and Mariamne; but the clearing her own Integrity, and Herod willing to believe it, he emorac'd her with great kindness, and mad deep protestations of his sincere Affection to her; but when the told him 'twas an ill Dd 4 prof

proof of those Pretentions, to order her to be put Wear of the to death if bimself had suffer d at Laodicea, Before Chr. he gave over his Careffes and Endearment and fell into an extremity of Passion, tore his Hair, and roar'd out, that now 'twas plain that Joseph bad committed Adultery with ber, fince be had betray'd bis Secrets to ber: And in that extraordinary emotion commands 76feph to be kill'd, without hearing his Juffis. cation, and commits Alexandra to Prison & the cause of all these discontents, and domeflick Troubles.

About the fame time were great Troubles and Revolutions in all Syria, occasion'd by the infatiable coverousness of Cleopatra; for Ame nius loving her extreamly, fhe put him upon doing fevere things to gratifie her Avarice and She poyfon'd ber own Brother and Ambition. Successor at Fifteen Years of age, and flew (hy Antonius's means) her Sifter Arlinoe, as the war worshiping in Diana's Temple. She rob'd the Temple of the Gods, and the Sepulchers of the Dead, to increase ber own Treasure; and was so much a Slive to this fordid Humour, that all the Riches of the World feem'd too inconsiderable to fatisfy ber Covetouinels, and Antiochus was fo bewitch'd by her allurements, that negleding his own Honour ard Reputation, he often exceeded the bounds of Justice, and common Prudence, to gratifie her unlimited griping humour. Now

Having obtain'd large Grants from Antonius, and accompanied him in part of his Travels to Armenia, Cleopatra took a progres into Judea, and growing well acquainted With Herod, and being a Woman of a hife and

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wanton disposition, as well as exceedingly revengeful, the discovers a great Passion and Tear of the Love for Herod, and invites him to gratifie Before Chr. her unchaft Defires and Pleafures: though that feeming Fondness was not without De-L figns against him; but Herod knowing her to be a lacivious Prostitute, and as from the beginning he had withstood her Impious Solicitations and fuspected her Treachery; fo he now advises with his Friends, whether he should not kill her while she remain'd in his power, and free himself and others from her Tyranny and Usurpation; but they disfwaded him from any fuch attempt as unworthy fo great a King, and as an Act that would certainly be reveng'd by Antonius, and on the contrary advis'd him to Present her Richly, and conduct her in her way towards Egypt. When Antonius had fubdu'd Armenia, he fent Artabaces, and all the Children of Tygranes Prisoners into Egypt, and with all the rich Jewels he had taken, prefented them to Cleapatra: And the Contributions which Antonius had oblig'd Herod to pay her as his fafest Courfe, he discharg'd with great exactness; but the Arabians, who at first paid two hundred Talents for this use, grew negligent, and scarce made payment of a Moiety.

Aretas King of Arabia, thus neglecting to discharge his Obligations, Herod threatens him with a War, but defers the time till the controversy was determin'd between Augustus Casar and Antonius, who both Aspir'd to the Roman Empire; but now encoarag'd by Antonius, and chiefly by Cleopatra, who thought if these two Kings ruin'd one another, 'twould

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greatly redound to her advantage : Hered; Tear of the Army being ready he makes a descent into Before Chr. Arabia, ravages the Country, and beats the Arabians in a pitch'd Battle near Diospolis; and they recruiting their Forces, and incamp. ing at Cana in Calo Syria, Herod Engaged them a fecond time with the fame fucces; but having routed the Arabians, Athenio who commanded Cleopatra's Army in that Country fell upon the weary Jews and overcame them; and Herod being afterwards unable to engage the Arabians in the Field, for some time kept the Mountains, and by fome remarkable advantages, put his Men into a Capacity of recovering their former Losses.

CHAP. III.

A terrible Earthquake in Judea.

THILE Augustus Cafar and Marcus Antonius, were disputing their Titles to the Roman Empire in the Action War, there happen'd fo great an Earthquake in Judea, as could never be parrallel'd in any Age. Great numbers of Cattel were destroy'd, and Ten Thousand People perish'd by the downfall of their Houses; but the Soldiers that were Incamp'd in the Field fustain'd no da-The Arabians hearing of this Accident, which was made greater in the Relation than was really in the Occurrence, they infulted as if all the Jews had been destroy'd, (and they had no remaining Enemy to Encounter, and all the Cities of Judea had been overthown; therefore they kill'd the Fews Ambassadour, that came to Treat of Peace in their their desperate condition, and in their heat Assaulted the fewish Camp, and the fews be-rear of the ing much dejected, Herod bespeaks them on Before Chr. this manner,

Friends and Fellow Soldiers,

JONE of us can be Ignorant, that fuch ill success bas lately attended our Affairs, as is able to amaze and weary out the bravest Resolution; but since we are under a necessity of Fighting, and that our Losses may be recover'd by your Valour, I hall lay dewn fuch Reafons, as I bope will excite your native and accustom'd Bravery. The War is just and lawful, since we only defend our selves against a barbarous Nation, that having loaded us with Injuries, are now endeavouring our utter Ruin. They injoy their Country upon my mediation with Antonius for them, and engaging for their Tribute; which they have acknowledg'd with reinterated hews of Gratitude, and new would drive us from our own Poffessions, for the Favours I have done them. Faithfulness is due to the worst of Enemies, and therefore may justly be expected from thefe we have befriended; but thefe Men think nothing just, but what is gainful, and nounjust that redounds to their own advantage. Among all Nations the Perfens of Ambassadours are inviolable, and yet they have butcher'd one that came from us. And now can you toink they don't defire Chaftizment for fuch Impieties? Or what can they expect but Ruin, that are guilty of fuch vile and unpardonable Tractices? But p. rhaps some will far, though we have juffice on our fide, they have the greatest Numbers, and advantages to gain a Victory; but (uch

Tear of the when Right and Justice is the Foundation of a world 3975 War, God is engag'd in the Controversy, and where God affifts, no power is able to refift him. But let us advise a little further. In the first En. gagement with these Barbarians, they were un. able to withftand our force, and we gain'd a noble Victory. In the second we had the same propitious Fate, if Athenio by hase Treachery, and not by open War, had not furpriz'd us: And why should we ascribe his perfedy to their Valour. Again, if you have an oninion of their Courage, to conquer them will be as argument of your greater Fortitude and Virtue. The Earthquake affords no reason for our dispair, fince our Enemies bopes confifts not in their own goodness; but because they imagine that we are dispirited at our Calamities, which are no figns of God's Displeasure, but the product of Natural Causes; none of you were injur'd by that accident, and being preferv'd in that Difafter, why should it not be constructed to signific God's love to you, and care of you in other dangerous Adventures. These perswasions gave such Life to the Tews Hopes and Courage, that they bravely attack'd the Arabians, flew Five Thousand upon the frot, drove the rest into their Fortress, where being oppress'd with Thirst, many forfook the Trenches, and in five days, Four Thousand yielded themselves Prisoners. The rest resolving to have one push for their Lives, the fixt day fally'd out, and Seven Thousand lost their lives in the first Attack, and the rest submitted themselves to Herod, whom to their own damage they had approv'd a valiant Soldier in Subduing CHAP. that ferocious Nation.

of the JEWS.

CHAP. IV.

Antonius is overcome by Augustus.

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Tear of the world 3975 Before Chr.

HEROD swell'd with this Victory, returns into his own Country with great Reputation; but when he imagin'd his State was in greatest security, he grew in danger of losing his Life, and Kingdom, by the Victory that Casar obtain'd over Antonius.

For having loft his only Friend, he could expect nothing less than to be involv'd in his Misfortunes. His Friends with all their Art could not conceal their Sorrow, nor his Enemies their Joy in hopes of a better Administration, and now is Herod driven to the last necessity to secure his Dominion, and preserve his interest in the Kingdom, and that was by cutting off Hircanus, the only Surviving Branch of the Family; and whilft he was tormenting himself to find a pretence to Execute this Conspiracy, an occasion is offer'd by Hircanus's Dependants. Hircanus was of a mild and gentle Temper, and during his whole Life, would never intermeddle in State Affairs, and committed himself to the disposal of an over-ruling Providence; but Alexandra being an Ambitious Woman, and unable to conceal her hopes of a Revolution, follicites her Father to fland upon his Guard, and endeavour the regaining of his Right, by feeking Protection from Malches Governour of Arabia; for there was no doubt that if. Herod fell under Cafar's displeafure, but the Kingdom must return to him, both in respect of his undoubted Right, and

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the people's favour. At first he refus'd the Tear of the Woman's Counsel, but tir'd with her impove morld 3935 tunity, he writes to that effect and fends ac to Malchus by Defitheus, who shew'd the La do ter to Herod, and by his consent deliver'di fre to Malchus, who granted all he ask'd, and promis'd him a fafe Convoy, to bring him felf and all his party thither. But as food as Herod had seized these Letters, he deman ded of Hircanus whither he was in Confede racy with Malchus, which he denying, He rod in a publick Affembly produces the La. ters as Evidences of the Fact, and Comman ded him to be put to Death. Thus is i Registred in Herod's Commentaries, though others fay he died wrongfully, and all obe Eted against him was only Hered's wicked contrivance. Now Herod having Imprison'd his Wife, and his Mother Alexandea, in the Castle of Alexandrion, and committed the Go. vernment of it to his Treasurer Josephus, and Sobemus the Itutrian, with Orders if he milcarried to kill Mariamne, and her Mother. and having left the Government in the hands of his Brother Pheroras, and injoyn'd him to keep it if any mischance should befall him, he took his Journey towards Cafar.

CHAP. V.

Herod obtains Carfar's Favour.

Aving thus dispos'd his own Affairs, He-I rod took Shipping and Sail'd to Rhodes, and in all his Royal Rooms, only laying afide his Crown, he address'd himself to Cafa, and being admitted to his presence, he discover'd ver'd a greater Soul than ever, for without acknowledging any Offence, or begging Par-Tear of the don, with an undaunted magnanimity he Before Chr. freely confess'd to Cafar, That he intirely loo'd and bonour'd Antonius, and to the utmost of be power had done him Service, in order to his gaining the Empire of the World; not by joyning Forces, for be was imploy'd against the Arabians, but in furnishing him with Wheat, and Money, as the least Office it behoved him to pay Antonius; for being his Friend, he ought to hazard his Head, and happines, to preserve so great a Benefactor. Nor in the Actian War did my Affection droop or die with bis Fortune, for I advis'd bim to kill Cleopatra and poffess ber Estate, as the only means to procure his own Peace, and pacific your displeasure; but be slighted this Advice, and by his fottish Amours and indiscretion, has turn'd it to your Advantage. And now, OCafar, if in hatred to Antonius you condemn my Friendship, I must not deny but I bave lov'd bim; but if without respect to persons, you consider my love to my Benefactors, bow mindful I am of kindnesses, and bow faithful I am to my Friends, the effect may recommend me to your Acquaintance; for if the Name be chang'd, the same Friendship will continue, and Merit your Commendation.

Casar, who was a Great and Prudent Monarch, was indeard to Herod by this free and generous acknowledgement, and madehim this Answer. Live in safety and Reign new in greater security than ever, for thou deservest to rule over others, who with such unwearied constancy maintainst thy Friendship. Now continue faithful to them that are more Fortunate than Antonius.

Antonius. I cannot blame Antonius for not fol Year of the lowing thy Advice, fince by his imprudence Before Chr. have obtain'd thy Friendship. That thou be begun well Ventidius bas told me, therefore my Decree be thou Establish'd in thy Kingdon and I will shortly give thee such Proofs of m Friendship that then shalt have no cause to 4 ment the loss of Antonius. Herod finding his Kingdom thus affur'd, he return'd to Jenja lem, where all Men were amaz'd at his Stupendous Fortune, and that by special Provi dence he constantly surmounted every danger. Next he prepares to Entertain Cele at Ptolomais in his return from Syria, where he receiv'd him in Royal Splendor, and gare him Prefents and Provision for his Army, and was respected as one of Casar's choice Friends. And fince they were oblig'd w March through a Country very scarce of water, he furnish'd them with such store of water, and Wine, that they wanted neither. At Cafar's departure from thence, he gave him eight hundred Talents, and fo Royally Rewarded all his Men, that he obtain'd the Reputation of a Heroick and Noble Spirited Prince, and that well deferv'd the Friendship of the Romans.

> Herod returning to his Palace found all his Family under discontent, and but a cold reception from his Wife Mariamne, who refenting her Confinement, and having fubtle ly drawn a Confession from Sobemus that i Hered had milicarried, fhe and her Mothe must have been put to Death, she could not but shew an alteration in her Countenance and Behaviour, to the King's great diffatisfaction,

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faction, which being humour'd by the continual reproaches, and new invented flanders Tear of the. of his Mother and malicious Sifter, the breach Before Chr. became irreparable. Every day started fresh Quarrels, and inflam'd their Rage and Jealouse, and he had furely pronounc'd some heavy doom against her, had not a happy Messenger brought him word that Antonius and Cleopatra were both Dead, and Cafar was become Lord of Egypt, which oblig'd him to meet and Entertain him, leaving Mariamne to the care of Sobemus. When Herod Arrived in Egypt, Cafar shew'd him great Honour, gave him Cleopatra's French Guards, and that part of the Country that had been fpoyl'd, and Ufurp'd by her; also he gave him Gadara Hippon, Samaria, Gaza, Anthedon, Joppa, and the Tower of Stratton, and when he had accompanied Cafar as far as Antioch, he return'd into his own Country; but his Honours were not greater abroad, than his discontents at home, especially in respect of his Wife, whom he dearly render'd. She was very Chaft and faithful to him; but molested with a Womanish, Peevish, Frowardness, that too much presum'd upon his love, and therefore us'd him with less refpect than in Duty she was oblig'd to. She openly reproach'd the King's Mother, and Sister, with their base and abject Original, which procur'd her much Trouble; but more upon this occasion. The King being retir'd into his Chamber, fends for his Wife to enjoy her Society; upon his Command she came, but instead of receiving his Amorous Courtship, and being complaisant to his Embraces,

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braces, the refus'd him Marriage Rights, and Year of the taunted and reproach'd him bitterly with Before Chr. her Father's and Brother's Murder, infomuch that Herod was like to strike her; and his Sifter hearing a greater noise than was usual fends in the Butler whom fhe had beforefu. born'd for that purpole, to tell the King that Mariamne had prepar'd a potion to excitehis Amorous Pathon, and had brib'd him to deliver it : What was in't he knew not, but thought himself oblig'd in duty to revealir Herod who wanted not this Treachery to in. flame his Anger, caus'd the Queen's most faithful Servants to be examin'd by grievous Torments, who all deny any fuch contrivance but faid, the Women's difaffection forange from fomething that Sobemus had told her: the King hearing this, and knowing what it was, caus'd Sohemus to be put to Death, and brought his Wife to Trial before his chiefest Friends, treated her with unseemly and bitter Language, unbecoming a Caufed Justice, and they to please him, Sentenc'd her Death; which though all agreed to Respit and keep her in Prilon, yet upon his Sifter's importunity, Mariamne was put to Death. Alexandra to curry Favour and secure her own Life, meets her Daughter going to Excution, and vilely reproach'd her with Treasor, and disloyalty to her Husband; for which, all the Spectators upbraided her with Hypocrific, and the Daughter's Silence as willing to hide her Mother's imperfections, and flewing a Noble and undaunted Courage at her Death, without fo much as change of Colour, or alteration in her Countenance, convinc'd vinc'd the World of her innocency. Thus rear of the died Marianne, a Woman of incomparable rear of the Beauty, of Masculine Courage, untain-Before Chr red Chastity, and defective in nothing but 25, Complaisance and Assability to her Husband, who lov'd her dearly; tho' 'twas that four'd her Humour by her Father's, and Brother's Murders, and giving order twice that she should not survive him.

No fooner was Mariamne Dead, but the King's Passion for her hourly increas'd, and the remembrance of her was his continual Affliction, he had no content by day, nor could he rest at Night for thinking of her. He often with Tears invok'd her Name, and bemean'd her loss so forrowfully, that all the Divertisements that could be invented made no abatement of his Grief. He would often flart and Tremble, and Command his Servants to call his Wife to him, as if she had been living: And while Herod was under this Affliction, the City was visited with the Peftilence, which by all was look'd upon as a Punishment for Mariamne's Murder. The King in this perplexity hid himself in a solitary Wilderness, and fell into a grievous Sickness that would admit no Remedy. While thus he was tormented in Samaria, which is now called Sabaste, Alexandra indeavouring to make her felf Mikrefs of the Fortrelles in Ferusalem, which were the Strength of the Kingdom, it came to Herod's knowledge, and the was put to Death; and he formewhat recovered, demean'd himfelf with fuch Cruelty, that he frequently imbru'd his hands in the Bloods of his best Friends, and faithful-Ee 2

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lest Servants, without remorfe or pity. C4. Tear of the stabarus that Married his Sister Salome, for a Before Chr. pretended Conspiracy against his State was Sentenc'd to die, but was Pardon'd at his Wives Request. Babas's Sons and others were accused of Treason and put to Death, and all the Lineage of Hircanus destroy'd; and by degrees he abolish'd the Ancient Laws and Customs of the Jews, and introduced new, and Foreign Rites and Customs. He Erected a large Amphi theatre, gave great Rewards to Players and Muticians, and did his utmot to eradicate all the remains of true Religion. For which Acts of Tyranny and Irreligion ten Men bound themselves by Oath to dellror him, but being discover'd, they were all Frecuted by ftrange and horrid Cruelties; who notwithstanding justify'd their Design to the last moment of their Lives, and the hated person that Betray'd them, was not long after stabb'd i'th' Street, his Body chop'd to pieces, and given to'th' Dogs in the fight of many people; and Herod feeing the hatred of his people mightily increas'd against him, he built, repair'd, and fortify'd all the fliong Holds in the Kingdom.

CHAP. VI.

A great Plague and Famine in Judea.

In this thirteenth Year of Herod's Reign, great Calamities attended all Judea, proceeding either from God's Displeasure, or casual Vicishtudes. A great Drought produced great scarcity, and want of wholsome Food brought in the Pestilence, of which Disease

ease many died; but in this, Herod's care was extraordinary in supplying the Necessi- " or of the was extraordinary in happying the recent world 3942 ties of the people, that he regained much of Before Chr. the good Opinion he had forfeited by his Innovations, Milmanagement, and Tyranny. He melted down all his Gold and Silver Plate, not sparing the very Dishes and Utenfils for his own Table, converted them into Money, and fent it into Egypt to buy Corn, for the use of the Sick and Needy; besides he made Provision for those that could not drefs their Food themselves, Charitably cloth'd all that were Naked, fuccour'd all according to their Age, Degree, and Quality, and by this means won the Love of his Subjects, and Strangers, and for a while utterly defac'd the Memory of his former unkindnesses. His Country recovering its former Health and Plenty, he fent Cafar five hundred of his own Guards, which were very ufeful to him in his Wars with the Arabians. He built a Roval Palace in the higher part of the City, and falling in Love with the Daughter of Simon a Citizen, and Son of Bethas the Alexandrian, who was the Beautifullest Virgin of that Age, he first dignified her Father with the Office of High-Priest, and then espoused her. He built a new Caftle in the place where he overcame the Jews in his Wars against Antigonus, which is about fixty Furlongs from Ferufalem, and adorn'd it with great Curiofities, that future Ages by these stately and expensive Buildings, might take the meafures of his power and Magnificence.

Herod having found a convenient place near the Sea fide, which was called the Tower

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of Straton, he there built a famous City with Tear of the Marble, and called it Cafarea; but his grea. Before Chr. tell Work of all was the Haven, which he

fo contriv'd that a great Fleet of Ships might Ride fecurely in't, without being indamag'd by Wind or Tide, and was very Com. modious for Merchants and Sailors. He E. rected also a Treatre of Stone to the South ward of the City, and an Amphiatre behind it, fo pleafantly Scituated, that fromit Ships at Sea might be feen at a very great distance. Now he sent his two Sons Alexes. der and Eriftobulus to Rome, where they were kindly receiv'd by Augustus, and Lodg'd in his own Palace, and gave Herod power to name his Successor in his Kingdom, to which he added the Provinces of Tracona, Baranca, and Aurancia on this occasion. A certain Man call'd Zenoderus that Rented Lylania's Lands, liv'd also by sharing in the Spoils and Robberies of the Trachonites, which the Neighbouring Countries complaining of to Cefer, he order'd them to be punish'd, and gave their Country to Herod, who foon reduc'd them to a better Temper. Several Complaints were made from time to time by the Gadarens, and Auranite, against him, by the Infligation of Zinedorus, but he withflood them all, for all Attairs of the vaft Roman Empire being dispos'd by Cafar and Agrippa, he had fo gain'd both their Favours, that Cafer next to Agrippa Honour'd no Man more than Hered; and Agrippa respected him above all Men next to Cefar; by which means he baid a Tetrarchy for his Brother Pheroras, and gave him a hundred Talents OUL out of his Revenue, that after Herod's Death he might not depend upon his Children. Year of the Now he Conducted Cafar to the Sea-fide, and Before Chr. at his return built a stately Temple of white Marble, in the Country which belong'd to Zenodorus, near a huge Cave call'd Panion. and Dedicated it to Cafar. He also dischare'd his Subjects from the third part of their Tribute; but that gave them but little fatisfaction for abolishing the Laws and Customs of their Country, for which they fo hated him, and he grew fo Jealous of them, that he maintain'd Spies in many places to observe their Words and Actions, and himself in the Habit of a Private Man, would often by Night thrust himself into Companies to hear their Discourfes, and by one Stratagem or other, would be fure to dispatch those that were untractable to his Government. He also impos'd an Oath of Fidelity on his Subjects, and punish'd all that refus'd to take it, except Pollio, and Sameas of the Sect of the Pharifes, and those that followed them for their fakes. this rigour also was exempted the Sect of the Eseans, for Manabem's fake, who seeing Herod when he was young and going to School, faluted him, and call'd him King of the Fews. Herod thinking he knew him not, and therefore mock'd him, he was very angry; but Manabem smiling said, thou shalt be King of the Icws, and Reign bappily, for to bas God declared to me : and then remember what I fay, and by Justice, Piety, and Equity, win the Hearts of thy Subjects; and yet I know thou wilt not do it, but wilt live in Ee 4 the

the neglect of Divine and Humane Laws, for rear of the which God will at length chassise thee with Before Chr. a grievous Punishment. At this time Here flighted his prediction, but when he had ob. tain'd the Kingdom, and was arrived to the highest pitch of Happiness, he sent for Me. nabem, and ask'd him how long he flould Reign, and he returning him a doubtful Anfwer, Herod renews his demand, faying, hall I Reign ten Years. Manabem answers, and twenty and thirty, without prefixing any certain term; but Herod was pleas'd, Embraced Manahem, gave him leave to depart, and treared the Esseans kindly for his sake. And this I thought fit to mention, though it may feen incredible to some, to shew that many of our Nation through their Holiness, have had Communication with God Almighry.

CHAP. VII.

Herod Buildeth a New Temple.

N the eighteenth Year of Herod's Reign, having finish'd many other stately Edifices, it came into his mind (in hopes to eternize his Memory) to re-edifie the Temple of God, and make it larger, and of a proportionable height; but least the greatness of the Enterprize should hinder the people's assistance, having call'd an Assembly, he first sounds their intentions in this Discourse.

Men and Brethren, 'Twould be a vain and Superfluous undertaking to recount what I have perform'd to your Advantage, fince the Govern ment was put under my Administration. Tos know in all your Grievances I have chearfuly

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Supply'd your Necessities, and in those Buildings Juppiy a your receiptions, not so much consulted my rear of the I bave Erected, I have not so much consulted my world 3947 own Honour, as your common Safety, and bave Before Chr. brought the State of the Jews to Such a degree of Happiness, that they never before injoy'd nor expected; but the Defign I am new upon is more Holy, and Glorious than any thing I have yet undertaken. Our Predecessors after their return from the Babylonish Captivity, built a Temple in Honour of our Great and Mighty God, which wanted fixty Cubits in beight of the Temple built by Solomon, which must not be ascrib'd to their negligence, for the Measure was appointed by Cyrus and Darius, to whom they had been Slaves, as fince they have been to the Macedonians; and therefore they had not the opportunity to Erect it after the Ancient Model; but fince by God's Permission, I have obtain'd the Kingdom, and we have injoy'd fo long and happy a Peace, that neither Money nor Revenues are wanting, and that besides those Blessings we bave the favour of the Romans, who in a manner are Lords of all the World; I will therefore Supply what was defective in our Noble Ancefors, and raise a Temple for the Service of God, in Commemoration of the Mercies I bave receiv'd from bim, by whose bounty and goodness I obtain'd my Kingdom.

This fudden and voluntary notice of his Intentions, fill'd all Men with admiration, that he should promise what was beyond their expectations, and his own ability to accomplish; but that which gave them greatest trouble was their fear, lest he should pull down the old, and not be able to build a new one. The King perceiving what they stuck at, re-

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mov'd that prejudice, by affuring them the Tear of the old Temple should not be defac'd, till all Ma. world 3927 terials were in place and readiness to begin Before Chr. the new one. And in this he kept his pro. mife, appointed a Thousand Waggons to fetch Stones, and Ten Thousand expert Work. men, and as foon as the old foundation was taken away, and the new one laid, the Tenple was built, in length a hundred Cubic, and in height twenty Cubits, more than the former contain'd; which twenty Cubits funk after the Building fettled, and our Country. men in Nero's Reign, thought to raife it to it former height. In Ten Years Herod finish'd the Temple, with which the People were well pleas'd, gave thanks to God, wish'd the King a long and happy Reign, and celebrated a Feast in honour of the Restoration of the Temple; and both King and People offer'd innumerable Sacrifices. It is also reported by our Ancestors, that all the time the Temple was in building it never rain'd by day, but only in the night, that the work might not be interrupted; which will not be thought incredible, by those that studiously contemplate the other miraculous effects of God's Providence.

Antiquities JEWS.

BOOK XVI.

CHAP. I.

Alexander and Aristobulus return to their Country.

of the Commonwealth, the King world 3947 thought it expedient to redress pri-Before Chr. vate Injuries, and therefore made a Law that Wall-breakers should be Sold for Slaves out of bis Dominions; but this Law being contrary to the Jewish Constitutions, that forbids the Selling of any Native, Slaves to Strangers, and that their own Laws had made provision that a Thief should restore four times as much as he stole, and in case of disability, should be Sold, not unto Stran-

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Tear of the years the Common people inverse the Common people inverse. Tear of the Years, the Common people interpreted this Before Chr. New Law a violation of their own Cultons an unjust Punishment, prejudicial to their Religion, and a manifest act of Tyranny, for which all Men spoke bitterly against the At the same time Herod Sailed into Italy to falute Cafar, and to fee his Children that then liv'd in Rome for their Education, where Cefar receiv'd him courteoully, and permitted him to take his Children home, being now fufficiently instructed in the like ral Sciences, who when they return'd into their own Country, were joyfully received by all, being young Men of comely Stature courteous Behaviour, and deported themfelves in all occurrences like the Sons of a King; but Salome, and the rest that had deftroy'd their Mother Marianne, fearing they might one time or other revenge her Death, began to load them with false Reports, as difobedient Children that hated their Father. for imbruing his Hands in their Mother's Blood, and this they industriously spread to alienate the King's Affection from them.

The King as yet hearing nothing of the contrivances and Plots against his Sons, in a Fatherly care of their future good, they being now of Age, he gave Ariftebulus a Wife called Bernice, Daughter of Salome; and to Alexander he gave Glapbyra, Daughter of Archelaus King of Cappadeia. The Nuptiak being Celebrated, and Herod hearing that Marcus Agrippa was return'd out of Italy into Afia, he went thither to him, and gave him an invitation into his Kingdom, which A.

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that might delight him. Herod shew'd him rear of the his new built Cities, fair Houses, stately Ediscoes, and treated him and his Friends, with og. all imaginable pomp and splendor. When the came to Jerusalem, all the people met him richly dress'd, and wellcom'd him with joyful Acclamations. Agrippa offer'd a hundred head of sat Oxen to God, seasted all the people, and would gladly have made a longer stay in Jerusalem, but the Winter drawing on, and searing Tempestuous Weather, he Sailed with all speed to Jonia, both he and his Friends being honour'd with great Presents

at their departure.

Herod passing the Winter in his own Palace, and hearing Agrippa was Marching with an Army to Bosphorus, he Sail'd to meet him; but the Wind being contrary, he stay'd a while at Chius, and perceiving the City Gate which was destroy'd in the Wars against Mithridates was not yet repair'd, he gave Money fufficient, and fet them about the Work. The Wind changing he Sailed to Mitylene, thence to Byzantium, and hearing Agrippa had already pass'd the Cyenean Rocks, followed with all fpeed and overtook him at Synope, 2 City of Pontus, and his vifit was very acceptable to Agrippa. The Affairs of Pontus being dilpatch'd, Herod accompanied Agrippa by Land to Ephelus, there taking Ship came to Samos, and in that whole Journey, and almost in every City he gratify'd Herod with some particular kindness, so that Herod had Opportunity by the respect that Casar shew'd him, to oblige the Countries through which they Travelled. When

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When they came to Ionia, a multitude of the Jerns Inhabiting in that Country, complaint to Agrippa, that the Men of that Country would not fuffer them to live according to the country would not fuffer them to live according to the country that the men of the country would not fuffer them to live according to the country that th

their own Laws; but on Festivals dragic them before their Tribunals, and deny'd the the Priviledges that were granted them by the Romans; and Herod willing their cafe thould be heard, defir'd Nicholas his Friend to pleat their cause before Agrippa; who fitting: mong the Romans, and other Kings and Prince Nicholas deliver'd himself after this manner, Renowned Agrippa. All oppress'd and injuit People flie to the bigber Powers for Redrefs, and we hope to obtain your Favour, fince we ask a thing but what your goodness bas already grantel and what they would take from us, who as well as our felves are but your Subjects; which illers, proceeding are an affront to your Authority, from whom we enjoy these Privileges, as well as a manifest injury to us. All Nations count themselves happy that live under the jurisdiction of the Romans, and therefore we hope your jufice will afford us equal Rights with the rest of your Subjects: Since we beg nothing, but that we may live according to the Religion of our Country, which of it felf is not to be envy'd. What is there in our Religion that is offensive to any? Nay, what is there that is not agreeable to the Rules of Piety and Justice; therefore we make make Conscience in observing, and reckon it the worst of Injuries to be depriv'd of them. These People Sacriligiously take from us Money that is dedicated to God. They force us on Sabbath-days to attend Law Suits in their Tabernacles, upon m necessity, but only is contempt of our boly Religias! gion! they impose Taxes upon us that are free, and not oblig'd to pay Tribute to any but the Ro-Tear of the morld3929 mans; we therefore, without shewing what we Before Ghr. have merited from the Romans, bumbly request the continuance of that Favour, that by many publick Decrees of the Roman Senate have been granted to us. None of the Greeks offer'd to reply, for the Controverfy being only matter of Right already granted, which the Greeks could not deny; Agrippa faid, that he would not only gratify them for his Friend Herod's fake, but because they were injur'd, and their demands were reasonable; therefore, if they had ask'd a greater matter, that might be granted without prejudice to the Romans, he would not refuse them; but fince they only ask what has been already granted by them, I do ratifie and confirm it, and command that none disturb them in the Exercise of their Religion; For which Herod rofe up, and in the Name of all the Jews gave him thanks, and after mutual Embraces took their leaves of one another.

CHAP. II.

Herod returns into Judea.

THE King having a fair wind in a few days arriv'd at Cefarea, from thence went to ferufalem, and calling an Assembly, told them what favour he had procur'd for the fews in Asia, and that now they might converse among the Gentiles without molestation; which was a manifest declaration of the Happiness they enjoy'd under his Government, who in all times and places took

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care they might want for nothing; and as world 3956 further Testimony of my love, (saith he).

Before Chr. freely remit the fourth part of the Impositions as

Tribute which you are obliged to now for the

Tribute which you are oblig'd to pay for the Top past. And the people abundantly satisfy with the King's Speech as well as his Bound departed joyfully, wishing the King a laling

Happiness.

Now a great Feud was rais'd in Harod's Fa mily, for Salome prefuming upon the fucus the had against Mariamne, her inveteratem lice put her in hopes the thould leave noted her Children to revenge her death; and he wanted no occasion, for the two young Pris ces were suppos'd not well affected to the Father, as well for the death of their Mothe. as because they desir'd the Kingdom; and their upbraiding Salome, and Pheroras, R. new'd their old hatred, and push'd them forward to haften their Ruin. This Affair became now the whole Discourse of Court and City, and every one pitty'd their incautelous Salome gather'd from their own Temper. speeches probable arguments of suspicion, that that they did not only refent their Mothes death with great impatience, but rag'd like Fury's in bewailing that, and their own unhappiness, who were forc'd to live, and converse with the Murtherers of their unfortonate Mother. Salome and Pheroras acquaint the King that he was in imminent danger from his Sons, who openly boafted they would be reveng'd on their Mother's Murtheren; feigning also, that they were in hopesthat Archelans King of Cappadicia would affe them, in accusing their Father to his Friend Gefa. Cafar. Herod having heard fomething of this affair from others, and confcious there Tear of tise was but too much occasion for these Discour-Before Chr. fes, fends for his Son Antipater, whom he had when he was a private Person, and was wholy difregarded till upon this occasion, and puts him into a great Post in the Kingdom, to counter-balance the pride of his Brothers, and to let them fee he was under no necessity of preferving the Kingdom only for them, and that thereby they might become more tractable to their Father; but in this he mist his aim, for they refented this as a greater injury. And Antipater was of that ambitious nature, that being promoted contrary to his expectation, he endeavour'd all ways to win his Fathers love from the other two: And though he would not accuse them himself, yet those that depended on him and expected Preferment by his mediation, were always fo whifpering stories, and calumnies; to the prejudice of the unwary Princes, that they might be fure to reach the Kings Ear, which further augmented the Honour and Interest of Antipater, and at length brought his Mother into Agrippa had now govern'd Asia Ten Years, and being upon his departure to Rome, Herod goes to take his leave of him, and taking with him his Son Antipater commits him to his care, that fo he might be introduc'd into Cafar's favour; fo that now all things are directed in favour of Antipater, and to the difinheriting of Alexander and Arifobulue

JOSEPHUS's Hiftory

Year of the world 3956 Before Chr.

CHAP. III.

Herod accuses his Two Sons before Augustus.

NTIPATER'S Journey to Rome with his Fathers Letters of Recommendation were very advantagious to him; but he wa much disturb'd that he was depriv'd of the opportunity of calumniating his Brethren and keeping up his Father's anger; and therefore ply'd him with Letters suggesting dangers, and intreating him to take care of his life and fafety, which at length wrough him into fuch a perfect hatred of them, that he took them with him to Rome; and accuse them before Cafar that they attempted to poils bim , and usurp the Kingdom, though in all thing be had demean'd himself like a kind and indal gent Father to them, and now would not make use of the Anthority of a Father, nor the Power of a King, against whom the Treason bad been complotted; but had brought them before Cafa their common Benefactor, who knew bow to determine according to Justice, and therefore defoil bim, that they might not remain unpunish'd, and he be compell'd to wear out his days in continue fear : nor suffer them to be so m serable as neva to enjoy themselves, or the light of the Sun, after they had violated the most Sacred Laws of God and Nature. The two Princes unable tore itrain a flood of Tears that gush'd from their Eyes, stood in a silent and dejected posture; not as if they were guilty of the alledg'd Impictice, but because they were accused by their Father, against whom it was indecent to fpeak with that freedom that Juffice and their

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their cause requir'd. Their Grief mov'd compassion in all the Spectators, nor could rear of the compassion in all the Spectators, nor could rear of the general 3956 Cafar, nor their Father who was their ac-Before Chr. cuser, conceal his Tenderness.

At length the young Princes perceiving their Father, and Cafar to be somewhat mollisi'd, and that the whole Audience either shed Tears or shew'd Compassion, Alexander addressing himself to his Father, thus express'd

himself.

Father, Bringing us to Judgment before Cxfar, who is the common preserver of us all, is an Argument of your kindness to us; for as a Father, or a King, you might have punish'd our imaginary Offences by your own Authority; but making Cafar our fudge, heres you have a mind to fave us; for no man brings another to the Temple with a purpose to destroy bim. We should judge our selves worthy of a double death, if guilty of the Crimes we are charg'd with; and though we are conscious of no guilt, get we can't forbear thinking 'tis better to dye innocently, than live sufpetted by such a Judge, and such a Father; and if by our defence we shall clear our selves, we hall not fo much rejoice that we live, as that we enjoy our Lives, and are acquitted by your Judgment. Is it a probable suggestion that at our Years we should aspire at a Kingdom? or is a bare suspicion of force to convict us of Treason? Where is the Poison we prepar'd? Where are the Letters we writ? Where are the Friends or Servants we brib'd against you, or any one Witness that can induce a moderate Judge to believe, that we ever attempted such a borrid Crime against you? If we at any time have us'd Infolent Expressions. 'twas not against our Father, but Ff 2 against The against those that traduce provoke and stander we have lamented our Mother's Dead showed 3956 but not because she is Dead, but because she keeps of the Evil spoken of by those that caused it. Ha Could have no seed a Kingdon by

could we expect a Kingdom by your Deal which of necessity must make us be bated by a C your Subjects, for Such base and inbumane Ville ny! And suppose we despis'd our own Lon ir and coverted the bate of all Mankind, yet be th could me bepe to escape for Murthering a Fathe, 7 and Usurping the Kingdom, while Cafar was h live to punish us? No Father, your Childra D are not fo wicked, nor fo foolish, though me m ferable than your Estate Should reduce us h How can you perswade your felf we are guilne fo much Inhumanity? Is it because our Mother; Dead? Sure that unhappy accident should rathe deter and affright us left we fould undergo to Same Punishment. More we could fay in se own defence, but 'tis needless to excuse a Crim that was ne'er Committed, or answer Objeding that have no Witneffes, or colour to Support them. Wherefore we befeech you Cafar, who are Lord all, and now our fudges, if our Father cannet live comfortably without fear of us, that we may die Condemn'd by our voluntary Cenfuns, for our Lives are not fo dear to us, that we fund defire to keep them to our Father's Trouble the gave a being to us. Cafar hearing this de tence, pronounces the young Princes Inno cent, and all the Audience was of the fame Opinion; and therefore he perswaded Hered to be reconcil d to bis Children, and they tokhave themselves so inoffensively as to give no cast of Sulpicion. And as the young Princes were preparing to beg their Father's future Favour

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he prevented that Address by going to them, fledding Tears, and Embracing them in to-Tear of the ken of a perfect Reconciliation, and giving Before Cur. la Cafar Thanks they departed together, and Antipater with them, who counterfeited a Congratulary Speech for their deliverance. Herod gave Cafar three hundred Talents, and in requital he gave him half the Revenues of the Mines in Cyprus. In Herod's Absence the Trachonites Revolted, but were reduc'd by his Captains. At Eleucia a City of Cilicia, now called Sabaste, they met with Archelaus, King of Cappadocia, who rejoye'd to fee them reconcil'd to one another. At Herod's return he Assembled all the people, and declar'd Antipater his Succelfor, and after him his Sons by Mariamne.

CHAP. IV.

Herod Dedicates Cxfarea to Augustus.

IN the eight and twentieth Year of Herod's Reign he finish'd Casarea, and the Dedication of it to Augustus was Celebrated with variety of excellent Musick, Wrestlings, Fightings of Gladiators, and Wild Beafts, and all that might befpeak Opulence and Grandeur. Julia Cafar's Wife, gave also the worth of five Hundred Talents to the City, and to thew his Magnificence, Cafar built a City in the Field Capharfaba, and call'd it by his Father's Name Antipatris; he built a Castle near fericho, and call'd it by his Mother's Name Cypron; and in Ferusalem he built a Tower as big as that in the City call'd Pharo, Dedicated it to the Memory of his Deceased Bro-

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Ther, and nam'd it Phaselus-Feild. At Rhole rear of the he built the Temple of Apollo, and gave the provide themselves of Ship ping, and he help'd to maintain the Olympia.

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Sports at Rome; but thus exhausting his one Revenues, he became a great oppressor the People, and beggar'd them, to support his vain-glorious Expences, and was mean and niggardly, to his own Friends and Domesticks, that he might have the more to

fquander away among Strangers.

The Greeks objecting that the Asian and Ch renean Jews Transported Money out of this Country, and were injurious to the others. habitants, they debar'd them of their Prin, ledges, which they enjoy'd in common with other Roman Subjects; and therefore force them to complain to Cafar, who wrote n every Province, that the Fews should enjoy the fame Priviledges with the rest of the line bitants; which Decree was engrav'd on Pillar in Cafar's Temple. Another alfo d the same Importance, was wrote in favour of the fews by Agrippa, to the Senate and People of Ephefus, and to the Cyrenians. Norbans Flaccus, and Julius Antonius, Pro-Confut, wrote to the Prefident of Lydia, Sardenia, and Ephefus, that the Jews should be permitted live after their own Customs, to carry their holy Money to the Temple of the most high God, without Lett or Molestation; which I here record, because I know these Writing of mine will fall into the Gracians hands, and they may see how we were esteem'd by other Nations; and also, to defire all others the they would not despise us for differing from them in Religion, but respect us because we practice Virtue, for that is common to all Na- Tear of the practice vittle, for that be Lives of Men must moved 3957 tions, and without it the Lives of Men must Before Chr. needs be miserable.

CHAP. V.

Herod opens David's Sepulchre.

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HEROD lavishing away great Summs of Money, and hearing that Hircanns who Reigned before him took three thousand Talents of Silver out of David's Sepulchre, and yet left great Treasure there; he accompanied with his choisest Friends went privately by Night, to feize on the Remainder; but finding none, he took away great store of Gold and Silver Plate, and being intic'd to make a stricter search, he sent two of his Friends into the inner part of the Temple, where the Bodies of David and Solomon were Intomb'd; but they were both loft, for Fire brake out of those places and Consum'd them both; at which Herod was fo terrify'd, that to Attone for his Offence, he built a stately Monument of White Marble at the entrance into the Sepulchre; whereof Niebolas a Writer of that time makes mention, with the rest of his good Actions, but conceals his enormities, as in bespattering Mariamne, and to pleafe the King that was then living, daubs and flatters intufferably; but I who am descended from the Race of the Asmonxan Kings, and execute the Office of High-Prieft, count it a shame to Lie, and will relate things as they were, and though Herod's Family are now Reigning, I must beg their leave and pardon Ff 4

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to prefer Truth before all other Confideratirear of the ons. Now whither as a Punishment of these Before Chr. Impieties I will not determine, a Civil War and Discord breaks out in Herod's Family, and Antipater enfinares his Brethren by forg'd Acculations, though he fometimes feem'd to take their parts; fo that Herod look'd on him as his chief Preserver. And Marianne's Sons were still provok'd and slander'd, and their Wives refuting to give Salome place, were in gag'd in their Husband's Quarrel for prece. dence. Pheroras at the fame time falls into Herod's displeasure for Marrying his Maid and refusing the King's Daughter Cypra whom the King Married after to the Son of his Brother Phasalus, and continued an A. version to Pheroras. Now Salome to accomplish her Defigns, corrupts her Daughter that was Married to Aristobulus to betray her Husband, and the to pleafe her Mother and revenge some little picques which often happen between Man and Wife, fuggelts hornd things against both the Brethren. Pheroras tells Alexander that Herod was passionately enamour'd on his Wife Glapbyra, which giving him no little disquier, with Tears he relates what Pheroras had told him to his Father. Herod abhorring the Thoughts of fuch a Crime, fends for Pheroras and thus began to chide him. Ungrateful Man, what mean't by thu wicked Stander and Conspiracy against my Life; for who but fo good a Son would fuffer a Father to live unreveng'd that should be guilty of such an Implety? Doft not by suggesting this enormiy into his Mind, also put a Sovord into his Hand to kill me? What elfe could poffess thy Mind, efe ar

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face then batest both him and his Brother? Be gone wretched Creature, basest of Mon, for Ill Year of the not punish this Offence my felf, but leave the Before Chr. gnawing Worm of Conscience to be thy Executio-Pheroras not denying the Charge, anfwers that he first heard this report from Salome; but she being present deny'd it, and faid they were all Confederated to Rob her of the King's Favour, and her Life, as a revenge for perfwading him to put away the Woman he doted on, in Contempt of the King's Daughter: And by tearing her Hair, thumping her Breaft, and uttering many horrible execrations, she left the blame on Pheroras, and the King went into Supper. ever, the was much suspected, and the King's Wives hating her for those base Qualities that reign'd in her, never ceas'd to aggravate her Offences to her Brother, and Herod Marrying a Daughter to Pheroras's Son, that was intended for the Son of Salome, the Brothers were again reconcil'd, and Saleme continued under the King's Sufpicion and displeasure.

Now was fresh Information given to Herod, that three of his Eunuchs whom he greatly lov'd, and trusted, were corrupted by his Son Alexander with great Summs of Money. And they being Examin'd by Torture confess'd they had kept him Company, but never heard him speak against his Father; but their Torments being increas'd by Antipater's Friends, at last confess'd he was devising to Dethrone his Father, and promis'd them great Rewards if they would assist him. Herod giving Credit to all that was said against his Sons, was under great Fears and Perplexi-

ties, and scarce knowing which way to turn Tear of the him to avoid his imaginary danger, put Before Chr. to Death and Tortur'd both Friends and Foes fome not able to indure their grievous Torments invented Crimes against the Princes to procure ease from what they suffer'd, which was all of Antipater's contriving. Alexander was now committed to Prison, the Court abounded with Fears, Jealoufies, Contensions, and Torments, and every day producing fresh Accusations against Alexander; he to rid himself of Life or shame his Pather's Credulity, confesses Treason against his Father of which he was not guilty; and Horel not daring to trust himself in any Hands for fear of an untimely Death, his disturbed Thoughts made him almost Distracted.

CHAP. VI.

Archelaus composes the Discord.

Rebelaus King of Cappadocia, careful of his Daughter, and pitying Herod's Calamities makes him a Visit, and thinking it inconvenient at first to blame his Credulity and Rashnels, Counterfeits a Displeasure against Alexander, commends all Herod's proceedings, and by degrees abating his choler and putting him upon thinking, Herod began to relent; and then Archelaus told him the whole Contrivance, and that Pheroras was at the bottom of all this Mischief, and Pheroras also making an ingenious Confession of it, obtain'd his Brother's Pardon, and Herod went to Rome, Archelaus accompanying him as far as Antioch, and there Herod reconciled him Herod and Titus, prefident of Syria.

Herod returning from Rome, found the Thievish Trachonites, that he had compell'd Tear of the to labour, were again return'd to their old B trade of Robbing, and in his absence had much injur'd Herod's Subjects; and feeing t they were fo protected by the Arabians, he could not come at them, he entred into Trachon and kill'd all their Families, at which the Trachonites were fo much inrag'd, that they wasted Herod's Country by continual Incursions. Herod requir'd these Thieves and Robbers to be deliver'd to him, and demanded a Debt of threefcore Talents that King Obadias owed him; but Syleus who had taken the management of all Affairs upon himfelf, excus'd the one and defer'd the other, and the matter being refer'd to Saturninus, and Volumnius, Presidents of Syria, they determine the Money fhould be paid in three days, and the Vagabonds of each Country should be deliver'd up; but nothing was perform'd by the Arabians.

Syleus neglecting to perform the President's Order, (and slipping away privately to Rome) they grant Herod leave to recover his Right by force of Arms, and punish that obstinate people. Herod looses no time, but Marching as far in three days as commonly Armies do in seven, he pitch'd before the Castle where the Thieves had shelter'd, call'd Repta, took it in the first Attack and quite destroy'd it, but injur'd none of the Inhabitants, and Nacebus an Arabian Captain coming to succour the Thieves, fell upon Herod's Army, but five and twenty were kill'd with the Commander, and the rest sled. Having thus re-

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veng'd himself upon the Thieves, he led Tear of the three thousand Idumeans into Trachon, to premorld 3958 ferve the Inhabitants from Robbing, and
6. Wrote Letters to the Roman Governors in Phanicia, that he had us'd the Authority they gave only against the Rebellious Arabians that resisted him, and proceeded no further; which upon inquiry they found to be a Truth.

But the Arabians, according to their wonted custom of prevaricating, fend Messengers to Rome and give Syleus a contrary account: and he clothing himfelf in black, acquaints Cafar with tears in his Eyes, that Herod had deftroy'd the whole Kingdom, and that Two Thouland and Five Hundred of the Arabian's Nobility were kill'd, and among the rest, his Friend and Kinfman Nacebus, and great Riches carry'd off that wrre treafur'd up in Repte. This fo displeas'd Cafar, that he writthreatning Letters to Herod, telling him that hitherto he had treated him like a Friend, but now he'd use him like a Subject: Which Sylaus acquainting the Arabians with, this repulse made them so proud and haughty, that they'd neither refign the Thieves, pay the Money borrow'd, nor account for the Rent of the Pasture Ground they hir'd of him; but instead hereof, the Truchonitish and Arabian Thieves join'd together, and committed great spoils in Hered's Dominions, and which was worse, Herod durst not whimper, nor stop their Careir, while he was under Cafar's difpleafure; who being credulous believ'd what Syleus faid, and would not hear Herod's Ambaffadors in their Master's just defence: For King King Obodas being dead, and Aneas now call'd Aretas fucceeding him King of Arabia, Tear of the Sylaus Brib'd Cafar's Court with large Gifts, world 3958 and promis'd Cafar great Sums to depose Aretas, and make him King of Arabia: And while his Money was flying about Cafar's Court for that end, he also got advantage against Herod, as well as incens'd Cafar against Aretas: But all going to ruin in both Countries, Herod sent Nicholas of Damascus on another Embassy to Rome in hopes of a kinder Treatment.

CHAP. VII.

N the mean time fresh Accusations are invented, and started against Alexander and Aristobulus, and Herod is confirm'd in his hatred against them: For Eurycles a Lacedemonian Nobleman, pretending business with Herod, gains his good opinion, was entertain'd at Antipater's, and being a Man of a fly and turbulent Fancy, and Learned in all the Arts of Flattery and Diffimulation, foon infinuates into an intimacy with Antipater and Alexander; and having div'd into both their Secrets, understood both their uneafinesses. Alexander thinking him his Friend, complain'd he was flighted by his Father, and that Antipater had ingross'd all the Power and his Fathers Fayour; with which he privately acquaints Antipater, and he recommends him, and his forg'd Calumnies to the King; which the King hearing, thanks him for his kindnefs, and both he and Antipater having bountifully rewarded this vile Perfidy and Treachery, he departs

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departs for his own Country, and by the way Tear of the visits King Archelaus, and gets a Reward of Before Chr. him, for the kindness he pretended he had done his Son-in-law Alexander, and return'd into his own Country undiscover'd; but practifing the fame Tricks there also, he was at length banish'd from Lacedemonia. Now Herod lending an open Ear to all complains against his Sons, false Accusations crowd one upon another, and all Men had liberty in speaking what they pleas'd against them Herod had two Champions, Jucundus and Tyrannus, celebrated for their Strength and Sta. ture, who being for fome Offence banish'd the Court, were entertain'd in Alexander's Service and put among his Guards. fuspecting them, commits them to be tortur'd and they (after enduring many Tormens) confess'd that Alexander had hir'd them to kill the King when he was hunting. Then the Governor of Alexandrion was taken and put to torture, and he confidently denying all, his own Son produc'd Letters, which refembled Alexander's Writing) declaring that his Father was to relign the Castle to Alexander, written in these words. As soon as by God's assistance we have done what we intend, we will presently come to you; be careful therefore, that according to your promife you receive us into your Alexander affirm'd that Diophantus the Secretary had Counterfeited his Hand, and that the Letter was Antipater's Invention; for Diophantus was accounted skilful in these kinds of Projects; but Herod believ'd all that was faid and cast them both into Prison, fuffering none to fee them, but fuch spies as he he had planted. After this Alexander was led bound to his Wife, and being both Examin'd, rear of the they confess'd they intended to fly to Archa-world 3960 lans for fafety, but of any Treasonable Configuracy against the King, they were wholly

Strangers to it.

Now by the Ministry of Nicholas as Amhallador at Rome, Herod was fet right in Cafar's Opinion, and the Arabian Ambassadors proving Sylaus to be the Poyloner of his Mafter Obodas, and guilty of many other Villanies, and the Roman Prefidents certifying that he had mif-reprefented Herod and his Actions unto Cafar, he Commanded that Sylaus should be carried back a Prisoner into Arabia, be compell'd to pay his Debts, and then be put to Death. Cafar also wrote to Herod that he was forry for his unhappiness in his Children, and therefore wish'd him to call a Counsel at Berytum, of his own Friends. together with the Roman Prefidents, Archelaus King of Cappadocia, and the Nobility thereabout, and act as they should advise him.

CHAP. VIII.

How Herod's Sons were Condemn'd at Berytum.

HEROD exceedingly rejoyc'd at the receipt of this Letter, that both assur'd him of Casar's Friendship, and also gave him power to treat his Sons at his own discretion. And now such an Assembly as Casar had describ'd, (only excepting Archelaus,) being met at Berytum in number a hundred

JOSEPHUS's History and fifty, he himself in great rage and fur

rear of the was the only Accuser; but he deliver'd n Before Chr. Writings or Proof to the Judges. 'Tis true he read some Letter wherein he said wa Treason but in truth had no such matter in them, and only shew'd a defign to fly away and contain'd fome hard Words that flew'd them much offended, which he interpreted a Confession of their Guilt, and expedici their Sentence accordingly, and the Judge all feeing the King's intentions and defire confirm his Authority. Saturnius was for their Condemnation but not their Execution on, and his three Sons that were his Legans pronounc'd the fame Sentence; but Volume nias pronounc'd they deferv'd Death, and this Sentence the greatest number followed Prefently Herod carried his Sons with him to Tyre, and meeting Nicholas there in his return, enquir'd the Opinion of his Friends a Rome about his Sons, who answer'd, they thought his Sons defigns were wicked, and that they ought to be bound and imprison'd, and on proof to be put to Death; but if he pleas'd, they thought it best to acquit them, least by giving more scope to his Anger than to his Reason, he should repent when 'twa too late to help it. At his Arrival in Cafares, all lamented the Prince's Fates, but none durst speak, except an Old Soldier called Tm, who while others dissembled their Grief, freely spake what his Heart Dictated to him, viz. That Truth and Juftice were be nish'd the World, and Deceit and Malice possessi their places, which had rais'd such a Mist over the Universe, that none could discern their own ETTOTS.

Errors. Tyro boldly advances toward the King, Tear of the and begs the favour of a Word or two in private, which being granted, he faid, O my Befor, Chr. King, I can no longer suppress that Grief; which forceth me to Speak with fo much danger to my felf; yet if you please to grant me Audience, twill redound to your great Advantage. now my Lord where are your Wits? What's become of your Courageous Soul, that has affifted you in all Emergencies? Have you no Friends, for they are not Friends that Suffer Such Disorders. in your Court, which has been bitberto accounted Fortunate and Happy? Will you put to Death your two young vertuous Princes, and commit your Old Age unto one only Son, who nourishes vicious bopes and d figns against you, and to fuch Relations as by your own confession beve deferved their Deaths from your Justice? Don't vou see your people Compassionate; the Princes, and your Captains and Soldiers Curfe the Author of this fad Calamity? The King at first took his Speech as well intended; but after thought it an ill tim'd, and Tumultuous upbrading, him rather than a reasonable admonition; and asking who those Captains and Soldiers were, Commanded them and Tyre to be bound, and kept in Prison. Then Tripho the King's Barber laying hold on this occasion, acquaints the King that Tyro had often follicited him to cut the King's Throat as he was Shaving him with his Razor, for which he should have a great Reward from Alexander; and this being Confes'd by Tyro's Son, (tho' the Truth of it is doubted,) and that his Father at Alexander's instance, was to kill the King with his own Hands, Herod now Gg banith d

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banish'd all his doubts, and producing three Tear of the hundred Captains, and Tyro and his Son, and Before Ghr. the Barber his Accuser to the people, they kill'd them all, and Alexander and Ariftobula, were carried to Sebaste, and by their Father's Command were strangled, and their Bodies buried by Night at Alexandrium. Several Reasons are assign'd for this Cruel Action; but I'm perswaded that Fortune, whose power the wifest Men living can't resist, was the chiefest Actress in it; for the has predesting. ted all Humane Actions to their affur'd event and this inevitable power we often call Fat. or fatal Destiny, which cannot be avoided. As touching the Deceas'd Princes, they are exceedingly to be blam'd for their ill Conduct. and liftning to those that ill-will'd their Father, which rais'd an irreconcilable prejudice in their minds against him, whilst their own indifcreet and open talking, expos'd 'em to the Malice of their Enemies; but their Father's shameful Crime can never be excused who fuffer'd his Passion to blind his Reason, and extinguish his paternal love and humaty, in Executing the Children of his own Loyns; and that too without any kind of proof or Argument of guilt, but what was forg'd against them, meerly to gratifie a bloody Mind, and a Soul harden'd in Cruelty and Wickedness; as was yet more apparent toward the rest, which he once love to dearly. But of that hereafter.

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BOOK XVII.

CHAP. I.

Herod's Children by Nine Wives.

his Brothers, by incensing his Fa-trar of the ther's ungovernable fury and rage world 36th against them, for tear they should Before Chr. share with him in the Kingdom; he found the way to the Crown was yet very difficult, so universal was the hatred of the Nation and the Army to him; and now tis every day more apparent than other, that his hatred was the same to his Father as to his Brothers, and that he aim'd at nothing less than the Soveraignty; and therefore by Bribes and Rewards, endeavour'd to inveagle his Father's Brother into his Faction, and to corrupt the King's Sister who was now Married to Alexas

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one of his chiefest Favorites in Court. He was Year of the fubtle and politick, and had the art of cajo. morta 3961 ling his Affociates, and diffembling his discon-

tents; but notwithstanding his near Relation, and fubile Artifices, he could never draw Sa. lome into his Party, but the continu'd to hate him, and discover'd all his Intreagues that came to her knowledge. Now Herod with a good Dowry out of his Exchequer, fen Glaphira home to her Father Archelam, but took great care of the Education of the Two Sons the had by Alexander; and would often publickly bewail their Father's misfortunes withing them and the Children of Arifton has better luck : But Antipater malic'd them all, as much as he had done their Fathers fearing one time or another they might diflurb his Tyranny. It's lawful by our confirution for one Man to have many Wives, and Herod had Nine, viz. Authiater's Mother; the High-Priest's Daughter, by whom he had a Son that bore his Name; a Daughter of his Brothers, and a Couzen of his own, by whom he had no Children. By a Samaritan Wife he had Two Sons, intepas and Archelam, and a Daughter named Olymphia Marry'd to Jo-Jephus the King's Couzen. By his Wife Clapatra of Ferufalem he had Herod and Philip. By Palls he had Phafe'ns. By Phedria and Helpis, he had Two Daughters, Roxane and Salum.

Herod defirous to secure his Estate in the Country of Trachenite, refolv'd to build a Town as big as a City in the middle of that Country; but hearing that Zamaris a Babyle nian few, with five hundred Archers mounted on Horses, and about a hundred of his

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Kinfmen had ventur'd to pass Euphrates, and was now at Anticco in Syria; and that Satur-Year of the ninus General of the Roman Army, had given world 3961 him the Castle of Valatha to dwell in, he sent for him and his followers, and gave them Lands in the Seignory of Batanea, which bordereth upon Trachonite, exempting them from all Tributes and Payments whatfoever; which Zamaris accepted, and built a Town call'd Bathyra, and defended the Country and those Fews that came from Babylon to offer Sacrifice at Jerusalem, from the Incursions and Robberies of the Trachonites: So that divers Jews and others reforting thither, (because they were freed from Taxes, and Customs, which continu'd all Herod's Reign,) this Country was well Peopl'd in a short time; but Philip who fucceeded him took a finall matter. Agrippa the Great and his Son charg'd them with great Tribute, but continu'd their Liberties and the like did the Romans. Zamaris a virtuous Man dy'd, and Facim his Son, an excellent Horfeman, and Captain of the King of Babylon's Horfe-Guards, fucceeded his Father; and he dying very old, was fucceeded by his Son Philip, a Valiant and Virtuous Person, and belov'd by Agrippa, whose Soldiers he train'd and when occasion offer'd, led them to the Wars.

CHAP. II.

A Conspiracy against Herod.

N hopes of Antipater's Fidel t/ and Dutiful Obedience, Herod Invested him with great Authority, and he was fear'd by all Gg 3

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Men for his Craft and Subtelty, which gave sworld 3961 fame time he abus'd his Power, and was plot.

3. ting his Ruin. Between him and Pheroras there was a great Intimacy: but known.

ting his Ruin. Between him and Pherora there was a great Intimacy; but knowing it was dillik'd by Herod, they artificially counter. feited a perfect hatred , and in Herod's prefence, and when ever they thought it might come to his knowledge, heartily rail'd oneat another, but in private kept up their Correfoondence against him; but all their subtle Contrivances could not escape the knowledge of Salome, who continually gave Herod an account of them and his own danger; though he knowing his Sisters humour of slandering, took no publick notice of their fecret combinations. Herod had once oblig'd all the Tews to take an Oath of Fidelity to him; and the Pharifes, a proud, felf-conceited, and flubborn Sect, refuling to take this Oath, the King impos'd a Fine upon them, which was paid by Phereras's Wife. who was in the Interest of Antipater, and a great Admirer of the They to require the Favour, and pretending to be infpir'd, told her, that God would take away the Kingship from Herod's Family, and confer it upon Phereras and his Iffue; but Salome having div'd into the Secret relates it to Cafar, and tells him his whole Court was infected by the Pharife; and he to crush the Prognostication and purge his Court, executed the Principal Pharifes that were Authors of the Prediction, and cut of all his Domesticks that were of that Faction, not fparing the Eunuch Bagoas, and Carine, who was one of his Principal Favorites,

rites, and the best accomplish'd Man of his time. And having punish'd the Pharifes, he rear of the convenes Pheroras's Wife before a publick Before Chr. Assembly, accuses her as the Author of this Sedition, and other fecret practices against his Government, as well as making differences between him and his Brother; for which cause faith he, Brother Pheroras, you must drive away this wretched Woman from you, otherwise there will be an end of our Brotherly Love and Friendship. Pheroras answer'd, that he had rather dye than live without her fociety, whom he valu'd more than his Life. Herod thought himself Injur'd and Affronted by this Answer, yet forcore to discover his Refentments; only discharg'd Antipater, his Mother, and Pheroras from keeping her Company, and the Women from making Entertainments, which they all promis'd to obferve but never kept their words. And 'tis reported that Antipater had familiar Converfation with Pheroras's Wife, and that his Mother contriv'd their Meetings.

CHAP. III.

Antipater and Pheroras conspire against Herod.
Antipater is sent to Augustus Casar.

A NTIPATER feeing himself suspected by his Father, and fearing the consequence of his displeasure, by Letters importunes his Friends at Rome, that he might be sent for to Casar; which succeeding, Herod sends him thither with many rich Presents, and his Will, wherein he had declar'd Antipater his Successor, and bequeath'd the King-

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dom to him; and if he dy'd before him, to report the his Son Herod by the High-Priess's Daughter. Before Chr. About the same time Syleus the Arabian went to Rome, tho he had neglected Casar's Orders, and Antipater accus'd him for the same Crimes that he had been accus'd by Niebolas. He was also acus'd by Aretas for murthering divers of the best Quality in the City of Petra, among which was Sobemus, a Man of great Virtue and Honour, and Probatus a Servant of Casar's, because he discover'd a Conspiracy to kill Herod, by the means of a Corintbian in Herod's Guards, which Syleus with store of Money had brib'd to commit that Villany.

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CHAP. IV.

Pheroras's Death,

EROD perceiving Pheroras neglected his Commands, and continu'd his affection to his Wife, he commanded him to withdraw himfelf to his Tetrarchy, which Order Pheroras willingly obey'd, folemnly fwearing never to return till his Brother was dead. Not long after Herod falling lick, he fent for Pheroras to give him some private Instructions before he dy'd; but Pheroras in respect of the Oath he had fworn would not obey him; however Hered shew'd more respect to him, for as foon as he heard he was fick, though he was not fent for, went to vifit him; and when he dy'd fent his Body to Jerusalem, and honorably Interr'd it there, with great Lamentations for his Death: And this was the beginning of Antipater's Mistortunes who was then at Rome; for it pleas'd God at last he should be punish'd for the murther of his Brethren, of which I will distant world 396st course at large, that it may be an Admoni-Before Chr. tion to Mankind, to govern themselves by Reason and the Exercise of Virtue.

CHAP. V.

Pheroras's Wife is accus'd for her Husband's Death.

Of his Freemen Test of his Freemen, Taphanites by Birth, whom their Master lov'd and trusted, requested Herod to enquire how he came by his end, and punish those that unjustly procur'd it. And Herod lending attention they told him further, that the Night before he fickn'd he Sup'd with his Wife, and she gave him Poyfon with his Meat, of which he dy'd. That the Poison was brought as a Love Potion by an Arabian Woman, a Confident of Lyfaus's Mistrifs, and one that was reputed (as generally the Arabian Women are) very skilful in compounding Poison. That Pheroras's Wife's Mother, and his Wife's Sifter, went on purpose to buy the Poyson, and brought this Woman with them the day before the Supper mention'd. Several of the Women's Servants were tortur'd, but the last only (not able to endure the pain) pray'd to God, that Antipater's Mother might feel the like Torments, who was the cause of all their Punishments. King inquiring further, was told of thefe Womens fecret Meetings, and the very words that had pass'd in private between himself and Antipater; and that Antipater and PheroJOSEPHUS's Hiftory

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ras, having procur'd Poison and Persons to Tear of the execute the Murther, one had withdraw Before Chr. himself to Rome, the other into the Country

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fo that they might not be suspected. A Same W ritan also call'd Antipater, who had the ma 60 nagement of all Antipater's chief Affairs, be. V ing put to the Question confess'd the same Treason; and Pheroras's Wife being examin'd the also confess'd the fame that the Samarita had, and halting forth as if she would fetch the Poison, threw herfelf headlong from the Balconey, but was not kill'd, because she fell upon her Feet. And being again brought before the King, he promis'd her his pardon if the would relate the whole Truth; but the extreamest Torments if the perfisted in concealing the Treasons; whereupon she swore the would discover all the Truth, and many were then of opinion she dealt uprightly. That Poison saith the was brought out of Egypt by Antiphilus, from bis Brother who was a Phy-Thudion brought it to our House, Inlitian. ceiv'd it from Pheroras, but it was bought by Antipater to poison you that are his Father; but when you came in kindness to visit Pherors, and hew'd your love and care of his Health, be faid, O Wife, Antipater has abus'd me by falle Reports, and joining me in a Confederacy to poi-Son bis Father, and deprive my felf of a kind Brother; and therefore, fince I am now going to Sleep with my Fathers , God forbid I Should present them with a Gooft soil d and sweker in my Brother's Blood. Go therefore, fetch the Poison, and burn it in my fight; whereupon! burnt the greatest part, and refero'd some to Serve my self with, if any extremity by your Means

forth the Poyson, and the Box in which it rear of the was kept. Three other persons confess'd al-Before Chr. so and acknowledg'd the Box. The King's Wife who was the High-Priess's Daughter confess'd also. And the King after he had rob'd her of her Jewels put her away from him, and Simon from the Office of High-Priess, and blotted Antipater's Name out of his Will, who it seems was so ill belov'd that notwithstanding these things were acting several Months, he had no notice at all of it at Rome.

CHAP. VI.

Antipater returns from Rome into Judea.

LEROD concealing his displeasure, an-I fwers his Son Antipater's Letters, and least these Transactions at home should come to his knowledge, and he linger away the time at Rome, with intent to give disturbance in Judea; he gives him foft words, and invites him home with speed, lest any thing should fall out to his prejudice. At Tarentum he receives these Letters, with notice of Pheroras's Death, which he much lamented, not that he lov'd him, but because he died before he had poyfon'd his Father. His Mother's difgraces and Banishment from Court, put him into dubious Thoughts whether he should return or not, and at Celenderis in Cilicia, advis'd with his Friends about it, and they being divided in their Opinions, and most of them for his returning, he took Ship and Landed at Sebaffe, where his fall might eatily

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easily have been predicted, for no Man Sala Tear of the ted him, none Entertain'd him, but openly Before Chr. Curfs'd him for Murthering his Brother

Quintilius Varrus, who fucceeded Saturnius in the Government of Syria, at Herod's Requel came to Ferusalem, and as they were confulting together, Antipater came, in his purple Robe and accustom'd Splendor en ter'd the Palace; but the King's Guards ad mitting him and keeping out his Retinue, fomething appal'd his Courage, and when he drew near his Father, he thrust himiron him, reproach'd him with the Murther of his Brothers, and his intentions to Poylon his Father, telling him that the next day Vare thould both hear and Judge of his Offence. Antipater wholly daunted and amazed, with drew, and meeting with his Wife, (Daughter of Antigonus) the told him what had happen'd, which put him upon preparing for his Trial.

The next day Varus and Herod fat in Judgment, and the Evidence for the King being in readiness, and Antipater put into the middle of the Court, Herod deplored his unbappiness in being the Father of such Wicked Children, and after be bad foew'd bis Care in their Education, and his Liberality in their Allowance, aggravated Antipater's Offences in attempting luch an Audacious and borrid Treason, when be shound d in Riches, had equal Authority with the King, and knew bimfelf declar'd Heir of the Crown and Kingdom, and yet would not wait the time, but must basten bis access to it by Pogjoning his Father, and add a new Crime to the Murder of his Britiren. And then being unable

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to proceed through abundance of Tears and Sorrow, he defir'd Nicholaus of Damascus to Tar of the prosecute what was remaining. But Antipa-Before Chr. ter turning himself toward his Father, began to justifie humfelf, by supposing the Honewis and forcers be bad received from him, were Merited by his Virtue, otherwife his Parter would never have bestow'd them as the Reward of his Services. He also alledged that having deliver'd bis Father from many Treasons, 'iwas very unlikely be should run into the same Transgression, or that having obtain'd a Reputation by his Virtue, be fould endeavour to fort his Charafter by fuch Acts of Ingratitude and Villany; er that be which might injoy the half of his Father's Dominions with Henour and Safety, should covet the whole with infamy and danger. The Conspiracies of his Brothers (he faid,) if he had pleas'd he might have conceal'd, which his Father (after it was prov'd,) had Revenged upon them, nor did be repent that Discovery, since twas an Argument of the sincerity of his Duty. And of his Negotiations at Rome, Cafar is a Witness, who can no more be impos'd upon than God can be deceived. He also adds, that all the Objections against him were the contrivances of bis Enemies in his absence, which they durst not have attempted if he had been present. At last he pleaded that all the Confessions made against him were falle, and extorted by extremity of pain, and that no Judgment could be safely grounded upon the Depositions of such Evidences, and therefore freely offer'd himself to the Wrack, in justification of his innocency. And being almost drowned in Tears and Sorrow, was pitied by the

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the whole Assembly, nor could Herod abiling Tear of the from shewing some Compassion. world 3962

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But Nieholas, as he was defired, took up the mai Before Chr. Argument, and producing the Witness wh " first discoursed at large the King's Virtue "and extraordinary care and love to his "Children, as to his other Sons by Marian. " ne, he imputed their Crimes to their Youth " and ill Counfellors; and thou, fays he, 0 a Antipater, wert their Accusers, not out of " detestation to their enormities, or forthy "Father's fafety, but to rid thy felf of Com-"petitors, and advance thy own Ambition " and Glory; and now would'ft joyn thy Fa-" ther's Murder with the Massacred Bodiesof " thy Brother's. A Crime scarce heard of " in any Age, and yet so plainly prov'd that " there is no room to doubt of its certain-"ty; and now, O Varus, wilt thou not deli-" ver the King from being Murder'd by his " own Flesh and Blood? Wilt thou not put "this wicked Beaft to Death, who hath " Murder'd his Brothers, fcandaliz'd our "Laws, and under pretence of Duty, is a " Mortal Enemy to 'em all, in hopes to gain " a Kingdom! You know that Parricide is no " private Crime, but a publick Infamy, and

> " daring villainy, offers an unpardonable in-" jury to our common Mother Nature." Varus having heard the Charge, requires Antipater to answer what was laid against him; but he urg'd no defence, only made a low fubmittion, justify'd his innocence, pleaded he was not Guilty, and invok'd Godby fome publick Judgment to shew he was no Offen-

" he that remits the Punishment of such 2

der against his Father. Then Varus Commands the Poylon to be brought into Court, Tear of the mands the Poylon to a Man Condemn'd to world 3962 which being given to a Man Condemn'd to After Chr. Die, it kill'd him immediately; which done, Varus departed to Antioch, and Herod Commanded Antipater to be iron'd, and kept in close Custody; but Antipater's Friends (by his means) having forg'd an Accufation against Salome, he was confronted by her in Herod's Presence, and having not one word to urge against her, Herod ask'd him who was his Accomplices in thefe horid Treafons. but he only nam'd Antiphilus. Now Herod had fometime refolv'd to fend Antipater to Cafar, but upon better Consideration wav'd that Defign, fent his Son back to be kept in irons in Prison, and sent Messengers and Letters to Cafar, complaining against Antipater and his Confedrate Acme, who was one of Fulia's Servants.

CHAP. VII.

Herod Sickens, and a Sedition among the Jews.

BUT while Herod's Ambassadors were Travelling to Rome, he fell Sick, made his Will, appointed his youngest Son his Successor, gave a thousand Talents to Casar, sive hundred to his Wise, and presents to his Children, Friends and Freemen. He likewise made provision for his other Children, and gave his Sister Salome great Possessions; but being seventy Years of Age was very froward in all his Affairs, for he saw the whole Nation was offended at his management, and

Tear of the the Jews, Judas the Son of Sariphan, a porld 3962 Matthias Son of Magalathus, hearing the Sickness was very denomination to King's Sickness was very dangerous, inco. raged their young Pupils to Sedition, w in the heat of their Zeal pull'd and hew down the Golden Eagle with their Axes, the Herod had Erected over the Portal of the great Temple, and was of extraordinary v. lue; for which Judas and Matthias being convened before Herod, and he demanding how they durft deface the Sacred Image They told him that in fo doing they main tain'd the Doctrine of their Law wherei they were Disciples, nor ought you fail they, to wonder that in Contempt of your Laws, we prefer the Law of Mofes dictated by God Almighty, fince we fear not to fufferwhy. foever you can inflict upon us for doing this Just and Pious Action; but Herod very angry at this Affront, depriv'd Matthias from the Priesthood, sent them both bound Prisoners to Fericho, and at length confumes themand their Confederates in the Fire; but God punish'd his Wickedness, for the same Night was the Moon Eclips'd, and his Difeale became more violent. An extream heat polfels'd his Intrails, with great pain in his Bo wels. He had a ravenous and infatiable Appetite, an Ulcer in his Intestines, and Cholick Passions. His Feet were fwell'd, and his Stomach no less affected; his Members 10th ted, were full of crawling Worms, accompanied with an intolerable flink, and a trollblesome Priapismus; he was Afflicted with difficulty in breathing, and a Convulsion in his

his Nerves, which all Men censur'd as a Punishment of his Wickedness; yet he was not har of the without fome hopes of recovery, and therefore morld 3963 imploy'd a crowd of Physitians, and went to the hot Baths of Calliroes, which contributing little to his Relief, he return'd to Fericho; where growing Melancholy, out of humour with all Men, and feeing he must needs die, he Commanded all the chief of the Nobility among the Jews upon pain of Death to come to him; and when they came, without affigning any Reason, shut them all up in the Hyppodrome, and Commanded his Sifter Salome and her Husband Elexas, that before his Death was Publish'd, the Soldiers should kill them all, that fince they discover'd no lamentations for his Sickness, that calamity might give him the honour of a univerfal Sorrow at his Death; and with reiterated Tears beg'd his Friends and Kindred, out of the respect they had to him, and the Duty they owed to God, that they would not fuffer his Death to be deprived of this last Honour and Triumph, which shew'd him bloody Minded, Revengeful, and void of all Humanity, and yet to this Command he added, that one in every House should be defroy'd, and thus continu'd his Cruelty to the last, when other Men that have any sence of Virtue, use to forgive their greatest Enemies.

Whilft Herod deliver'd these Commands to his Kindred, Letters came from his Ambaffadors at Rome, that C.efar had put Acme to Death, for being one of Antipater's Faction, and had given him power to kill or banish Hh

his Son at his own discretion. Hered was Tear of the something reviv'd at this Intelligence, but his After Chr. Disease making a fresh and more violent at. tack upon him, he call'd for an Apple and Knife to pare it, and with the Knife had been his own Executioner, if his Grand-child Achie. bas had not prevented him. This Alarm through the Palace, caus'd a Report Heral was certainly Dead, which coming to the knowledge of Antipater, he offer'd large Summs to his Goaler to permit him to d cape, in order to push for the Kingdom: but inflead of granting his Request, the Goaler acquaints the King with Antipate's Intentions, which the King hearing fell into great Distraction, and though he was breathing his last, rear'd himself upon his

CHAP. VIII.

Herod declares Archelaus bis Successor.

Elbows, and gave Command that one of his Guards should immediately dispatch Antipater, and order'd his Body should be obscurb

buried in the Calile of Hircanian.

HEROD having chang'd his Mind makes a new Will, and declares his Son Archelaus his Successor, makes Antipas Tetrarch of Galile, and gave the Provinces of Gaulonites, Trachonites, Batanea and Pinede, to his Son Philip, and order'd that Archelaus's Brother by his Mother's side, should be Tetrarch of those places. To his Sister Salom he gave Jamnia, Azois, Phaselis, and sity thousand pieces of Coined Silver, and less his other Children and Kindred Rich in Money

ney and Revenues. To Cafar he gave ten Millions of Drachmes in Silver, befides ftore Tear of the world 3963 of Gold and Silver Vellels, and many Velt- After Chr. ments of great Value. To Julia Cafar's Wife, and fome others, he gave five Millions of Drachmes; and five days after Antipater's Execution he died, having Reigned after Antigonus's Death thirty four Years, and thirty feven after he was made King by the Romans. A Prince equally Cruel to all Mankind; a Slave to his Anger, and whose Will was his fupream Law. He was one of Fortunes Darlings, who was so propitious to him, as from a private person to make him a Potent Monarch, in all his dangers gave him a deliverance, continued his Life to a very Old Age, and as he thought was happy in his Children, and the Conquest of his Enemies; but in my Judgment of all Men he was most unhappy. Before the King's Death was made publick, Salome and Alexas did a Noble Act and gave liberty to all that had been confin'd. and leave to return to their own Habitations. And Assembling the Soldiers in the Amphitheatre at Fericho, they read Herod's Letters of Thanks for their Fidelity, with his defires that they would continue in the fame Obedience to Archelaus. Then Ptolomey publish'd the King's Testament, wherein he had declar'd Archelaus their King, if Cafar approv'd his Election, and all the people shew'd their fatisfaction in promising their Fidelity, and praying God to affift him.

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Herod was Intomb'd with a Magnificent and Solemn Funeral, in the Castle of Herodian, and after Archelans had Mourned seven

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days, he went up to the Temple, the people Tear of the as he went crying out, God fave the King, and After Chr. Honouring him with all the Demonstrations of a fincere Respect and Duty. The King being seated in a Throne of Gold, told them how kindly he receiv'd their Acclamations and gave them Thanks, that they had buried in Oblivion the Injuries his Father did them; promising to requite their kindnesses withe qual Favours, if Cæfar ratified his Fathers Testament; but till then he would not affume the Title of King, nor exercise any Royal Au. thority.

Some Male-contented and Seditious people were now indeavouring an alteration in the State, and bewailing the hard measure of Mat. thias and his Confederates, Tumultuoully demanded their Obsequies might be Solem. niz'd, and that Archelaus would do them luflice in displacing the High-Priest, and Punishing those Ministers that under Herol's Reign were concern'd in their Destruction. Archelaus fends his General to the Mutiniers, to perswade them to exercise their patience till Cafer had confirm'd their Authority, and then he would advise with them to their own Advantage, and in the mean time they should take care to give no disturbance to the Publick, but all his perswasions would not work upon them, tho' repeated by divers Messengers, and it being the Feast of Unleavened Bread when Strangers reforted thither, they drew many to their Party, and retir'd to the Temple, where they had laid up much Provision which they had impudently begged, and Archelaus to correct their Infolence, and least rhe

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the people should be infected with their Follies, sent a Captain with a thousand Soldiers to disperse the Multitude, and apprehend after Chr. the ringleaders of this Rebellion; but as soon as they came near the Temple, the Rebels clamourously issued out in great numbers and worsted the Captain and his Soldiers. Now Archelaus supposing all his interest was concern'd in suppressing this Rebellion, he sent out a stronger Detachment, which kill'd them, and the rest steel into the adjoyning Mountains.

Now Archelaus with his Mother, and Nicholaus, and Ptolomey, took his Voyage to Rome, and left the Government of his House and Kingdom to the Care of his Brother Philip. Salome, Herod's Sifter, went also and took her Children with her, and many other of his pretended Friends accompanied him in his Journey, and promis'd him their Interest at Rome, but really went to do him a difpleasure. At the same time also Antipas another Son of Herod's, whom he had once named in his Will to be his Successor, travell'd to Rome in hopes to be Elected King by Salem's Interest, and the priority of his Title; and as foon as he appear'd, the generality of Archelaus's Friends deferted him, not fo muc in Favour to Antipas, as in hopes to recover the ir Liberty, and bring themselves und r a Reman Governour. Ptolomey produces Herod's Will, and Archelaus's Title to the Kingdom , and Antipas delivers Sabinus a Roman Govern 's Letter again thim, and dach having Lic to plead their Co fes, Antipater Son if Salome, a good Ora or on behalf of Lant pas, Hh 3

morld 3964 Contempt of Cafar's power Seiz'd the Force of the State, and on a Festival day had sain many of the Nation. He Objected also that Archelaus had Usurp'd the Royal Throne chang'd Officers in the Army, Feafted during his Father's Sickness, and that Herod had not his perfect Reason, when by his last Telament he appointed Archelaus to be his Suc. But Nichelaus in behalf of Archelaus refuted those Objections, by shewing that the flaughter at the Temple was a fervice done to Cafar, in punishing an obstinate commotion and that the Testament was made by Hand when he wasof afound mind, and was of greater Force and Vertue than the former, because it was left to Cafar's determination, who was Sovereign of the World. Hereupon Cefar told Archelaus he deferv'd to be a King, feeing he was constant to his Resolutions, and would not transgress his Father's Testament; and having put him into hopes, would make no absolute decree in the matter, till he had debated with himfelf, whether he should give the Kingdom wholly to Archelaus, or divide it among his Kindred who flood in need of Calar's Assistance.

CHAP. IX.

A great Rebellion in Judea.

DEFORE Cafar had determin'd this controversie, Marthales Archelaus's Mother dy'd, and the Jews were in Rebellion; and though Varus President of the Fews in Asyria, had

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had appeas'd it for a while, yet after his return to Antioch, Sabinus an Overseer of Casar's Tear of the Antioch, Sabinus an Overseer of Casar's Tear of the Affairs so oppress d the Jews that they again After Chr. revolted, and maintain'd many bloody Encounters with various fuccess against the Romans, till they had reduc'd all things to fuch confusion, that both fides became a Prey to other Strangers: For Judas the Son of Ezekias the notorious Thief, with a number of desperate Men made Incursions, and much wasted the Kings Dominions. Simon also a Servant of Herod's usurpt the Kingdom, and committed great Spoils, till Gratus fubdu'd his Party and cut his head off. Besides, a base and obscure Shepherd call'd Athronges, was so audacious as to were the Crown, and usurp the Sovereignty, till he and his Brothers were taken and submitted to Archelans. At the fame time Judea was full of Robberies, and fo many Kings elected, as had almost totally destroy'd the Common-wealth, which at last were fubdu'd by the Industry and care of Now at length Cæfar call'd another Affembly, wherein each pretender had leave to plead their Caufes.

Casar having heard their Pleadings, put Archelam in hope of being King upon his future good behaviour, and at present made him Lord of half what his Father had possess'd, and the other Moiety he divided between Herod's other two Sons Philip and Antipas; and to Salome, besides what her Brother gave her in his Will, he added a Royal House in Ascalon; and to two of Herod's Daughters that were unmarry'd, beside what was given them by their Fathers Will, he

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gave them a fourth part of a Million of Mo. Tear of the ney, and they were Marry'd to the Sons of morla 3964 Pheroras: And to H. rod's other Sons, Cafer gave all the One Thousand and Five Hundred Talents which Herod had bequeath'd to him by Will, contenting himfelf only with a few Vessels, which he kept, not for their value, but in memory of his deceas'd Friend.

Now a Young-man, born a Few, and brought up in the City of Syden, having infinuated himself into the acquaintance of He rod's Kindred; and taking into his Confede. racy a Countryman of his own, of a likeleditious humour, counterfeits himfelf to be Alexander, Son of Cafar who was put to death. whom it feems he much refembl'd; and perfwading many he had escap'd death, by a Friend that had charge to execute them, who by executing others in their stead, fav'd the life of him, and his Brother Ariftobulus. With this pretence he obtain'd Money of the Few in Crete, and fail'd from thence into the Ile of Melos; and getting Money there also, he went towards Reme in great splendor. Being arriv'd in Penteol, he was entertain'd under this colourable Title, and many of Alexander's Friends own'd him to be the very Person he pretended himfelf; and the Rumor spreading as far as Rome, many Jews came out to meet him, extolling the providence of God in his prefervation, and attend him like a Royal Monarch in all his Divertions: But the Brute at length being made known to Cafar, he commanded the Impostor to be brought before him, and Cefar was too wife to be deceiv'd; for though there was some refemblance of or

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blance between Alexander and the Pretender, yet there was not fo exact a fymetry, but a rear of the there was not to exact a lymetry, but a world 3964 ftrict observation might discern the difference; After Chr. for this counterfeit Alexander had hard and brawny Hands, as being us'd to labour, and his Flesh and Skin was rough and hard, which could not confift with the fineness of Alexander's Breeding and Education; and therefore Cafar taking him alone, faid to him, My Friend, If thou wilt not endeavour to deceive me, but dealest uprightly and truly with me, I will remit the punishment of thy Crimes : Tell me therefore, what thou art, and who has feduc'd thee to practice such a Fraud that thy Age could scarce be guilty of? And therefore the Counterfeit unable longer to conceal the Cheat, declar'd the whole Contrivance, and Cafar unwilling to fall from his promife, caus'd him only to be put into the Gallies, and his Tutor to be put to death; contenting himself, that the Inhabitants of Melos should have no other punishment, but the loss of their Money which they laid out upon the Impostor, who afterwards came to a shameful end.

CHAP. X.

Archelaus Marrieth Glaphira.

A RCHELAUS returning into Judea, and taking possession of what Casar had allotted for his there, he depos'd Joazar Son of Boethus from the High-Priest-hood, as a favourer of the Rebellious Jews, and gave that Office to his Brother Eleazar: He also redested the Palace of Jericho, built a Town

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which he call'd Archelaus, and contrary Tear of the Law espous'd Glaphirus Daughter of Arch After Chr. laus, who had been his Brother Alexander Wife, and by him had divers Children, which is forbidden by the Fewish Law. In the Ten Year of Archelaus's Government, the leading Men among the Jews and Samaritani, to able to endure his Tyrany complain'd a gainst him to Cafar, and Cafar scorning in write, posted away Archelaus's Agent in line to bring him to him; and being come, and Cafar having heard the Accusation, and h. chelaus's defence, banish'd him into Vienna City in France, and confiscated his Goods Of this Misfortune he had been forefoldly Simon an Essean, in the exposition of the dram which Archelaus dream'd, about five days be fore the Agent came to fetch him to Rom. Glaphyra also about the same time dream's that the embrac'd her late Husband Alexania, and that he check'd her fondness, saying Glapbyra, thou confirm ft the Old Proverb, that there is no Faith to be repos'd in Women; for tha baving been my Wife, after my Death foon Maryedst thy self to another, and now art leudy Mary'd to my Brother! However, I will not forge the Love I once bore to thee, and will delive thee from him that has done thee this abuse, and will keep thee with me as formerly. This Dream she imparted to some Women of be familiar Acquaintance, and dy'd in a few day after; which is a good Argument to prove the Immortality of Souls, and a Divine Provi dence; but if any are otherwise perswaded let them retain their own Opinions; but no disturb those that from such accidents are ki 10.10.10.10

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to the fludy of Vertue. And now was Archelaus's Dominions united unto Syria; and Tear of the when Cyrennius was fent to Tax Syria, he had world 3966 Orders also to dispose of Archelaus's House.

THE Antiquities T.HE JEWS.

BOOK XVIII.

CHAP. I.

Judas and Sadoc begin a new Warr.

TRENIUS the Roman Senator, having pass'd through all the Roman Offices and Dignities, till he became Conful, was fent by Cafar. to do Justice in Syria, and lay a Tax upon all Mens Goods; and with him came Coponius a Captain of Horse, to be Governour in Fewry. Now though the Fews thought their Impolitions very hard and unreasonable, yet they quietly submitted to pay them, at the perswafion of Joazar the High-Priest who was re-instated

re-instated in that Office, and Eleazar deposit Tear of the but Judas the Gaulonite confederated withs. world 3973 doc a Pharifee, and murmur'd against the Tang telling the People 'twas a Badge of the Slavery, and then encourag'd the Multitude to shake of this Yoke, and endeavour the regain The People corrupted ing of their Liberty. by their Counfels fell to Wars, and reducid the Country into fuch mileries as cannot be related; nothing but Villanies, Robberis, and Murthers reign'd amongst them; and though both Famine, and Forreign Enemis threatn'd them with Ruin, yet nothing could from fhedding Innocen restrain them Blood, destroying Cities, and spoiling Comtries, till at last in their ungovern'd Fury, the confum'd the very Temple of God: For 7. das and Sadoc had rais'd a Fourth Sect among the Fews, and enjoin'd them to commit fun Barbarities, as fill'd the Common-wealth with all kind of Troubles.

There were antiently Three Sects of Philosophers among the Fews; the Pharifes, the Saduces, and the Esseans, which are the most celebrated of all the rest; they are Jews born, but live by themselves, and associate with none but their own Sect; they account as Pleasures among the number of Vices that are to be avoided, and reckon continency, and subduing their own sinful Passions to be the greatest Vertues. They reject Marriage, not as condemning the propogation of Mankind, but to avoid the effects of Womens leudness; for they think that none of that Sex is true and fait ful to no Alan. Belides, they say, Women cause Injustice, and Slaves Insurrections, and

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and that's the reason they live by themselves, and serve one another. They slight and con- Tear of the temn Riches, have all things in common, and After Chr. there's no fuch thing as property among them: So that none are Richer, or Poorer, but all alike. They account it a shame to be anointed with Oyl, and think themselves gay enough if their Clothes are white. They have Stewards chosen by common consent that attend the common welfare, and their Revenues are distributed where there is necessity. They have no one City of their own, but are dispers'd into many; and if any of their Sect come from another place, though a Stranger to'em, they give him any thing they have. and accost them they never faw before with great familiarity. In every City there is one appointed to receive and lodge those that come thither, and to fee they neither want Clothes, nor other Necessaries. All Children that are instructed by them are Cloth'd alike ; and they never change their Shooes nor Clothes till their old ones are worn out.

Amongst themselves they neither buy nor sell, but every one takes what he wants, tho' he has nothing to give in exchange for it. They are very devout in their Religion, and before the Sun riseth speak nothing but holy things, and make Vows and Prayers that it may shine upon the Earth, and then they go to their several Employments. At Eleven a Clock they meet again, and being cover'd with Linnen Clothes, they wash their Bodies with cold Water; then go to their Cells, into which none but their own Sect may enter; from thence they come into the Resectory, as

JOSEPHUS's Hiftory

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into a Temple, where all fit in filence, and If Tran of the every one receives a Loaf, and a little Messo th morld 3973 Broath all of one fort. Before they eat Priest craves a Blessing, and no Man may ca till he has made his Prayer to God. After Dinner they pray again, give Thanks, purof th the Apparel they call facred, and then retun to their work while Evening. At Supper they behave themselves as at Dinner. There is no noise among them, for every one is a pointed to speak in his turn, and is flinted in his Allowance what to eat and drink. The take great care to suppress their Anger, to be faithful in their promises, and live in peace: fo that every word they speak people hold They hate Oaths a as facred as an Oath. bad as Perjury, and account him as a Lyar, who is not to be believ'd unless he call God to wir. nefs. None can be admitted into their Order till a Years probation, and then they give him a Girdle, a Hatchet, and a Linnen Garment, and allow him to wash himself in cold Water; but is not admitted in commonamong the reft, till for Two Years more they have observ'd his Life and Conversation; and then he must folemnly protest to honour and ferve God with all his heart, to be just and faithful towards all Men, to love the good, and hate the wicked, to be true to all, but especially to their Superiors because they have their power from God. That he will keep his Hands and his Soul clean from all Theft and unjust gain, that he will neither conceal the Mysteries of their Religion from their own Sect, nor reveal them unto Strangers shough he should be threatn'd with death of

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If any of their Order transgress notoriously, they thrust them out of the Society; and Tear of the commonly those that are so punish'd dye a After Chr. miserable death; for it being unlawful for them to eat with Strangers, they feed on Grass like Beasts and perish with hunger: Though fometimes when they are brought to the brink of the Grave by these Austerities. they receive them again into the Society. They never determine any Controversie but by a hundred of their Sect; and next to God, they pay the greatest veneration to Moses, and any ill word fpoke against him is punish'd with death. They are more fevere than any other Fews in the observation of the Sabbath. for they drefs their Food the day before, and will not remove any Vessel, or any other thing out of the place they find it in on that . day, nor comply with the necessities of easing nature. On other days for this purpose, they dig a hole with their Hatchet a foot deep in the ground, and then covering themselves with their Garment, as if they fear'd to be irreverent in the fight of Heaven, they eafe themseves in that Pit, and fill it again, and cover their Excrements with the Earth they took out of the hole, and this they always do in the most private places, and after wash themselves, to purifie their Bodies as from a great uncleannels. They are commonly long liv'd, and generally live a hundred Years of Age, which is to be ascrib'd to the well ordering of their Diet, and their great Temperance and Sobriety. They flight Advertity, and by Courage and Conftancy triumph over Torments. Their Courage was remarkably

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The of the wherein they fuffer'd the breaking of the world 3973 Limbs to pieces, and all the Tortures of Fr after Chr. and Sword, and all other Torments, rate than defert their Laws, or eat things forbit den; nor would they ask their Tormentor to shew them any favour; but in the mid of their Extremities (coffed, and derided their Torturers, and joyfully yielded up their Soul to God, in expectation of patting into a lar of happiness; for they are of opinion the Bo dy is mortal, but the Soul is immortal, at being of a pure and Etherial matter, are usder confinement whilst they are in the Body; but being deliver'd from fleshly Incumbrance and Bondage, they joyfully mount into Atty Vehicles, and good Souls possels themselves of Happiness, and reside beyond the Ocean in pleafant Regions, where they are never molefted with Rain, nor Snow, nor Heat, but in ha bit a falubrious and pleafant Air; but the wirked Souls (they fay) go into very tempeluous Places, where is always Winter weather and fill'd with the doleful Cries of those which are to endure Eternal Punishments. And this I suppose was the opinion of the Greeks also who fay there is a happy Isle appointed forth Vertuous, whom they call Demi-Gods and Heroes, and that wicked Souls are confin'd Hell, where they are tormented like Syliphia Tantalas, Ixion, and Titius. The Effeans b lieve they were created in a state of Immort lity, and that Virtue and Vice are at the own Election. That the Good are better by the hopes of a happy Life to come, ar the Wicked who obscure their Crimes in the Life, are Eternally Tormented for 'em in the next World. There are also some among rar of the them that foretell things to come, and fel- after Chr. dom fail in their predictions, which skill they acquire by fludying Holy Books, and Ancient Prophecies, and by the care they take in San-

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There are another fort of Esseans that obferve the fame Laws and Ordinances, but differ from the rest in point of Marriage; because they say the former Opinion tends to the diffolution of Mankind, and therefore allow themselves the lawful Society of Women for Procreation; but never lie with their Wives after they are gravidated, left it should feem a gratification of their Lufts, rather than for the end of having Children. Of the two Sects, the Pharifes are held the chief, and are faid to be the most Learned Interpreters of their Laws; they Attribute all things to God and Fate, and yet allow that 'tis in Man's power to do Good or Evil, though Fate contributes in affifting their Inclinations. believe the Souls of all Men are immortal: but that Good and Pious Souls only return to their Bodies, and that the Souls of the Wicked are committed to undeterminable Torments.

The Sadduces deny all kind of Fate, or Defliny, and affirm that God is not the Author of any Evil, nor concerns himfelf with Humane Actions; but that Good and Evil are at Men's own Election, and Men may be as Good as they please, or as Wicked as they lift, it being in the power of their own Will to direct their own Affairs in this World.

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They believe that Men's Souls perish win They believe that Men's Souls perish win They believe that After of the their Bodies, and consequently that after the world 3973 their Bodies, and consequently that after the world 3973 their Bodies, and consequently that after the world 3973 their Bodies, and see as Loving and Social one among another; but the Sadduces is like Savage Beasts, and are as rude and the savage Beasts, and are as rude and the savage Beasts.

Courteous to one another as to Strangers.

To these three Ancient Sects, when Ard laws's Dominions were reduced into a Prince, and a Reman Knight called Capan was made Governour thereof; Judas, a Galean, added a fourth Sect, who generally of form to the Customs of the Pharise, but extreamly Zealous for their Liberties; a will rather suffer the worst Torments to can be invented, than call any mortal their Lord and Master: And the Courage these Men, and their numbers, were much creas'd, by the injuries done them by Ges Florus our Governour, and caus'd a War tween us and the Roman People.

C H. A P. XII. A City Built in Honour of Tiberius.

CERENIUS having Conficated I Sold the Goods of Archelaus, he de fed Joazar from the dignity of High-Profession of Favouring the late Rebellion, and contucted Amanus Son of Seth, in that imported the Tetrarch and his Brown Philip, built and repaired divers Cities in nour of their Roman Friends. Salome and Bequeathed Jamnia and other confidence of the places to Julia, Wife of Cafar: And Christias Iong after died Augustas Cafar, the Second

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Roman Emperor, after he had Reigned fifty feven Years, fix Months, and two days; Antonius was his Copartner in the Empire fourteen Years, and in the whole Cafar lived feventy fiven Years. After him fucceeded Tiberius Nero, his Son by his Wife Julia. He fent Valerius Gratus the first Governor of Judea, who Deposed Ananus, and made Ishmael Son of Fabius High-Priest. After his Death, Eleazar Son of Ananas was put into that Office; and after eleven Years continuance in Judea, he return'd to Rome, and was succeeded in the Government by Pontius Vilate, and Herod built a City in Honour of Tiberius.

Phraates King of Parthia, having many Prefents fent him by Julius Cafar, and among the rest an Italian Concubine and call'd Thermusa, he so doted on her Beauty that he espous'd her. after she had born him a Son call'd Phraataces; who, about this time coming to Maturity, by the Instigation of his Mother, (with whom he was supposed to commit Incest,) Murder'd his Fether Phraates; and in Revenge his Subjects flew him, and Elected Herod to be their King, who Tyrannizing over them, they kill'd him, also when he was a Hunting; and the Romans fending them a King call'd Venones, whom they hated, the Parthians call'd in Artibanus King of Media, who was of the Lineage of the Arfacides the Royal Blood of Parthia; and he overcoming Venoues, was made King of Parthia. About this time Anticchus King of the Comagenes died, and a Controversie happening there between the Nobility and Commonalty, the Roman Senate tent Germanicus to fettle thole Affairs; where

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Tear of the ine; for when he had orderly fettled the world 3990 Fallows Affairs for which he came he After Chr. Eastern Affairs for which he came, he wa Poyloned by Piso, as is declared in another molace.

CHAP. III.

The Jews are Offended at Pontius Pilate.

ILATE Governor of Judea, March. ing by Night his Army into Jerusale who carried with them Cafar's Standard, which was his Picture, the Jews before Pilate to fend it to some other place for it was against their Law to have any law ges within their Precincts; but Pilate thin ing this request an Affront to Cafar's Auth rity, would not gratify their defires; a therefore when he was upon the Tribun and the people after former fevere ulage, or tinued to reinforce the fame Petition; told them, if they perfever'd in giving h this trouble, he would punish their obli cy; but when he faw them offer their m Throats, and defire to die rather than for the violation of their Laws, he was am to fee their constancy, and immediately der'd the Images to be carried to Ca Not long after Pilate intending to take M out of the Sacred Treasury, to bring wa Pipes from a Fountain not far distant in City, the Jews thought it fuch a he Crime, that some thousands of them ga together and exclaim'd against Pilate, in to make him defift his Enterprize; b causing them to be inclosed by Soldi his Ru

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common Habit, with Cudgels in their Hands, world 1990 upon the Sign given, they laid on them for world 1990 unmercifully with their Sticks, that fome after Chr. were kill'd, others hurt, and the Tumult cea-

At that time was FESUS manifest among us, a Wife Man, (if it be lawful to call bim a Man,) who wrought such Stupendous Miracles among us, and instructed all that were willing to receive the Truth. He was followed by many Jews and Greeks, and was the Christ; who being Accus'd by the Princes of our Nation before Pilate, was Condemn'd by bim to the Cross; yet the ignomy of his Death, abated not the love of those that adher'd to him from the beginning; for he appear'd to them Alive the Third day after his Crucifixion, as the Holy Prophets amme other Miraculous things feretold of And from that time the Christians who derive their Names from bim, have had a being in the World

not less admir'd for her Virtue, than her Illustrious Descent; she was Rich, Beautiful,
Chast, in the Flower of her Youth, and
was the Wife of Saturninus, a Noble Roman
that equal'd her in those persections. Decius Mundus a Young sprightly Man of the Equestrian Order, was passionately Enamour'd
with her Beauty, and though it was not possible to corrupt her Chastity by Bribes or
Presents, he offer'd her two hundred thousand * Drachmes, for the Pleasure of only * About size
one Nights injoyment of her, and seeing het best a
could not prevail in his Amours, he resolved Bright
to pine himself away, and ease his Torments, Man,

Now in Rome Liv'd a Lady Nam'd Pauling,

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by putting a Period to his unhappy Life, Year of he but Ida, his Father's Free-woman, skill'din morio 3998 fuch Intrigues, offers for fifty thousand lina, and having receiv'd the Money, give

Impor I bar took Drachmes to procure him the Society of Pag. pud her five and twenty thousand Drachmes in hand cun to the Priests of Isi's Temple, with assurance 2 11 or the like when they accomplish'd what she Requested of them; they bewitch'd with 6 great a Reward, the Eld of Priest Address him el to "aulina who was a great Devom to the god and Temple, and tells her, be was fon to er from God Anubis, who being Surpr & dw th ber Modefty and Beauty must a joy ber. The Lady pleas'd with this Relation, tells her acquaintance, how She was He neur'd with the Amorous Sollicitations of a Gul and telling her Husband alfo, the Favour fie was to receive from God Anuba; he knowing her unstain'd Chastity gave consent to the meeting; and Paulina went to'th Temple, where after the had Sup'd, and the usual time of her Repose was come, the Priests took 2way the Lights, lock'd up the Temple, and Mundus, who was hid for that purpole, came to accost her, and the Lady thinking the gratify'd a God, permitted him to take his pleafure all Night, and early in the Morning Mundas, retir'd unknown before the Priess came, and Paulina departed to her Husbard, and rold him and her Friends that Anubis had c mvers'd with her. About three days after, Mandes meeting with Paulina thus accould her. Ru have faved me two hundred theusand I'v chmes, that might have increased your own Fortune; for though you would not yield at my Imports-

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Importunities, yet affirming the Name of Anubis Took injoy'd yeu; and having faid this he world 3998 took his leave of her. She amaz'd at his imported 3998 after Chr. pudent Behaviour, tore her Cloaths, and told 36. her Husband how basely she had been circumvented, and beg'd his athistance in taking a just revenge upon their Treachery. Her Husband forthwith acquaints the Emperor with the horrible circumstances of this Villanous Contrivance; and Tiberius being confirm'd in the Truth, by the Examination of the Priests, he Condemn'd the Priests and Ida to be Hang'd, the Statue of Anubis to be thrown into Tyber, the Temple to be Demolish'd, and Mundus to be Banish'd the Empire.

CHAP. IV.

Tiberius Banisheth the Jews from Rome.

N Rome Dwelt a Few, that profes'd himfelf an Expounder of M. fes's Law, but of a very Wicked and mischievous Conversation; he, with three other Jews, as ill inclin'd, perswaded Fulvia, a Lady of great Honour, that had espous'd the Jewish Religion, to fend Prefents of Gold, and Purple, to the Temple at Ferufalem; and when they had receiv'd her Gifts, converted them to their own private uses, of which Tiberius being inform'd by Saturninus, his Familiar Friend, and Fulvia's Husband, he Commanded all the Jews (in number about four thousand,) to be Banish'd Rome, and fent into Sardinia, and punish'd many that refus'd to bear Arms for feer of transgressing the Laws of their Ii A Country.

Country. And thus for the wickedness of Tear of the four lewd Men, all those of our Nation were After Chr. driven from Rome. Nor were the Samaritan without their fhare in these Calamities; for a fubtle Fellow having perfwaded many, he could discover the Sacred Vessels, that were hid on Mount Gerazim, great Multitudes af sembled at Tiratbeba, in order to ascend the Mountain; but Pilate reaching thither before them, fell upon them with Horse and Fox, flew fome, put the rest to flight, and caried away many Prisoners; but the Senated Samaria informing Vitellius, who Governd Syria, that the Samaritans were not affembled there to Rebel against the Romans, but tofe cure themselves against Pilate's Tyranny, F. tellius fent Marcus to govern Judea, Com. manding Pilate who had liv'd ten Years in Fewry to return to Rome, and answer the Accufations that were against him; but before his Arrival there Tiberius died.

As foon as Vitellius came into Judes he went up to Jerusalem, and Celebrated the Feast of the Passover, and being magniscently entertain'd, he forgave all the Tribute of the Fruits that were Sold, and deliver'd the Vestments and Ornaments of the High-Pries's into their own possession, which had for some time been in the Custody of the Romans; and when he had thus oblig'd the Jews, he advanced Jenathan the Son of Ananus to be High-Priest, depos'd Joseph, and then return'd to

Anticeb.

Tiberius fearing lest Artabanus seizing on Armeni: should molest the Romans, he order'd Visellius to endeavour a Friendship between

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them, and at the fame time by great Bribes perswaded the King of Alania to War upon world 4001 Artabanus, who did fo, and took Armenia After Chr. from him, and invaded the Arabians with great flaughter of their Nobility, and the King's Son, and feveral thousands of his Army were kill'd; but Artabanus flying to the Mountains, and recruiting his Army with Danes and Swedes, he recover'd his Kingdom : and afterwards Artabanus, and Vitellius meeting at Eupbrates, a Peace was concluded between the Romans and Arabians. And Hered being defirous to be the first that should acquaint Tiberius with the News, fends an Express to him with all particulars of the Treaty, and left nothing for the Conful to acquaint him with; which much displeas'd Vitellius, and fearing a greater injury from fuch Clandestine practices, Vitellius owed him a Revenge, which continu'd till Tiberius was Dead, and Caius obtain'd the Empire. this time Herod's Brother died, after he had Reigned seven and thirty Years in Trachonitis, and Bathanea. He was a Man of a Peaceable Temper, liv'd in his own Dominions, and administer'd Justice without delay, and with great equality. He died in Juliade, was buried in a Sepulchre of his own Erecting, and his Obseques were Celebrated with great Solemnity; and dying without Heirs, Tiberius Annext his Provinces to the Government of Syria, ordering the Tributes rais'd in that Tetrarchy, should be kept within the limits of the fame Country.

Tear of the world 4001
After Chr.

JOSEPHUS's History

CHAP. V.

A War between Herod and Aretze

HEROD the Tetrarch having been long Married to the Daughter of Area King of Arabia Petræa, in his Journey to Rome fell in Love with Herodias, his Brother Philip's Wife, intending to Marry her, and repudiate Aretas's Daughterly, which she ha ving notice of, without acquainting Hand with her intentions, with his leave went visit her Father, and acquainting him with her Usage it began a War between them wherein Herod's Army was quite defeated by the Treachery of certain Banish'd Mend Philip's Tetrarchy, that were in Herod's Pay: and Tiberius having notice of Herod's loss, he Commands Vitellius to make War against Aretas, and if he took him alive to fend him bound to Rome; but if he should be slain, to fend his Head to him. Many Fews were now of Opinion, that Herod's Overthrow was a Judgment that God inflicted on him, because he had put to Death John, who was Sirnamed the Baptiff. A Virtuous, Pious, Prudent Man, who exhorted the Fews to be Baptized, to Repent of their Sins, and live fo uprightly that they might be acceptable to God, for Herod perceiving he had many Followers, and fearing Commotions in his Tetrarchy, he caus'd John to be bound, fent to the Castle of Macheron, and there put him to Death. Vitellius having fent his Armythrough the great Plain came to ferusalem, depos'd fonathan from the High-Priesthood, and gave

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Dead, he dispos'd his Army into Winter-Quarters, and gave the Oaths of Pidelity to Caius's After Chr. Government to all the people, for now Tiberius was Dead, it was unlawful for Vitellius to prosecute the War against Aretus. And here I take leave to admire the Providence of God, as often as I reflect upon the uncertainty of Human Affairs, and that there is no security in Families, but where the Foundation is laid in the Fear of God; for Herod's Posterity that were left Rich, Potent, and many in number, in the space of a hundred Years were almost

all extinguish'd.

A fhort time before the Death of Herod, he fent his Son Agrippa to Rome, and while his Mother Bernice liv'd he kept within the bounds of moderation; but as foon as Death took her out of the World, he gave himself up to fuch a Prodigal and Expensive way of living, that he was reduced to fuch extream Poverty he could abide no longer at Rome; and therefore retired into Judea, and liv'd at Herod's Allowance in Tiberius, who upbrading him with his kindness: Agrippa withdrew himself to Flaccus, President of Syria, who gave him Entertainment; and being work'd out of Favour there, by his Brother Aristobulus, he borrowed Money and went to Anthedon, and there borrowing Money Ifo, wasstop'd for a Debt due to Cafar's Treasure; but at Night he caus'd the Cable to be cut. and fail'd to Alexandria, and from thence he pass'd to Puteol, where Cafar receiv'd him kindly, till he understood he was indebted to him in the Summ of three hundred thousand Drachmes

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Drachmes of Silver, and then discharg'd him Tear of the from his presence, till the Debt was satisfied.

Moreld 4001 And Agrippa borrowing so much Money of Claudius's Mother, he paid the Debt, and was restor'd to Tiberius's Friendship. very familiarly acquainted with Caius, he wish'd that Cafar would refign the Empire to him, as the more worthy person; which his Coach-man Eutychus overhearing, and being afterwards accus'd for Stealing his Mafter; Coat, which he really had done, and flying from Justice, the Magistrates ask'd him why he fled; the Coach-man answer'd because he had fomething to reveal to Cafar that concern'd his fafety, and therefore was fent bound to Capheas, and continu'd a long time in Prison. For Cafar's proceedings were very dilatory in all Affairs that concern'd the publick, which when some of his Friends desir'd the reason of, he told them that he delay'd giving dispatch to Ambassadors, that he might not have the trouble and charge of receiving new ones. For the same reason he faid he feldom chang'd his Governors of Provinces, for every new comer rack'd the people by new exactions, till they had fill'd their Coffers, and then were quiet. To this purpose he told them, a poor Lazar having his Sores cover'd with flies, which he endeavour'd not to drive away from feeding on his flesh, the Spectators believing it proceeded from his inability to do it, they went near to do that Office for him; but he prayed them to let the Flies alone, for having now glutted themselves, faith he, with my Blood, they don't fuck fo greedily, but that I injoy fome some little ease; but if you drive them away, fresh Flies will light upon my fores, and fuck rear of the me to death. And this (faith Cafar) is the After Chr. cause, that I keep my Officers so long in their Places. And the reason why I keep Prisoners fo long in durance, is because they should not be deliver'd from their Affliction, by a present Death or Punishment. I wish (fays he) Agrippa in pressing Euticus may be brought to Tryal, does not bring some Mischief upon bimfelf: But Antonia foliciting in Agrippa's behalf for the Prisoner's Tryal, he was immediately brought before Cafar, who ask'd the Coachman what he had to fay against him that made him a Freeman? My Sovereign, (faid he) Caius that is here present, and Agrippa, riding in a Coach together, and I sitting at the Feet, Agrippa faid thus to Caius. O would to God the Day were come, wherein the Old Man for saking the World, would leave you Governor of it. His Son would be no impediment to you, for you might soon dispatch him; then would the World be happy, and I should share in the Felicity. Tiberius believing the Accufation to be true, commands Macron to bind that Fellow; but he not rightly apprehending who he meant, delay'd it. Tiberius accidentally meeting Agrippa, told Macron, this is he whom I command thee to bind, who was accordingly bound in the Purple Robes he wore; and being extreamly thirfly, and feeing I baumaster a Servant of Caius's, carrying a Pitcher of Water, pray'd some of it to drink, and it being given him, Agripa faid, this Service thou halt done in giving me Water while I am a Prisoner, shall e're long be well rewarded; for as foon as I am at

JOSEPHUS's Hiftory

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large, I will procure thy freedom; and after. Tear of the ward perform'd his promife. While Agrippe decl ward period was thus in Chains among the other Prion. ers, and leaning pensively against a Tree, on which there fat an Owl, one of the Prifon. ers by Birth a German, by an Interpreter told him, That the Gods bad decreed bis Speedy deliliverance from the Miseries be endur'd, and would exalt bim to the bigbest Honours, and leave his Posterity in a happy condition; and that be should fee this Owl but once more, and then would certainly dye in five days after. Which Prediction of the German's feem'd as ridica. lous now, as it was admirable in fucceeding times. Tiberius falling fick, and having none but adopted Chidlren, his Inclinations led him to dispose the Empire to young Tiberin, a Virtuous Prince, and exceedingly belov'd and admir'd by all Men: But the Emperor governing himfelf and all his Affairs by Rules of Aftrology, faw by those Maxims that Caine would fucceed him; and therefore thus ac-My Son, though Tiberius is my cofts him. nearest Relation, yet 'tis the Will of the Immortal Gods, that you must be Emperor of the Romans, and therefore I require you when you are possess of that Honour, that you take care of your Kinfman Tiberius, whose Life will be a Buiwark to your Empire, and his Death the beginning of your Misfortunes; for the Gods never leave them unpunish'd, that violate the Laws of Consanguinity. These were the last words of Tiberius to Caius, who made him fair Promifes, when he intended the contrary; for he kill'd Tiberise, and dy'd himfelf not long after, as Tiber in had predicted. And Tiberius having declar'd

declar'd Caius his Successor, he dy'd, having govern'd Twenty Years, Five Months, and Tear of the Three Days. The Romans received the notice After Chr. of his Death with great joy; but durft not thew it openly, till they had publick affu-rance of it; for he was of a cruel and bloody Temper, implacable towards all Men, and never inflicted a lighter punishment than Deah. With this News Marfyras Agrippa's Freeman acquaints his Mafter, faying in the Hebrew Tongue the Lyon's dead; for which he promis'd his Servant a requital; and the Centurian that guarded Agrippa hearing it also, he feasted Agrippa: But the Report being fuddenly contradicted, he confin'd Agrippa under harder measure, and threatn'd him with loofing his Head, for impofing such a ftory on him. The next day Letters came from Cains, to the Senate and Governour of the City, to assure them of Tiberius's death. and of his own advancement; and commanded Agrippa should be taken out of the Soldiers hands, and put into his former Lodgings. Cains coming to Rome brought the Body of Tiberius with him, and buried it in great flate, according to the custom of the Country. and a few days after made Agrippa King of Philips, and Lyfanias's Tetrarchy's, and chang'd his Iron Chain into one of Gold of the fame weight, and fent him and Marcellus to govern in Judea: Here Agrippa was own'd and faluted as a King, beyond all Mens expectation; which shews the power of Fortune in all humane Affairs; that from fo mean and miserable a station, advanc'd him to such great Dignity and Glory, that Men could scarce believe when they faw it.

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JOSEPHUS'S Hiftory

Year of the world 4002 After Chr.

CHAP. VI

Herod and Herodias is banish'd into France

EROD being Marry'd to Herodian A grippa's Sifter, and the envying the Grandeur to which Agrippa was arrived be yond her Husband, perswades Hered to gom Rome, to obtain (if possible) the same Rome Dignity ; for, faith fhe, I cannot live and fu the Son of Aristobulus prefer'd above you, who are a Kings Son and worthy the greateff H. nours: Let us therefore baften to Rome al Spare neither Gold, nor Silver to purchase a Km. dom. He us'd many Arguments to diffware her from the Enterprize; but not prevailing he went to Rome, and took her with him: and Argippa fathoming his defign, fent Letters to Caius with Complaints against him. Hand had once paid his Respects to the Emperor, before the arrival of Agrippa's Letters, which Thew'd a Confederacy between Herod and Artabanus against the Romans, and that Herod had stock'd his Arcenal, with Arms for Seventy Thousand Men for that purpose. And Hend being unable at his fecond Audience to deny the Fact, Caius depriv'd him of his Tetrarchy, annex'd it to agrippa's Kingdom, gave him all Herod's Money, and banish'd him to perpetual Exile into Lyons in France; But hearing that Herodias was Agrippa's Sifter, he gave her her Dowry, and revok'd her Sentence of banishment, out of the esteem he had for her Brother; but the refus'd his favour, and chose rather to share with her Husband in his fuffer-

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Sufferings, whom fhe had accompany'd in his happiness: which Caius displeas'd at, sent rear of the her with her Husband, and gave her Estate After Chr. also to Agrippa. The first Two Years of Caius's Government, he gain'd a mighty applause, and the love of all his People, for his regular Administration; but afterwards was so pussed up with Prosperity, that forgetting he was a Man, contemn'd the Almighty, and in

his Frenzy usurp'd Divine Honours.

A Sedition arising among the Jews and Greeks in Alexandria, Three Ambassadors on each fide were chosen to debate the Controverfy before Cains; Appion, in behalf of the Greeks, complain'd to the Emperor of many failings in the Jews; but infifted chiefly on their refusing to honour Cafar, whereas other Subjects of the Roman Empire had Erected Altars, and Temples, in honour of him, and ador'd him as a God, the Fews only refus'd to honour his Statutes, or to fwear by his Name; but Philo, chief of the Fewish Amballadors, a Man of great Integrity, and an excellent Philosopher, addressing himself to answer the Greeks Accusations, Caius commanded him to be filent, and depart his prefence, which was an Argument he defign'd mischief against them; therefore Philo told the Fews they must take Courage; for fince Caius was fo much displeas'd, he would Arm God on the Jews behalf against himself.

Caius being fore displeas'd that his Commands were dispis'd by the Jews, he sends Petronius into Syria, charging him with an Army to invade Judea, and compel them to set up his Statue in their Temple; which the

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Tear of the was then Quarter'd at Ptolomais, befeeching after Chr. him to take away their Lives, rather than make them guilty of so gross an Offence are in the state of them.

them guilty of so gross an Offence against then God, and the Laws of their Country; for as lang as their Souls were in their Bodies, they could be suffer so great a Wickedness. Petronius answerd them, if he was Emperor, or the Emperor would take his advice, their Reasons might prevail; but I (fays he) must obey, and not is (pute bis Orders. These Discourses interchang. ably pass'd between them, till Petronius over come by their Prayers, and constancies, le promis'd to write to Caius in their favor. and urg'd them in the mean time to mind their Husbandry, which every one had now neglected. Petronius fairly represented their Cafe to Caius, that there was an uner impossibility to make them forfake their Religion, or without War and Destruction to admit his Statues; and therefore request him not to lofe the Revenue which he received from that Nation, nor intail an eternal Curle upon himself, from a God of such infinite power as theirs was. Agrippa being then with Caius, who exceeding all other Men in his Respects to the Emperor; Cains willing to make a grateful Acknowledgment of it; and being well warm'd with Wine, defire Agrippa to let him know how he might ferve Agrippa being prepared, defires Cain bim. would revoke his Order to Petronius, and not fuffer his Statue to be fet up in the Holy Temple. Caius admiring Agrippa's Venue, who having an opportuity to enrich himfelf, prefor'd the common Cause and Interest of his Country

Country before his own advantage: He wrote to Petronius not to trouble the Jews any mere Par of the in that matter, fince for Agrippa's fake he was after thr. refolv'd not to disoblige them; But understanding afterward, that if he had perfifted to fet up his Statue, the Jews would have Warr'd against the Romans, he repented his kindness, and quarrels with Petronius for befriending the Jews, and neglecting his Commands, and in revenge commands him to kill himfelf: But these Letters, though they were writ and sent away, by cross winds they were delay'd, and Petronius receiv'd them not, till he had affurance of Caius's death; who being fnatch'd away in God's Wrath for assuming Divine Honors, Petronius was highly esteem'd for fo Righteous an Action, as interpoling between the Jews and their Destruction, and all admir'd and blefs'd the Providence of God in his Prefervation.

CHAP. VII.

Afinæus and Alinæus Besiege Babylon.

dwelt in Mesopotamia, and Babylon, for they being in possession of two Rich and Populous Cities, in which they laid up the Holy Money, which they fent away by strong Guards to Jerusalem, that it might not be seiz'd by the Parthians, who then Govern'd the Country; For among the Jews lived two Brothers, Asineus, and Anileus, whose Mother having Bound them Prentice to a Weaver, who corrected them for their Missemanus, they took their chastisfement so heir Kk 2

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noufly, that they betook themselves to Arm Tear of the to whom flock'd great numbers of needy peo. After Chr. ple, whom they Arm'd and became the

Captains, and in a short time grew so form dable, that they exacted and were paid Tribute by the Neighbouring places, and made Incursions on all they had a mind to injure This reaching the knowledge of the King of Parthia, the Governor of Babylon with ftrong party went out to furprize them on Sabbath-day, when it was unlawful for the fews to enter upon Action; but they away of their coming, dispens'd with that Law and making a flout refistance, put the Partis ans to flight. The skirmith being over, the King of Partha admiring at their Confidence and Valour, had a great defire to fee and take with the two Brothers, and therefore for the trustiest of his Guards to assure them of fafe Conduct. Afineus refus'd the Journey, but fent his Brother Anileus to King Artans mus; who feeing him alone, inquir'd why his Brother came not thither also; and understanding he was afraid to trust himself a mong them, he fwore by the Gods of his Ancestors, and put forth his Hand, which is the greatest affurance of their Fidelity that can be given by the Parthians, that no inju-This induced Anilans ry flouid befall him. to fetch his Brother, who being come, Artabanus receiv'd them gratiously, and feeing Afmeus but of low Stature, and of a Contemptible presence, he said, bis Heart was greater than his Bedy. Abdagafis the King's General denr'd leave to kill himfor the wrong he had done the Parthians; but the Kingabhor'd fuch an Action, after he had given him his Hand and Oath for his fecurity; and rear of the therefore left any of his Captains should harm after Chr. him, he fent him away early in the Morning. At his return to his Fortre's he rais'd new Fortifications, and increas'd in Power and Fame till they broke the Laws of God, and liv'd in all kind of erophaneness; for Aniless having kill'd a oble P. ribian he efpous'd his Wife, and the brought in the Worthip of the falle Gods of her own Country, in oppofition to the true God, and the feeing ali the people griev'd at these Abominations, and knowing her felf was the cause thereof, she Poyfon'd Afineus, that her Husband having the whole Authority might humour her in her Idolatry and Prophaneness. Now Anilaus having ingross'd all the Power, he made Incursions into certain Villages belonging to Mitbridates, and brought away Men, Sheep, and other Riches, and Mitbridates in Revenge raises all the Force he could, with intent to furprize him, and to that end lodges his Men privately in a Village near the Enemy; but Anilaus aware of his Deligns, fell upon the Parthians by Night, overcame them, took Mitbridates Prisoner, and caus'd him to be carried away upon an Afs naked, which is the greatest indignity that can be offer'd to a Par-His Soldiers perswaded An Laus to kill him, but for many Reasons he refused it, and discharg'd him, and sent him home; but Mithridates upbraided by hisWife for Cowardife, and tamely fuffering fuch dishonour, who folemnly fwore by the King her Father's Gods, that if he repair'd not his Honour, the Bonds Kk 2

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of Matrimony between them should be dif-Tear of the folved; he led forth another Army against 4. After Chr. n. laus, and his Confederates, and put them to a shameful Flight. And this Victory being followed by the Babylonians, to whom he had done unsufferable injuries, Anilaus was kill'd and all his Men dispersed. And when the Babylonians faw themselves delivered from this prevailing Enemy, having an ancient grudge against the Jews, whom they differd from in matters of Religion, they delign'd now to take Revenge upon those that lived in Babylon, and the Adjac at Countries; and the Fers knowing their intentions, and their own inability to make refiftance, they fled into the City of Seleucia, where they liv'd five Yearsin Peace, but in the fixth Year, the Greeks combiring with the Syrians, they both joyn'd and flew fifty thousand Fews; and those that by the Mercy of their Friends, and the Affistance of their Neighbours escap'd this Barbarity, retir'd to Crefiphen a City of Green, not far from Seleucia; but liv'd in continual fears and danger of their Enemies, who had resolved their utter extermination.

Antiquities JEWS.

BOOK XIX.

CHAP. I.

The Cruelty of Caius Caligula.

AIUS's infatiable Cruelties extending not only to the fews, but rending hot only to the also to the Senators, Patricians, After Chr. Knights, and Noblemen at Rome, whom he had almost destroy'd; his vanity and extravagant Frenzy, made him call himfelf a God, Commanded his Subjects to pay him Divine Honours, and in the height of his Madness ascended the Capitol, which is the chiefest Temple in Rome, and Saluted Jupiter by the Name of Brother. He built a Bridge o'er the Sea, from the Cape of Purcel to Misenum, to shew his Sovereignty reach'd o'er the Sea as well as upon the Land, and rob'd all the Temples in Greece to Adorn his Kka own

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own Palace and Gardens, not sparing so much Tear of the as the Statue of Jupiter Olympius, whom the mor' 4004 Gracians had in great veneration. He gave af r con every Slave have to accuse his Patron, and Reign'd in Blood and Murder; and had he not been fuddenly cut of, our Nation had been utterly destroy'd. Three several Conspiracies were form'd to ease the World of this Cruel Tyrant, and all contriv'd and carried on by Men of Confideration, viz. E. melins Regulus a Spaniard Born, Conspir'da gainst him for his wicked Life, and to ridthe World of a bloody Tyrant. Annius Mucis. was ingag'd against him to Revenge the Murther of Lepidus, and Chareas Caffius lought his Death to revenge a personal injury, and for making him a property to execute the worst of his Orders, as in torturing Popeli. us a Beautiful Woman with all imaginable Cruelty; therefore he advised with many about the Death of Caius, and at length imparting the fecret to Mucianus; he readily promis'd his affiftance, telling them, That Valiant Hearts never wanted Arms, Courage would make any Weapon do Execution, and nothing could frustrate their Designs for their Countries Liberty, but irrefolution and delays. The Concurrence of this considerable Man excited Chareas's diligence, and the ra-

ther because as he pass'd through the Crowd he heard one fay, Dispatch what thou hast to do, for God will offife thee. However, tho many were ingaged, and all Men thought that Caius's Death was the greatest good that could happen to the community, yet the defign went but flowly forward; but at length they refolv'd to defroy him when the Games fhould be Celebrated in the Palace; the last ran of the of which being come, and Caius and the Special Actors feated in the Theatre, a Senator call'd spier Ghr. Basibius ask'd Cluvitus privately what News he heard; who answering he heard nothing, Batibius reply'd, to day will be Acted the Tragedy of a Tyrant, and Cluvitus rejoyn'd in Homer's Words.

'St, good Man, left some Greek should over bear us.

Cains pleasing himself with the Sports, refolv'd to go and Bath a while and return to the Theatre; but Chereas meeting him in a private way to the Bath, where he had dropt his Attendants, ask'd him the Word, which Caius returning very reproachfully, Chareas drew his Sword, and wounded him betwixt the Shoulder and the Neck, and his Sword hitting against the first breast bone, could pierce no deeper, and therefore did not kill him; but Caius without noise going further, Cornelius Sabinus struck him down on his knees, and being environ'd by the rest of the Confederates, tisfaid Aquilla gave him the deadly wound, that divorc'd his Soul from his Body. However, he being almost dead before, the glory of the Action ought to be ascrib'd to the particular vertue and diligence of Cha-The German Guards hearing this fatal accident, committed great Outrages, and kill'd all they met whether guilty or innocent, in revenge of their Emperor's Death; but at length the Senate being affembled, Minucianus gave Chareas Thanks for his good Service in the name of the whole, who looked 302 JOSEPHUS's History

rear of the delivering the Romans from the Cruel Tyran.

After Chr. ny of Caius, who Reigning in Blood could

as expect no lefs than to die in Mifery. And
now the Senate employ themselves to prevent
Riots and Robberies, that usually happen in
such Confusions, and began to take Courage,
and speak boldly, as believing the Government
was now in their own hands.

CHAP. II.

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The Soldiers fet up Claudius to be Emperar.

In this State things continued, till the Soldiers imagining that the Affairs of the Commonwealth could not be well managed by a popular Government, and that 'twould ingratiate them with the New Emperor, that he was advanc'd to that dignity by their interest; they therefore fetch Claudius who was Caius's Unkle from his House, and declare him Emperor; which Cnaus Sentius Saturius hearing, with a true Roman Courage, stood up, and express'd himself after this manner.

You Lords of Rome, though our Ancient Liberty is now rather to be wish d for than expected; yet we may take a view of its excellency, though we know not when the Gods will bestow so great a Blessing on us, and the hopes of it may beget a present foy, whatever the issue be hereaster; for to them that know what virtue is, no happiness can exceed the freedom of our Lives, in a Free Country, where the Equity of cur Laws has gut us a Reput at on through the World. I am to Young a remember Rome's Happiness in its Ancient Freedom; but not to desire the continuance

of what we enjoy at prefent, nor to think the next Honeur to the immortal Gods is due to them who Year of the Honeur to the immortal Gods is due to them who Year of the world to God with After Chr. our Inberitances, we might leave to our Posterities. Julius Cafar rob'd us of this Bleffing, and in subjecting the Law to his Humour, and himfelf to his Vain-glory and Ambition, be extinguish'd all virtue, and of Free-born Souls, made us Slaves to our Fears, and Vaffals to Flattery and Tiranny; and his Successors have trod the same Path, in trampling upon all our Laws, and quenching the thirst after a Despotick Power, in the Blood of our publick Spirited Nobility; in which Acts of Tyranny few equal'd, none exceeded Caius; by which he procur'd the bate of Men and the wrath of the Immortal Gods against himself; All Liberty is oppos'd to Tyranny, and be that fets up for the one, is under a necessity of destroying the other; therefore Caius was not content to ravish Men's Wealths and their Wives; but aim'd at the extirmination of all Families, that bad so much vertue left, as to sigh for the loss of their Laws and Liberties: Therefore fince you are now deliver'd from those dangers, you ought to preserve your Liberties and provide for the Commonwealth. First, by bonouring those that have kill d the Tyrant, and especially Chareas who is the Man that by the power of the Gods and his known Wildom and Valour, bas given you your Liberty. Now it being late, Chareas defir'd the Word from the Conful, and he gave it Liberry, and this was the first time the Conful gave the Word fince the abolishing the popular Government. Now that there might be no remains of Caius's Family to give disturbance to the Commonwealth, Chareas lays

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lays his Commands on Lupus to kill Cefonia Tear of the Caius his Widow, who was supposed to have After Chr. affifted his ill nature, by ill Counfel. Who as foon as the faw Lupus, (being then Weeping o'er her Husband's mangled Corps,) fleof. fer'd him her naked Throat, faying, with an undaunted Courage, Come finish the Tragely your Companions bave begun, and ended her Life with great Refolution, whose Fate was follow'd by the Death of her young Daugh. ter, patri gan end to that Family, after Ca us had Reigned three Years and eight Months.

Claudius hearing his Nephew Cains's Fale, and fearing his Noble Birth might be his Ru. ine, he hid himself, and being found out by a Soldier called Gratus, he beg'd hard for his Life, thinking he had come to Murder him; at which Gratus smiled, faying, Rouze up your Spirits and take Possession of your Empire, which she Gods bave depriv'd Caius of to Reward your fignal vertue, and from thence carried him to the Army. Which the Senate knowing they fent Veranius and Broccus, both of their own Order to him in Quality of Ambassadors, signifying, That be ought to ufe no violence in desaining the Empire, but rather to fuffer the Government to remain in the bands of the Senate, where if he was, and (hould be a Member; for it was ill befeeming bim that oppos'd the Tyranny of others, to fet himfelf against the Laws and Interest of bis Country, and therefore if he would not be difficaded from it, they having Men, Arms, and M n.y, would refift bim to the utmost; feeing nothing was more just and honourable, than to Fight for their Liberties and Country.

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CHAP. III.

Claudius is made Emperor by the Army.

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Laudius was very fensible that the Senate's Message was very Arrogant and peremptory, however he gives it a modest reception for the prefent; but feeing the Army, and King Agrippa both perswade him to accept the Imperial Crown, and promis'd to fland by him with their Lives and Fortunes, he took the Government of the Empire upon him. And Agrippa being fent for to advise with the Senate, he feem'd to be in their interest, when in truth he was against them, and being fent with fome Senators to Treat with Claudius, he gives him private intimation what fears, and despair reign'd among the Senators, and therefore Claudius made them this Answer. That be was not surprized to bear the Senators were unwilling to obey a Sovereign, fince the former Emperors had converted their Authority into a power of Destruction; but they could have no fuch Fears of him, who on all occasions as themselves could witness, bad discharg'd the several Trusts repos'd in him with Fidelity and Justice, and now though he had the Name of Emperor, would all by their consents and Approbations. And having thus difmis'd the Senators, he immediately Assembled his Army, gives them an Oath of Fidelity, and to every private Sentinel in his Guards, he gave five thousand. Drachmes, and to the Officers proportionably to their Qualities, promifing to be as kind to the rest of the Army. Now some of the Senators retir'd to their Country-Houses, and

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JOSEPHUS's Hiftory the rest began to despair of re-establishing their

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Tear of the Republick. Chareas finding his own Soldiers morldagoos were ready to Defert him, he could no lon. ger conceal his Passion, but told them twas hame after they had took the Empire from Mad-Man, to bestow it on a Fool; but they difregarded all he faid, drew their Swords and with flying Colours March'd into Class dius's Army, and thus the Senators were ut. terly Abandon'd. Next day Claudius wascar. ried to the Senate-House, where he Con. demn'd Chereas and Lupus to fuffer Death; not but the Action was efteem'd Generous and Noble, but because he was Perfidions When he came to the place of Execution, he ask'd the Executioner if he was a Skilful Heads-Man, and if he had a New Sword wishing him to use that with which he kill'd He indur'd but little pain, for atone froke his Head was divided from his Body: but Lupus was faint-hearted, and because he stretch'd not out his Neck, he suffer'd And Sabinus though he was Pardon'd, and injoy'd his Office, would not Survive his Companions, but kill'd himfelf by thrusting his own Sword through his Body...

Claudius was no fooner fetled in the Throne, but he purg'd his Army of all the Soldiers that were under his fuspicion, and by a publick Decree confirm'd the Kingdom to King Agrippa, that had been given to him by Caius; and of his own bounty gave him also all his Grandfather had possess'd in Judea, and Samaria; and out of his own Dominions gave him Abela, and all the Country about Libanus, that in times

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past belong'd to Lylanias, and engrav'd the Alpall to be twist them in a publick place in Rome. Tear of the liance betwist them in a publick place in Rome. Tear of the liance between them in a publick place in Rome. Tear of the liance between them in a publick place in Rome. Tear of the liance between them in a publick place in Rome. Tear of the liance between them in a publick place in Rome. Tear of the liance between them in a publick place in Rome. Tear of the liance between them in a publick place in Rome. Tear of the liance between them in a publick place in Rome. Tear of the liance between them in a publick place in Rome. Tear of the liance between them in a publick place in Rome. Tear of the liance between them in a publick place in Rome. Tear of the liance between them in a publick place in Rome. Tear of the liance between them in a publick place in Rome. Tear of the liance between them in a publick place in Rome. Tear of the liance between them in a publick place in Rome. Tear of the liance between them in a publick place in Rome. Tear of the liance between them in the liance between the liance be him in exchange a part of Celicia and Comagena. He discharg'd his Friend Alexander Lysimachus from Imprisonment, and gave Bernice Agrippa's Daughter to his Son in Marriage: but he dying before the Solemnization, the was Marry'd to his Brother; for whom Agrippa beg'd of Claudius the Kingdom of Chalcis. At this time the Jews mutiny'd against the Greeks in Alexandria; for after Cains's death, they reassum'd their former courage: And Claudius to appeale the Uproar, made this Decree in their favour. Tiberius Claudius Germanicus Father of the People, commandeth that the Jews Inhabiting in Alexandria, shall enjoy the Same Priviledges with other Citizens, and live after their own Laws and Customs, without being constrain'd to do any thing contrary to their own Religion. And to the same effect made another Decree in favour of the Jews, in all parts and places under the Jurisdiction of the Romans.

CHAP. IV.

Claudius fends Agrippa to his Kingdom.

By these Decrees in favour of the Jews, appears Claudius's kindness to our Nation, and the care he had of us in sending Agrippa home to his Government; who as soon as he came to Jerusalem, offer'd his Sacrifices of Thanksgiving, without omitting any thing that our Law commands, and dedicated to God the Chain of Gold that Tiberius gave him

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of the same weight of that Chain, wherewith The he was manacl'd when he was Imprison'd by sorld 4005 Tiberius Cafar; and caus'd it to be hang'd in after Chr. in the Treasury Chamber, to shew that all E fates are subject to alterations, and that God ca raife Min firm the lowest debasements, to the high ft pitch of bonours, as he was deliver'd from bis Coans, and rais'd to wear a Crown and pol. fels a Kingdom. Agrippa having paid hisde vout acknowledgments to God for all his Mercies, he depos'd the High-Priest Theophilus Son of Ananus, and conferr'd that honour upon Simon, Sir nam'd Boetbus: And as a testimony of his gratitude, for the good Offices that had been done him by the Inhabitants of Jerusalem he forgave them all the Tribute that was paid by every Family; and created Silas (who had shar'd with him in many dangers) General of his Army. Not long after, certain young Dorites fet up Cafar's Picture in the Jews Temple, which was fo direct an Affront to their Religion, that Agrippa complain'd of it to Petronius Governor of Syria, who was no less scandaliz'd at the action than himfelf, and therefore wrote to the Authors of the Innovation, somewhat sharply to this effect.

Publius Petronius, Leiutenant to Tiberius Claudius, Cafar Augustus Germanicus, To the Magistrates of the Country of Doris, Health.

Whereas Casar has publish'd a Decree, permitting the Jews to live according to their own Laws, and Customs, some among you have prefum'd to oppose bis Order, and have fet up Catar's Image (which was fister to ad rn bis own gorld 4005 Temple than any other) in the leve Synagogue, After Chr. and therein have affronted Cafar's Sutherny, as well as injur'd the Jews. I therefore command you, that they which have been fo prefumptious to dispise Augustus's Decree, be breught before us, by Captain Proculus Vitellius, to answer this contempt; and if the Magistrates will not run into the fime Guilt, let them difcover all the Offenders to Proculus. Thus Petronius took care to redrefs the Abuses that were past, and to prevent the like for the future. Then Agrippa took the Priest-hood from Simon Canthara, and gave it again to Tonathan Son of Ananus, which he thought more worthy of it than the other; but Jonathon refus'd it in these words. O King, I gratefully acknowledge the Honour which you would freely bestow upon me; but God knows I am unworthy of it. It sufficet b me that I have once been invested with the Sacred Habits, which I then were with greater boliness than I can now receive them; but if you please, I have a Brother, which, in duty to God and your self, is fit to enjoy your Favour: And the King pleas'd with his modest Speech, bestow'd the Priest-hood on Matthias his Brother; and not long after, Marsus succeeded Petronius in the Government of Syria.

CHAP. V.

Agrippa Fortifies Jerusalem.

STLAS General of Agrippa's Army, having been in many dangers with him, and very faithful to him, took too great a Liberty in L l fpeaking 510 JOSEPHUS's Hiftory

fpeaking what came uppermost to the King, frag of the and shew'd a more indecent familiarity with after Ch. him than became his station; he shew'd no measure in ripping up old Sores, and repeating

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measure in ripping up old Sores, and repeating past Dangers, which the King resented as injurious to his Honour, and ungrateful to his Ears, to have them continually beaten with the foolish repetition of former civilities done him: and having thus long provok'd the King's dif. pleasure, he put him out of Office, and sent him Prisoner into his own Country; but the King better confidering what he had done and fuffer'd for him, and willing he should share in the pleafures of the Feast of his Nativity, he fent for Silas out of custody. But Silas with his accustom'd freedom of talking, faid to the Messengers, to what Honour does the King invite me now, that he may again deprive me of it? He abuses me and deceives bimself, if be thinks to restrain me from mentioning the Services I have done bim: No, as long as I have breath, I will ring them in the Ears of all Men, and hew bow I am recompens'd with Bonds and Imprisonment; and when my Soul leaves this Body, it shall converyb to his remembrance the Benefits I have done him; which he commanded the Mellengers to relate to King Agrippa; who feeing him labour under an incurable folly, left him still in durance. Now the King began to fortifie Ferufalem, but being forbid that Enterprize by Cafar, he delifted. Agrippa won great applaule by his liberality and kindness to all Men, whereas H.rod his Predecessor, was naturally malicious, rigorous in punishing, and had a greater affection for the Grecians, than the fews, and express'd it on all occasions. In Agrippa's grippa's absence, Simon a cunning Lawyer in ferufalem, had undeservedly traduc'd him, Pear of the which Agrippa hearing; and being feated in After Chr. the Theater fet Simon next him, and in friendly manner ask'd him, what he faw in him worthy of reprehension; and Simon having nothing to accuse him of, humbly beg'd his gracious pardon; and Agrippa knowing that mercy does best become a King, and that moderation wins more efteem than cruelty, he freely forgave him. His study was how to oblige and please his Subjects, therefore made them great Shows in the Amobitheatre; and being defirous to gratifie the People with a Combat, he gather'd together abundance of Malefactors, and dividing them into Seven Hundred of a fide, fet them to fight, that by their own Hands they might receive their Punishment; and they fought so desperately that not one of them came off alive. Having finish'd all his Buildings, he went to divert himself in Tiberius, a City of Galile, and thither came Antiochus King of Comagena, Samfigeran King of the Emesseans, Cotis King of Armenia Minor, Polemon Lord of Pontus, and Herod Prince of Chalcis, and his Brother to visit him, whom he magnificently entertain'd, to shew the Honour he receiv'd by fuch a Royal Congress. Marsus Governor of Syria came thither also; and that Agrippa might shew his respect to the Romans, he met him Seven Furlongs without the City; but this interview of fo many Kings, was the original of that discontent that happen'd between him and Marfus; who feeing fo many Kings come to visit Agrippa, and suspecting they might form a Conspiracy against the Romans, LII

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he commanded them with all expedition to rear of the return to their own Countries, which Agripater the pa took fo unkindly, that he never forgave M. M. rsus. Now he depos'd Matthias from the

M. rsus. Now he depos'd Matthias from the High-Priest hood, and gave it to Elienaus Son of Cyrbeus. After he had Reign'd three whole Years he wert to Cafarea, and made feveral Sports and Recreations; and appearing in the Theatre in a folendid Robe, curioully wrought with Silver, the reflection of the Sun made it shine with so much luftre, that a company of base Sycophants call'd bim a God, and cry'd out, be merciful unto us: Hitberto we bene fear'd you as a Man, but now we muß reverence you as exalted above Humane Nature Agrippa reprov'd not their Impious Flatteries: but looking upward, faw an Owl perch'd upon a Cord hanging over his Head; which he knowing to be a Messenger of his Death fell into an inward forrow, and being feiz'd with terrible gripings in his Eowels, he cal his Eyes upon his Friends, faying, Behold him whom you call'd a God, is now condemn'd to dy, whose inevitable destiny will convince you of Flattery; but I must submit to the will of Ged. Now his pain much increasing, the People mourn'd and pray'd to God for his recovery; but his Disease still weakning nature, he was carry to his Palace, and having endur'd great torment Five days, he dy'd, in the Fifty Fourth Year of his Age, and in the Seventh Year of his Reign: His kevenue amounted to Twelve Hundred Myriades yearly, belides the Taxeshe rais'd to support his extraordinary Expences; and before his death was publish'd, his Brother Herod Prince of Chaleis, and Chilcias the King's Lieutenant,

Lieuterant, fent Arifo their trufty Servant to kill Sylus, who was their Enemy, as if it had rar of the been the King's Order. After Agrippa's death, After Chr. his Memory was angratefully fully'd by those of Cafarea, Sebaffe, and the Soldiers, loading his Nam with all reproaches and indignities. Agrippa, Son of Agrippa, for Education fake had b en long at Rome, and Cafar was fending him home to take polletiion of his Fathers Kingdom; but being disswaded from trusting fo great a Kingdom in the hands of a Youth, who was fcarce Eighteen Years of Age, he chang'd his mind, and fent Cufpius Fadus to govern those Dominions, with Command to punish those in Casarea, and Sebaste, for the injuries offer'd to his deceas'd Friend Agrippa.

ANTIQUITIES JEWS.

BOOK XX.

CHAP. I.

Fadus Punisheth some Seditions People.

FTER King Agrippe's Death, the the Emperor Claudius fent Coffius Langinus, to succeed Marsus in the Government of Syria, whom he deprived out of respect to his Friend Agrippa,

whom Marsus had affronted when he wa Tear of the alive. As loon as Cuspius Fadus came into Ju. after Chr. dea, he found the Jews on the other fide Jo. dan in an uproar, and had taken up Arms 2. gainst the Philadelphians, and kill'd many of them without the confent of their Gover. nors; for which Fadus, having apprehended three of the Authors of this feditious Tumuk he executed Anibas, and banish'd the other two, whose Names were Amramand and Eleazar. Not long after Piolomeus, Captain of the Thieves, was taken and Executed, and Judea clear'd of Robbers by the care of Fa. dus. After this, Fadus commands the High. Priests Vestments should be fent to the Calle Antoma, to remain in the custody of the Ramans as formerly: But the Priests requesting they might first have liberty to fend Amballa. dors to Claudius to know his Pleasure, it was permitted them, their Children being Hofages; and Claudius at the Mediation of young Agrippa, granted their defire, and commanded the Ambassadors to give him thanks for the Favour, and befides gave them this Letter.

Ciaudius Cafar Germanicus Conservator of the People, Conful the fifth time, Emperor the fourth time, Father of the Country the tenth time, To the Magistrates of Ferufalem, the Senate, the People, and all the Nation of the fews.

At the Request of our below'd Agrippa (whom I have with me, to take care of his Education) your Ambaffadors were admitted into my Pre-Sence; and I have willingly granted, that the Sacred Robes of the High-Priest, and the Mitre, (ball

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st was formerly Order'd, by my Dear and Howard 4009 nour'd Friend Vitellius. At the same time Herod After Chr. King of Chalcis obtain'd of Claudius the Government of the Temple, the care of the Holy Vestments, and power of chusing the High-Priest, and from that day forward, this Authority remain'd in his Successors till the end of the Jews War; by virtue of which power, he depos'd Canthara from the Priesthood, and gave the succession to Joseph the Son of Caneas.

CHAP. II.

K.Izates and Q.Helena, embrace the Jews Religion.

**A O NOBAZEUS and Helena King

and Queen of Adtabena, had a Son call'd by his own Name; and afterward his Wife conceiving again, (by a Voice that he heard in the Night) he was told, the Child with which his Wife was now big, should arrive to great Honour; and therefore, when the was deliver'd of this Son, he call'd his Name Izates; and flewing a greater tenderness, and love to him, than his other Children, they envy'd him; and left their hatred should occasion him any misfortune, he fent him to be bred up by Abemerigus, who reign'd in a Castle call'd Spasinus; who took fuch affection to him, that when he came to Maturity, he Marry'd him to his Daughter Samacha, and for her Dowry, gave him a Country of great Revenue: And his Father being old, and having a defire to fee his Son Izates before his dy'd, he fent for him, Entertain'd him with all expressions of Love, and Kindness, and gave him a Country call'd

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Caren, which abounds with Odoriferous Plants; and in which place is the Remains of after the Ark, in which Noah was preferr'd from the Universal Deluge, and are to be feen at this day, to all that defire it. Izates continu'd there till his Father's Death; and the same day he dy'd, Helena fent for all the Lords, and Governors of the Kingdom, and the Captains of the Army, and spoke to them after this mainer. I hope you are not Ignorant, that my Husband de fign'd Izates for bis Succesfor ; nevertbelefs, in order to bis future fafer, I defire be should be also King by your Election and Reign by your Confent and Approbation. They in an humble Proftration according to the Custom of their Country, told her, the well approv'd the King's Choice, and willingly received Izates for their Sovereign, and for thin further Security, if the pleas d, they would kil the reft of his Brethren. The Queen gave them Thanks for their Respects to Izates, but defir'd them to suspend the thoughts of the latter till Izates's Pleasure was known in it. However, they Imprison'd all his Brethren and Kindred but Menobazius, and him they made, King, and oblig'd to refign the Crown to his Brother Izates, when Demanded; which he did at his coming, and Izates took

the Government upon himself.

While Izates Liv'd in the Castle Spasinus, a Merchant called Ananias Taught him how to Serve God after the manner of the Jews, and it so fell out that his Mother was also by another Jew Instructed in the Principles of the same Religion, and both were very Devout in it; insomuch, that Izates would

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have been Circumcized, if the Mother and his Friend Ananias had not disswaded him far of the from it, as inconfiftent with his Kingly Of- wr 44009 fice, and what would certainly be attended with the Hatred of his Subjects; but Eleazar a Learned Few telling him the Omission was Offensive to God, and a Sin against his own Judgment and Conscience, he immediately fent for a Chirurgeon and was Circumcized; and fo Miraculous was God's Providence in his preservation, that his Mother feeing her Son beloved, and in perfect Peace and Tranquility, She went to pay her Vows at Ferusalem, and was very helpful to the people there, who were then oppressed with grievous Famine. Izates Accompanied his Mother some days Journey in her Travels thither, and in returning met with Artabanus and his Followers, flying to them for Succour, being driven out of his Kingdom by his Nobles, and another King Inthron'd in his stead. As foon as Artabanus came near Izates, he fell on his Knees, and faid, Great King. Be Gracious to thy Servent, and reject not his Petition, that through Misfortune, from a King is Reduced to a Private Station, and stands in need of your Protection. Consider the inconstancy and mutability of Fortune, and that in succouring me you add to your own safety, and will make Audacious Subjects afraid to Enterprize against other Kings. Izates hearing Artabanus's Name, leapt from his Horse and faid, Be of good Courage King, and let not your present Dejection make you despair of better Fortune; for you shall find me a better Friend and Ally than you could hope; for

I'll either repossess you of your Kingdom or loose Tear of the my own. This faid, he caus'd Artabanus to morld 4009 Mount, and walk'd on Foot by him, doing him that Honour as he was the greater King but being courted by Artabanus to Mount and Ride before him, he Conducted Artaba. nus to his Palace, and confidering that Vices. situdes and Changes are incident to all Men, gave him a fuitable Entertainment to his former Grandeur, and so effectually interceded with the Parthians for his Restoration, that they condescended to it; and Cinnamus a Man of Honour and Justice, to whom the Crown was given, wrote to Artabanus to return and receive his Kingdom. Which when he came, Cinnamus met him, fell at his Feet, call'd him King, took the Diadem from his own Head, and put it on the Head of Artabanus, who afterward made grateful return to Izates, by whose Mediation he recover'd his Crown and Kingdom, and not long after died and left his Son Vardanes his Successor, who was kill'd by his Subjects for attempting to makeWar against the Romans, and was succeeded by his Brother Gotarza, who was also kill'dby his Brother Vologefus, who gave the Kingdom of Media to his Elder Brother Pacorus, and Armenia to Tiridates his Younger Brother.

Now the Adiabilian Nobility angry at their King's changing his Religion, they Conspire against him, and stir up the King of Arabia to make War upon him, who imbrac'd the motion, and came against him with a numerous Army, and fent many Threatning Messages to him, to fright him into Submission; but Izates repos'd his Con-

fidence

fidence in God's Protection, and when they were drawing near an Engagement, he be. Tear of the took himself to Prayer, saying, O Lord Al- world 4009 mighty, if I have not vainly submitted to thy Protection, but bave intirely chofen thee for my only True God, and rely'd on thy Affiftance: Deliver me from my powerful Enemies, and abate their Pride who have Prophan'd thy Sacred Name, and Blasphem'd thy Power. And God heard his Frayer; for the fame Night Vogolesus King of Arabia, receiving Letters that the Dathans, and Sagans, taking Advantage of his Absence had made a Descent into Parthia and spoil'd the whole Country, he returned back without giving Izates any further trouble. Izates lived fifty five Years, and when he had Reigned four and twenty Years, and left behind him four and twenty Sons he died, leaving his Brother Monobazus to injoy the Kingdom. His Mother Helena hearing of his Death return'd to Adiabena, and dying fhortly after, Monobazus fent his Mother's Body, and his Brother's Bones to be Buried under the three Pyramids which Helena had built, about three Furlongs from Ferusalem. The rest of Monobazus's Acts shall be shew'd hereafter. Whilst Fadus Govern'd in Judea, a Magician called Theudas, feigning himfelf to be a Prophet perswaded many Tews with all their Substances to follow him to the River Jordan, which he faid he could Command to divide to give them a free passage; but Fadus pursu'd them with fome Troops of Horfe, kill'd many, and took fome Alive, among whom was Theudas, whose Head was cut off and fent to Jerusalem. CHAP.

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CHAP. III.

The Insolence of a Roman Soldier.

Iber us Alexander, Son of that Alexander After Chr. who had Govern'd Alexandria, fucceeded Fadus in the Government of Syria, in whose time James and Simon Who provoked the people to Rebel against the Romans Were put to Death. Cumarus succeeded Tiberine Alexander, who at the Fews Feast of Un. leavened Bread, for fear fo great a concourte of people from all parts should cause some disturbance, he posted a Company of Soldiers in the Porches of the Temple, one of which fhew'd his naked Genitals to the people, and the Jews displeas'd at his Impudence. faid, It was a Dishonour to God Almighty, as well as an Act of Indecency to Men, and utiering bold and reviling Language against C. manus, as if he had imploy'd the Soldier in that Obscenity, and growing very Tumultuous, Cumanus Commanded all his Forces to be in Arms, which the people feeing, and apprehending danger, they began to fly, and the places being but narrow through which they pass'd, they imagin'd their Enemies purlu'd them, so that many were crush'd to death, and in this Fright and the Mutiny, perish'd twenty thousand Fews, and converred their Feaft into Mourning and Lamentation; which was fcarce allay'd before another Calamity fell upon them, upon this occasion. Some of the Mutiniers being retird about a hundred Stades from the City, rob'd Stephanus, one of Cafer's Servants of all he had about him; for which Offence, Cuma-

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near the place where the Robbery was com-rear of the mitted; and a Soldier in rifling some Hou-world 4010 fes, found a Book of Moses's Law, which he spitefully tore in pieces, uttering Blasphemous Words against their Law, and Nation; which the fews Complain'd of to Cumanus, and he fearing another Insurection, cut off the Soldier's Head that committed the Crime, and appeas'd the Seditious Tumult that was

beginning.

The Galilean Jews passing through the Country of the Samaritans, to the Solemn Feasts at Ferusalem, there happen'd a Quarrel between them, in a Village called Nais, where a great number of the Galileans were Murder'd; and the Injury being Complain'd of to Cumanus, he being corrupted with Money from the Samaritans, flighted all they could urge for themselves, and this run them into a War against the Romans, wherein many were kill'd, and more led away Prifoners. Afterward they renew'd their Complaint to Numidius Quadratus, Governour of Syria, who after many delays, fends both the Galileans and Samaritans to Rome, that the matter might be heard and determined by Cafar. Agrippa was much concern'd on behalf of his Country-men, and made an interest in Agrippina, Claudius's Wife, to procure a fair hearing, which Claudius willingly condescending to, and finding the Samaritans were the Aggressors, he caused them to be put to Death, Banish'd Cumanus, and sent Captain Caler back to Ferufalem, to be drag'd about the Streets till he died, and fent Claudius 522 JOSEPHUS's History

dius Falix to Govern in Judea. In the Tear of the Twelfth Year of Claudius's Reign, he gave After Chr. Philip's Tetrarchy, with Batanea, Trachonitus, and Abila to Agrippa, and in the Thirteenth Year he Died. Some fay, he was Poyson'd by his Wife Agrippina, in order to promote her Son Nero, who was by her means advanc'd to the Empire of Rome, and made her but a very ill requital; for he put her to Death publickly, and also caus'd Brittanics his Brother to be fecretly Poylon'd. He Murther'd his Wife Octavia Daughter of Claudius, and divers Noblemen, under Co. lour of Corresponding against him; but i forbear the profecution of his History, it being already writ by many others, fome of which have Commended him because he was their Benefactor, others have bitterly inveigh'd against him for being their Enemy, and both have run into fuch extreams as difparage their undertakings, both in respect of him, and other Emperors, whose Lives they have written. I shall therefore apply my felf to what concerns our own Nation. Azizus King of Emelena being Dead, New gave it to his Brother. To Ariftobulus Son of Herod, King of Chaleis, he gave Armenia. To Agrippa he gave part of Galile, and 71lias beyond fordan, with fourteen Towns more in that Country.

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CHAP. IV.

Fælix Governour of Judea.

THE Affairs of Judea now grew every day worse and worse, the Country

was peffer'd with Thieves, and Inchanters, that ruin'd and deceiv'd the people, many rear of the of which were Executed by Falix, who now After Chr. grew into a perfect hatred of Jonathan the High-Prieft, for no other reason but because he took the liberty of reproving him for his Faults, and therefore endeavour'd to take away his Life, which at length was accomplish'd by certain Thieves, that under pretence of Devotion accosted Jonathan with pretended Respect, and with Swords hid under their Coats, wounded him to Death. And this Murder being unpunish'd, many others in the fame kind were committed, not only in the City, but in the Sacred Temple alfo; for which Impiety I believe God has destroy'd our City, and because he thought the Temple was defiled, be suffer'd the Romans to purge it by a Fire that destroy'd it, and made us Slaves to teach us Wisdom by our Miseries. The Inchanters lead the Ignorant Multitude into the Defert, under pretence of shewing them Miracles done by the power of God, but receiv'd the defert of their Folly, for Falix recall'd, and punish'd them. In Cafaria a Multitude arose between the Jews and Syrians, which was appeas'd by Falix's Soldiers, who in parting the Fray kill'd many of our Nation. At the same time Agrippa gave the Priesthood to Ishmael, Son of Phabeus, and between him and the Inferiour Priests arose a great Quarrel; for fuch was the Impudence of the High-Preift, that he fent his Servants to the Barns, to feize the Tythes that were due to the Priefts; fo that many poor Priefts died for want of Food, fo much did power and violence prevail above

bove Right and Justice; to conclude, all things Tear of the were as much out of order, as if there had world 4020 been no Magistrates in the City. After Chr.

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After Portius Festus was sent by Nero to fac. ceed Falix in the Government of Judea, the Jews went to Rome, to exhibit an Information against Falix; and without doubt had incceed. ed in their complaint, if Nero had not pardon'd him, at the request of his Brother Palas: And at the same time the Syrians, by Bribing Beril. lus, Nero's Greek Secretary, they procur'd from the Emperor a revocation of the Privileges that had been granted to the Jews; and this was the Original Cause of all the Calamities, that afterward befell our Nation, in making War against the Romans. All Judea now swarm'd with Thieves and Robbers, which kill'd the Inhabitants, and spoil'd and depopulated the whole Country. An Inchanter also, under pretence of freeing the Jews from their prefent fufferings, led many of them into the Defart. who were all kill'd by Festus's Soldiers. Ar that time King Agrippa Erected a stately Building within the Palace at Jerusalem, near the Porch, which, overlooking the Temple, gave great Offence to the Jews; and they to prevent the viewing what was done in the Temple, which was directly against their Law, built a high Wall upon the Gallery in the Temple, that blinded the fight of the Palace; and that fo displeas'd both Agrippa and Festus, that they commanded the Jews to pull it down; but they appealing to Nero, he not only pardon'd what they had done, but commanded the Wall should continue; which favour was procur'd for the Jews, by Poppea Nero's wife. Wife, who was a Religious Princes; and the King understanding how Affairs were carry'd, rear of the made Josephus High-Priest, who was Sir-nam'd affect the Cabi the Son of Simon, who had been High-Priest in the times preceeding.

CHAP. V.

Albinus Succeeds Festus.

CESAR having notice of Festus's death, fends Albinus to govern in Judea, and about the same time Agrippa disposses'd Josephus, and advanc'd Ananus, the Son Ananus, (who himself, and Five Sonshad been High-Priefts) to that Dignity. He was a rigid observer of the custom of the Sadduces; and in all his Actions Rash, and Intemperate; and knowing that Albinus was but on his Journey. and that he might act as he pleas'd till the Governour was come, he ascended the Tribunal. and accompanied by other Judges, he caufeth James the Brother of JESUS, who is called CHRIST to appear before him; who with others being accus'd for Blasphemy, and trangressing the Law was Sentenc'd to be fton'd to death, which much displeas'd all truly Religious Men in the City, who complain'd of this action to the King, and defir'd he might be restrain'd from such unjust and Arbitrary Proceedings for the future. Others met Albinus in his way to Alexandria, telling him 'twas unlawful for Ananus to call a Council, without his order. Albinus Wrote him an angry Letter, and threatn'd him with punishment: And Agrippa disposles'd him of his Office, when he had enjoy'd it but Three Mm Months,

Months, and conferr'd that Honour upon Tear of the Jelus, the Son of Damneus. Notwithstanding After Che all Albinus Care, the Thieves and Robbers f Tincreas'd, and feiz'd the Servants of feveral Publick Men, refusing to deliver them and is some of their Fellows in Custody were fet at Liberty. At this time Agrippa enlarg'd the City of Cafarea Philippi, and in Honour of Nero called it Neroni, and at his great Charge Built a Theatre in favour of the Berytians, and displac'd Fesus Son of Damneus and gave the High-Prieft's Office to Fefus, Son of Camaliel, who being both of the Royal Blood, there was great Contentions in Words and Blows, and with Stones, between their Adherents, and from this time the Estate of

the City became desperate.

Albinus having Notice that he must refign his Government to Geffius Florus, to gain a good Report from the Inhabitants of Ferufalem, he caus'd all the Prisoners that were Guilty of Murder to be Executed, and those in for small Crimes he discharged; and by this means the Goals were clear'd, and the Country fill'd with Thieves and Robbers. building of the Temple being now finish'd, and the people forefeeing that many Workmen would want Imployment, they Petition'd King Agrippa, to repair the Eastern Gate on the outward part of the Temple; but he confidering the Expence gave them a denial, only allow'd them to pave their City with broad Stone; and at the same time 1901 the Priethood from Jefus, Son of Gaand el, and gave it to Marthias the Son of Succeptibles, in whose time the Wars between

the Jews and the Romans had their begin-

The number of our High-Priefts till the War world 4030 was ended, were eighty three, thirteen of 61. which were of the Posterity of Aaron, to whom alone our Law confines the Office, and who were to enjoy it for Life by our Statutes, but afterward our Kings and Governours took upon them to place and displace them at their own pleasures.

CHAP. VI.

How Florus Oppressing the Jews began the War.

TESSIUS Florus fucceeding Albinus, I fill'd Fudea with all kind of Miseries. He was by Birth a Clazemenian, and Married a Woman Named Cleopatra, as wicked as himfelf; but being a Creature of Popea's, Nero's Wife, the beg'd that Imployment for him. And he behav'd himself to openly Cruel, Uniuft, and Wicked, as if he defign'd to publish it to all the World, and therefore acted not like a Governour of a Province; but like a Hangman fent to Execute Malefactors; for he omitted nothing that might afflict the people. Where he ought to have flew'd Compassion, he exercis'd Cruelty, and where he ought to have been asham'd, he gloried. He was not contented to injure fingle perfons, but wasted whole Cities, and Proclaim'd it by the Common-Cryer, that 'twas lawful for any Man to Rob or Steal, that brought him a share of the Booty. In brief, fuch was his Covetoufness that he made the Country defolite, and forc'd Men to leave their Habitations,

JOSEPHUS's History

and shelter themselves in the Countries of

Tear of the Strangers. And yet while Ceftius Gallius Was After Chr. Governour of Syria, no Man durst accuse Florus of his Mildemeanours to him; but when Gallus came to Ferusalem, above three thoufand Fews met him, befeeching him to Commisserate their Condition, and Banish Florus before he had utterly destroy'd their Nation. Yet so Impudent was Florus, who was then with Gallus, that he laughed at their Complaints. Cestins for that time quieted the People by faying Florus should better demean himfelf for the future, and then Ceftius return'd to Antioch; but Florus continu'd his wicked courfes, and by all ways indeavour'd to make the Fews Rebel that it might ferve to cloak his Villanies, and justifie his Actions when he should be accus'd before Cælar. 'Twas this Florus that forc'd us to draw our Swords against the Romans, accounting it better to die all at once, than to perish by degrees under a merciless Tyrant. And thus the War began in the Second Year of Florus's Government, and the Twelfth Year of Nero's Reign, as you may Read in the following History of the Wars of the Tews, and the various events thereof till this time; being the Thirteenth Year of Domitianus Cafar's Empire, and the fifty fixth · Year of my own Age.

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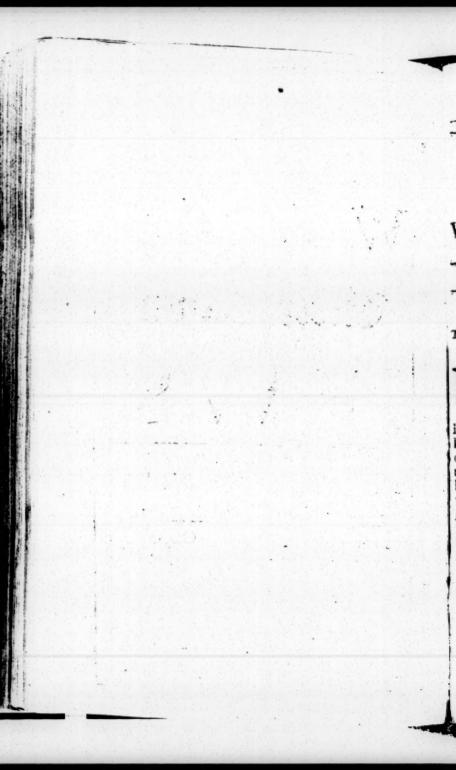
JEWS.

FLAVIUS JOSEPHUS, Son of MATTHIAS.

Translated from the Greek Original.

Vol. II.

LONDON,
Printed in the Year, MDCXCIX.



JOSEPHUS,

OF THE

WARS of the FEWS.

VOL. II. BOOK I.

CHAP. I.

The Destruction of Jerusalem by Antiochus King of Syria.

Hen Antiochus Epiphanes made War against Ptolomy VI. King of Egypt, for the whole Dominion of Syria, the Chiefs among the Jews were divided into two Factions; but that of Onias the High Priest prevailing, they expell'd the Sons of Tobias out of Ferufalem, who flying to Antiochus for shelter, foon perfuaded him, whose Inclinations were bent upon the same Project, to invade Judea; in which, Success attending his Arms, he took Feru-Salem, flew the greatest part of Prolomy's Adherents, fack'd the City, spoil'd the Temple, and prohibited Sacrificing there three Years and fix Months. Hereupon Onias fled to Ptolomy, and obtain'd his Leave to build a Town and Temple in the Region of Heliopolis, resembling the City and Sanctuary of Ferufalem; of which, more in its time and place. Antiochus, unsatisfy'd with the Spoils he had made in the City and Temple, proceeds to greater Cruelties; forces the Jews to renounce their Religion, to forbear Circumcision, caus'd Swine to be immolated on the Altar, and put them

to death that decry'd his Proceedings. Bacch. des, Governor of all the Places in Judea, was also the Instrument in Antiochus's Hand to commit great Barbarities against the Jewish Nobility; which at length growing insupportable, Mat. this Maccabaus, a Priest, thought fit to attempt their Deliverance, and in order to it, with his five Sons, and the rest of his Houshold, sets upon Bac. chides, flew him, and retir'd into the Mountains: and there increasing his Strength, descended into the Plains, drove the Antiochians out of Judea, and, by Common Confent, was Elected Ruler of the 3 ms: and when he died, he left his Son Judas his Successor in the Government. This brave Son of fo couragious a Father, could not but expect a severe Revenge from Antiochus, and therefore provided himfelf to receive him; and at his coming with a great Army into Judea, he overthrew him: And while this Loss and Defeat was in their Minds, he affaulted Jerusalem, took the Temple, purity'd it and the Utenfils, built a Wall about it, and a new Altar, and began to reftore the folemn Rites of their Religion.

Anciechus dying, he left his Son Antiochus Eupater Heir of his Kingdom, and of his Hatred to the Jews; and he having collected 50000 Foot, 5000 Horfe, and 80 Elephants, enter'd Judea, took Bethfara, and at Bethzagari was met and encounter'd by Judas; and Eleazar his Brother be-Vide Aning kill'd with the Fall of an Elephant * he had

riquities, flein, it was an ill Prognostick to Judas; for tho 1.12.6.14 the Jews behav'd themselves valiantly, yet being p. 314. over-power'd by Numbers, and their Enemies grown more fortunate, they were worsted: Judas, and those of his Company that escap'd, sled to the Gophonites; and making another Attempt against Antiochus's Forces, at a Village call'd Adasa, after

many Proofs of his Courage, in flaughtering great Numbers of his Enemies, he was flain; and a few Days after his Brother John was kill'd, by the treachery of some that fided with Antiochus.

CHAP. II.

The Succession of Princes, from Jonathan so Aristobulus.

Conathan succeeding his Brother Judas, study'd T the Welfare of the Nation, strengthen'd himfelf by the Friendship of the Remans, and was reconcil'd to Antiochus: But Topben, who was Tutor to young Antiochus, furpriz'd him by Treachery at Ptoleman; and leading an Army into Judea, bound Jonathan, and took him with him; and being repuls'd by Simon, Jonathan's Brother, in Revenge of his Loss he basely slew Jonathan. Now Tryphon rebelling against Antiochus, Simon affisted Antiochus against him, till he had destroy'd Tryphon; But so unmindful was Antiochus of this faithful Service, that he fent an Army into Judea, under the Command of Cendebeus, to harals and ruin Juden; but Simon by laying Ambushes, and wifely making use of other Advantages, obtain'd a great Victory, and after that was mide High Priest, and deliver'd the Jews from Sucjection to the Macedonians: But at length, by the Treachery of his Son in-Law Prolomy, he was murcher'd at a Banquet, his Wife and two of his Sons imprifon'd; but his third Son, Hircanus, escap'd to Ferufalem, and was courteoully entertain'd by all the Inhabitants. Not long after, Hircanus was made High Priest, and with an Army befieg'd Peolomy, in hopes to deliver his Mother and Brethren, that were detain'd Prisoners by him: And the Tenderness of his Nature was the only Obstacle that hinder'd him from forcing the Caftle; for, when Peolomy faw himself in danger, he brought Hircanus's Mother and Brethren upon the Walls, beat them, and threaten'd to throw them down headlong, except Hireanus would immediately raife the Siege. He, in Compation to his Mother, resolv'd to depart; but she, not dismay'd at her Sufferings, nor the Fear of Death, befought 1 3

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her Son, not for her sake to spare so impious and villainous a Wretch; But Hircanus seeing Ptolomy augment his Cruelties to them upon every Approach of Danger, he rais'd his Siege; and Ptolomy seeing himself deliver'd, put his Mother and Brethren to death, and sled to Zeno the Tyrant.

Antiochus, to repair the Losses he had fustain'd by Simon's Victory over his Generals, enter'd 34dea with an Army, and belieg'd Hircanus in Ferufalem; and he knowing himself unable to withstand him, took 3000 Talents out of David's Sepulchre and gave them to Anticchus, and by that means oblig'd him to raise his Siege. Hircanik making use of the first Advantage, directed his Course against the Medes, took many of their Cities, and made great Spoil in that Country, and also in Syria. He wasted Samaria by his two Sons, Aristobulus and Antigonus, notwithstanding the Op. polition that was made by Antiochus Spondeus; and at length utterly destroy'd it: And from thence, his two Sons led their Army beyond Scychopolis, and shar'd between them all the Land of Mount Carmel.

CHAP. III.

Of Aristobulus, Antigonus, Judas, Essæus, Alexander, &c.

But this Sun-shine of Success wat soon over-clouded with a Popular Rebellion; which, when he had appeas'd, Hireanus spent the rest of his Days in great Tranquility; and having govern'd the Commonwealth 32 Years, he died in possession of the Offices of a Prince, a High Priest, and a Prophet, and lest his Son Aristobulus his Successor, who chang'd the Principality into a Monarchy, and was the first that wore a Crown (421 Years and 3 Months) after the Jews were deliver'd from the Babilonish Captivity. This Aristobulus was cruel in his Nature; he imprison'd his own Mother, and samish'd her to Death in Custody;

* murther'd his Brother Antigonus in Cold Blood, 'Vide An' and carry'd the Horrour of the Fact with him to tiquities, his Grave. His Wife, after his Death, releas'd 1.13. 6.19. his Brother Alexander out of Prison, and made? 350. him King: who growing proud, put one of his Brother to death for being his Rival in the Kingdon. He made War against Ptolomy Ladyrus, ar was worsted by him; but as soon as he recoved his Losses, he invaded the Frontier-Towns, and took Rapha, Gaza and Anthedon; and subdu'd the Rebellious Jews that mutiny'd against him:

bia, he was overthrown and his whole Army. At his Return to Jerusalem, the Jewi rebell'd against him, but he always overcame them; and in fix Years time, in divers Battels, flew about 6000 of them: But seeing his Victories were weakning his own Kingdom, he began to cajole his Subjects. and treated them with Kindness; but all he could do would not reconcile them, and therefore they procur'd the Affistance of Demetrius Eucerus, who once overcame Alexander; but after the Engagement, the Jews deferting Demetrius, he return'd into his own Country: And Alexander warr'd fo long with the Jews, till most of them being flain. he coop'd up the rest in the City of Bemezeli; and having furpriz'd and fack'd the City, led the Inhabitants Captive to Jerusalem, crucify'd 800 of them and their Wives in the City, and massacer'd the Childern in fight of their Parents, whilft himself with pleasure beheld this dreadful Spectacle, as he was Carouzing and Dallying with his Concubines. But this fo terrify'd the contrary Party, that 8000 of them fled out of Judea, and continu'd in Banishment during the Life of Alexander, who at length ceas'd to make War against his own Country.

But in making War against Obadas King of Ara-

CHAP. IV.

Of Alexander's Wars with Antiochus and Aretas.

ANtiochus Dienyfius, the last of the Progeny of Seleucus, ftirr'd up new Wars against Alexander : but the' Alexander did his utmost to hinder his Paf. fage yet he refolv'd first to fet upon Arctas; but Aretas taking the most advantageous Posts in his Country, furprized Antiochus, and, after a bloody Engagement, flew him, put his Army to flight, and those that escap'd, afterwards died of Hunger. The People of Damascus, hating Ptolomy, fent for Aretas, and made him King of Calofyria; and he warring a while against Alexander, march'd off by Composition. Alexander having taken Pella, he made another Attempt upon Gerafa, and took it with all Theodorus's Riches; and after he had spent three Years successfully in War, return'd into Judea. Here he fell fick of a Quartan Ague, and died in the 37th Year of his Reign, leaving the Kingdom to his Wife Alexandra, who was admired for her Piety. She had two Sons; the Eldeft was call'd Hircanus, whom she made High-Priest; and Ariffobulus, the Youngest, being of a hot and fiery Temper, the refign'd to a private Condition. This Queen was much devoted to Religion, but through her over-great Respect to the Pharisees, who manag'd all Affairs in her Reign, many great Abuses were committed. Not long before Alexandra died, Arificialus feiz'd on the strongest Caftles, Forts and Garisons, and proclaim'd himself King, to which at length Hircanus consented, and liv'd at Ariftobulus's House, and Aristobulus took poffession of the King's Palace.

During Hireanus's Retirement, Antipater persuaded him to fly to Aretas King of Arabia, and get his Attiffance to recover the Kingdom from Aristobulus; to which Aretas consented, and furnish'd him with an Army it 50000 Horse and Foot; with which he overland Aristobulus, and drove

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him into Jerusalem. where Aretas had taken him, if Scaurus, a Captain of the Romans, (taking Advantage of these Troubles.) had not rais'd the Seige: But Hircanus and Antipater being depriv'd of the Atiltance of the Arabians, as foon as Pomper was arriv'd in Samaria they went to him; befeeching him to reftore Hircarus to the Kingdom, which was his Right both by his Birth and Vertue. Aristobulus also : ddres'd Pompey, that he might keep what he was poff fall of . But behaving himself too proudly, he gave Offence to Pompey; who hearing that Aristobulus was gone to fortifie Ferusalem, he immediately follow'd him, and encamp'd before the City; which Aristobulus perceiving, went out to parley with him, and promis'd him Money, and to deliver the City into his hands, to appeafe his Displeasure; But his Faction within the Walls refusing to comply with these Conditions, Pompey commits Aristobulus to Prison, and prepares to attack the City; the whole History whereof is recited in the Antiquities of the Jews, 1. 14. c. 18. pag. 336, 337, 338, 339. and therefore omitted here; and so are several other Transactions in this History, as you will find by the many References in thele Two first Books of the Wars.

CHAP. V.

Alexander Wars with Hircanus.

Scaurus advanc'd his Army against the Arabians; but for a Sum of Money, gave over that * En- Vide Anterprize. Alexander, Son to Aristobulus, who in tiquities, his Way to Rome escap'd out of Pompey's Custody, 1.14.6.9. rais'd a great Army against Hircanus, and wasted P. 369. Judea; but Hircanus being athsted by a samous Captain of the Romans, call'd Gabinius, Alexander sled toward Jecusalem; and there being compell'd to fight, he lost 6000 Men, and fled with the rest to the Castle Alexandrium; where being closely besieg'd by Gabinius, he submitted, and surrender'd that, and the Castles of Macketon and Hircander'd that a surrender'd that a surre

nia; which three Caffles, by the Advice of Alexander's Mother, (who, for the fake of her Husband, and her other Children at Rome, did all she could to win the Romans Favour,) were all deftroy'd by Gabinius. He afterwards carry'd Hireanus to Jerusalem, gave him the Charge of the Temple, and to others of the Nobility the Charge of the Commonwealth, and converted the wish Monarchy into an Aristocracy. Aristobulus escaping from Rome, rais'd a new Commotion, in which he loft 5000 Men; and he and his Sons being taken, were fent to Rome, where he was made Prifoner by the Senate; but his Sons were fent back into Judea, as Gabinius had promis'd their Mother at the Surrender of the Castles. Alexander being now at liberty, he provokes the Jews a fecond time to rebel against the Romans; and having gather'd an Army of 20000, fought Gabinius near Itabyrium, and was overthrown by him, loling 10000 Men, and escaping with the rest. Crassus, who fucceeded Gabinius, took all the Gold out of the Temple, (and the 2000 Talents that Pompey would not meddle with,) for the Maintenance of the Parthian War; but paffing Euphrates, he and his whole Army were overthrown: After whole Death, the Parthians attempting to enter Syria, were repuls'd by Caffin, who made a Truce with Alexander, that he might with the greater Freedom manage the War against the Parthians; which will be shew'd in another place.

C HAP. VI. Of the Death of Aristobulus.

Offin having forc'd the Roman Senators and Pompey to fly beyond the Imian Sea, and made himfelt Supream Governor of Rome, he fet Arifeobulus at liberty, and fent him with two Legions of Soldiers to reduce Syria, and those Countries that border'd upon the Frontiers of Judea; but Aristobulus, attended by ill Fortune, was poyson'd by Pempey's pompey's Confederates; and his Body, preferv'd with Honey, was unbury'd, till Antonius fent it to be bury'd in the Sepulchre of the Jewish Kings. His Son Alexander was also beheaded by Scipio at Antioch, upon an Accufation brought against him for being an Enemy to the Romans. After Pompey's Death. Antipater left no Means unattempted to work himself into Cafar's Favour: He persuaded the Arabians to athift Mithridates; he brought the Nobility of Syria and Ptolomy to join with the Romans, he attifted them himself with 2000 Soldiers, behav'd himself valiantly at the Siege and and Taking of Pelusium, and another time rescu'd Mithridates from the Danger he was in in passing through Delta; for Antipater marching by the River-fide, he affaulted the Left Wing of the Egyprians, and rushing upon that Party that press'd Mithridates, he flew many of them, and put the rest to flight, with the Loss only of 80 Men; whereas, Mithidates loft 800, and had been all . cut in pieces if Antipater had not reliev'd them : All which Services Mitbridates truly represented to Cafar; for which, and other brave Acts he perform'd, and the many Wounds he had receiv'd. when Egypt was quieted, and Cafar return'd into Syria, he made Antipater a Citizen of Rome, with all the Honours and Privileges thereunto belonging, with other particular Marks of his Favour; which procur'd him the Envy of others: For his fake also, Cafar confirm'd Hircanus in the Office of the High-Priest.

CHAP. VII.

How Antipater was accus'd before Cæfar.

Alleigonus, Son of Aristobulus, exhibiting an Accusation to Casar against Antipater and Hircanus, as the Authors of his Father's Death, and his own and his Brother's Sufferings; and that Antipater assisted not the Romans against the Egyptians, out of any Kindness he had for them, but only to blot

blot out the Memory of his former Friendship to Pompey, unintentionally did Antipater a very great Favour; for Antipater drawing aside his Garment, he shew'd many Wounds; saying, These, without Words, are sufficient Testimonies of my Zeal and Fidelity in Cæsar's Service: And I wonder at the Impudence of Antigonus, who being a Son of a profess'd Enemy to the Romans, and himself a Fugitive from Rome, and as inclinable to rebel as his Father, durst accuse me before the Roman Emperor, who have been always faithful to them. Which Casar attentively observing, consirm'd Hircanus in the Priesthood, and made Antipater Governor of all Judea, with Leave to repair the ruin'd Walls of his Country.

When Antipater had attended Cafar out of Syria. he began to repair the Walls that Pompey had demolish'd; and told the lews, If they liv'd in Obedience to Hircanus, they might promise themselves Peace and Presperity : But if they Suffer'd themselves to be abus'd by the vain Hopes and idle Promises of the Factious, and attempted to make any Commotions and Alterations in the State, they should find him, instead of a peaceable Governor, a rigorous Master; and Hircanus, instead of a King, a Tyrant; and Cafar and sbe Romans, instead of Friends, would be their Mortal Enemies; for they were always zealous in supporting the Authority which themfelves had conferr'd. Now he made his Son Phasalus General of the Army, and Governor of Irrusalem; and his other Son Hered (tho very young) he made Governor of Galilee; who being naturally flout and ambitious, omitted no Opportunity to discover the Bravery of his Mind. Phaselus also striving to exceed his Brother's Galantry, gave fuch Content to the Citizens of Jerusalem, in his Complacency, and Regular Administration of publick Affairs, that he won their Hearts; and they honour'd his Father Antipater no less than if he had been their Sovereign: But that abated not his Fidelity to Hircamus. But, as 'tis impeffible for any Man to live unenby d, that has great Authority and Favour; fo, many were

were disturb'd because Antipater and his Sons govern'd unblameably; and therefore suggested to Hircanus, That be had only the empty Name, but they had the Authority of Kings, and acted not as Ministers, but Sovereigns; as was apparent in Herod's Condust, who had put to death many Jews, without any Authority from the King, or being convicted by the Laws of their Country. These Infinuations rais'd Displeasure in Hircanus, and he commanded Herod to be fent for, to answer the Crimes that were objected against him. Herod advis'd by his Father. and knowing the Justice of his Cause, leaving Garisons in Galilee, came to Jerusalem only with such a Number of his Guards as might neither create Suspicion to Hircanus, nor render him contemptible to his Enemies. Sextus Cafar also wrote in his favour to Hircanus; which agreeing with his own Inclination, Hircanus acquitted Herod: But Herod construing his Deliverance as a Constraint, and not the voluntary Act of Hircanus, he, in Discontent, went to Sextus, at Damascus, resolving not to appear upon any other Summons. This his Enemies made use of to Hircanus, as an Argument of his Difaffection, and that he was withdrawn only to enterprize something against him; and Hircanus giving Credit to these Suggestions, was troubled, and knew not how to proceed against an Enemy that was more powerful than himfelf.

Not long after, Sextus made Herod General of his Armics, both in Syria and Samaria; which greatly alarm'd the Jealoufie of Hircanus: Nor was his Suspicion causeless; for Herod thinking himself injur'd by the pretended Crime that was objected against him, came with a great Army to Jerusalem, with Intention to depose Hircanus; but his Father and Brother meeting him, they persuaded him to rest satisfy'd with the Fright he had given his Enemies, and not ungratefully attempt against the King, by whose Favour he had risen to his Greatness: That in Prudence he should consider War was hazardous; and that the sustice of Hircanus's Cause might

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prove more prevalent than an Army. With these Reasons Herod was satisfy'd, and thought it sufficient he had shew'd his Forces and Power to his Nation.

Now began a Civil War among the Roman, near Apamia; in which Cacilius Bassus, out of Love to Sextus Pompey, slew Sextus Casar unawares to him, and made himself General of his Army; But some of Casar's Captains, to revenge his Death, pursu'd Bassus with all their Forces; and Antipater, by his two Sons, sent them Assistance, for the sake of the dead, and living Casar, whom he lov'd extreamly. And these Wars continuing long, Marcus came out of Italy, to succeed Sextus.

CHAP. VIII.

Cæfar's Death. Cassius comes into Syria.

Afar having govern'd the Roman Empire three Years and feven Months, was murther'd by the complotted Treason of Cassius and Brutus; and all things now running into Disorder and Confufion, Caffius march'd into Syria, took upon him the Government of the Army, forc'd extraordinary Contributions from every City, and demanded 700 Talents from the Jews. Antipater, unwilling to displease him, appointed his two Sons and his Friend Malichus to collect it. Herod foon collected his Share in Galilee, and thereby obtained Caffius's Friendship. Others Caffius accus'd of Negligence, and therefore plunder'd their Cities, and march'd to kill Malichus for not having brought in his Proportion; but Antipater, by paying Cassius 100 Talents, sav'd Malichus's Life, and the rest of the Cities from Plundering: But Malichus soon forgot the Kindness; and seeking by all Means to destroy Antipater, he at length ef-

Vide An- fected it, by * hiring an Officer of the King's to tiquities, poyson him: But on Herod's Complaint to Cassius, 1.14. c. 19. he was commanded to be slain; and so Antipater's P. 380. Blood was reveng'd on Matichus.

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Caffius leaving Syria, another Sedition was rais'd in Ferusalem by Falix, who came thither with an Army, to be reveng'd on Herod for killing Malichus, but Phasalus overcame him; and the Party afterward falling into Herod's power, at the request of Hircanus he gave them all their liberty. Now Antigonus, by the help of Marion and Ptolomy, and the contrivance of Fabius whom he had brib'd. levy'd an Army against Herod; but Herod meeting them at their enterance into Judea, he got the Victory; and puting Antigonus and his Army to flight, he return'd with great applause to Jerusa-When Caffins was flain near Philippi, Cafar. departed into Italy; and Antonius coming into Afia, the Jews made great complaints against Phaselus, and Herod: But Herod being present, had so effectually (by large Prefents) riveted himself into Antonius's Favour, that he regarded no complaints that were made against them; but instead of punishing them as the Jews expected, he made them Tetrarchs and Governours of all Judea, and punish'd those that made complaints against them.

Lyfanias, Son and Successor to Ptolomeus, Son of Minaus, having promis'd Barzapharnes and Pecoras (Governors of Syria) great Sums of Money and 500 Women, if they would depose Hircanus, and establish Antigonus in the Kingdom of Judea, they accepted his ofter, and march'd to his affiftance; but Antigonus and his Party having taken Drymos, pursu'd their Enemies into Jerusalem; and being beaten by Herod in the Market-place, Antigonus desires that Pacoras might come and Treat a Peace betwixt them. This Proposal being condescended to, Pacorus perswades Hircanus and Phaseus, to go to Barzapharnes in Galile, for he could eafily compound the difference: And they believing his false pretences, went to him, who disfembl'd kindness for a while, but after made them both Prisoners, and Pacorus was sent to surprize Herod alfo: But while Pacorus was confulting how to accomplish his defigns, Herod (knowing the Falseness and Treachery of the Parebians) flies into Idumea; and in the mean time, the Parthians plunder the Houses of all that fled with him, ravag'd the whole Country, bound Hircanus and Phaselus in chains, and deliver'd them to Antigonu; who cut off Hircanu's Ears, to make him uncapable of the Priesthood for the future; but Pha-Salus prevented his cruelty against himself, for having neither his Hands nor Feet at liberty, he dash'd his Head against a stone till he dy'd, and by that brave Exploit, prov'd himself the true Brother of Herod, and not a Coward like Hircanus; and being told by a Woman that Herod was escap'd, he faid, Now I Shall dye with Satisfaction. fince I leave one behind me that will revenge my blood, Herod hearing this fad difaster, by several Stages. and through many difficulties went to Rome; and Antonius pitying-his Misfortunes, delign'd to make him King; and finding Cafar as willing as himfelf, they recommended him to the Senate, who immediately conferr'd that Royal Dignity upon him; and when the Senate was adj urn'd, Antonius and Cafar came forth with Herod between them, and the Confuls march'd before him, accompanied with other Magistrates, to offer Sacrifice and Regifter the Senates Decree in the Capitolium; which being perform'd as the Law requir'd, Antonius feasted King Herod on the First Day of his Reign.

CHAP. IX.

Herod's War for the Recovery of Jerusalem.

HEROD returning from Rome quickly rais'd an Army, and having taken Joppa, rais'd the Seige at Massada, and routed a Party that belong'd to Antigonus, he return'd to Jerusalem; where both Silo's Soldiers and many of the City came out and join'd with him: But Silo having been corrupted by Bribes from Antigonus, he every way so puzzled and interrupted his Proceedings, that he made no efforts against Jerusalem, but retir'd into

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into Idumea, took Sephoris, and spent the Winter in fubduing the Thieves and Robbers; and hearing that Antonius had laid Siege to Samofata, a strong City near Euphrates, he led his Army thither, and behav'd himself there with so much Courage and Fidelity, that increas'd Autonius's good Opinion of his Virtue; and Herod receiv d additional Honours from him, and stronger reasons to hope his firm establishment in the Kingdom. the mean time rierod's Affairs in Judea had ill fuccels, by the milmanagement of his Brother Joseph, whom he left Governour in his absence; For he making a rash attempt was slain by Antigonus, who caus'd his Head to be cut from his dead body, tho' his Brother Pheroras offer'd Fifty Talents to redeem it intire. When Herod came into Judea, his Army encreas'd exceedingly; and having conquer'd and beheaded Pappus, Antigonus's General, he was reinforc'd by the Syrians and the Roman Sofius, and in contempt of his Enemies Marry'd Mariamne; he laid Siege to Jerusalem, rais'd three Rampires to build Towers on, laid his Batteries against the North side of the Wall, where Pompey attack'd it, and was very fuccesful in his Mines, and the bravery of the Roman Legions, who in Skill and Courage exceeded all other Affailants. The belieg'd Jews also made a brave defence, and express'd an incredible Valour for the space of Five Months; but at length some of Herod's stoutest Soldiers enter'd the City by a breach. as the Romans also did on the other side, and seiz'd the nearest places to the Temple. Then the whole Army enter'd, and made a dreadful flaughter among the People. both in the Streets, in the Houfes, and in the Temple; and though Herod did his utmost to abate their fury, he could not restrain the Soldiers, who ran about like Madmen, and kill'd all they met, without distinction of Age, Sex, or Quality; and Antigonus forgetting his former Infolence, came in an abject manner and prostrated himself at Sofius's Feet, begging

Mercy and Compation; but Sofius despis'd him, call'd him Antigona, and convey'd him to Antonius, who rewarded the meanness of his Spirit with the loss of his Head. Herod, by promising to reward the Soldiers, sav'd the remains of his deso-

* Vide An-late Country, * and made good his word, in bountiquities tifully rewarding every Soldier, and Captain acl. 15.c. 26 cording to his Merit, giving Sosius Kingly Prep. 395. fents, and in short, contented the whole Army:

And now Sosius having dedicated a Crown of Gold

to the honour of God Almighty, he march'd his Army to Antonius.

Hered having now the Government in his own Hands he honorably treated all his Friends, and put hisEnemies to death; and whenMoney fail'dhe fent all his Royal Ornaments to Antonius, and his Othcers: Yet his troubles were not quite ended; for Antonius was foparionately enamour'd on Cleopatra, that in complaifance to her coverous and ambitious rumor, having deltroy'd a great part of the Syrian Nobility, and gave her their Possessions, she also put him upon killing King Malichus and Herod, that she might enjoy their Dominions; and tho' he refus'd to take away their Lives, yet he curtail'd their Territories, and gave her all the Cities on this fide the River Elutherus. (Tyre and Syden only excepted.) When the came into Judea, Hered fought by all means to gain her favour, made her great Prefents, paid her the Annual Rent of two hundred Talents, for that part of the Country that Antonius had given her, and accompany'd her to Pelufium. Not long after Antonius return'd out of Parthia, and brought Artabages Son of Tygranes Captive with him, and gave him to Cleopan a, with all the Money and Priloners he had taken.

CHAP. X.

Cleopatra's Treacherous Practices against Herod.

FEROD baving taken the Castle of Hircanism which we kept by Antigenus's Sister; and be

ing at perfect peace in Judea, and hearing that War was declar'd, between Augustus Cesar and Antonius, he was preparing to a aft Antonius, but Cleopatra subtily diverted him, and caus'd Antonius to command Hered to War against the Arabians, in hopes those two Kings might ruin one another, and she gain the Dominions of both, or at least, his that was conquer'd, which in the sequel tended greatly to Hered's advantage; for having overthrown those of Spria, and a mighty Army of the Arabians that came to their ausstance, * he was was Anconfirm'd in the peaceable possession of his King tiquities.

confirm'd in the peaceable possession of his King tiquities; dom by Augustus Casar, though all Men would 415. 4.5.

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Herod hearing that C. far had conquer'd Antonius, and foresceing his own danger, he went to Rhodes where Cafar quarter d, and spake to him after this manner. "I was, O Cafar, made King "by the Friendship of Antonius, and had I not "been hindred by the Arabians, I had with my "utmost power assisted him in Person, against " your Imperial Majesty; but those intentions be-"ing frustrated, I sent him Corn, and advis'd him "to kill Cleopatra, as the Person that embarrass'd " his Affairs, and made him hated: But God who "defign'd the Empire of the World for you, "deaf'd his Ears against his Interest; and now I "am unking'd and conquer'd as well as Antonius, " unless you please to consider my opposing you, " was only gratitude to my Friend, and that the " fame Virtue will render me as faithful to your "felf, if you please to make the Tryal." Cafar answer'd, "Live in safety; for thou deserv'st to "govern others, that hast been so faithful to thy "Friend, and hence forward continue the same "Friendship to him that is more fortunate than " Antonius; for I have great expectations from thy "Conduct, and therefore decree thee King of " Judea, and I will shortly give thee such surther "proofs of my Friendship, that shall supercede "thy forrow for the loss of Antonius," Then with his B 2

his own Hands Cafar fet the Crown on Herod's Head, and Seal'd a Decree which indempnify'd all Herod's former Actions, and with great Eulogiams confirm'd him in his Kingdom: And tho' he deny'd, at Herod's Intercettion, to pardon Alexander, yet as arguments of his Bounty and Favour, he reftor'd all to him that had been given by Antonius to Cleopatra, with Gadara, Hippon, and Samaria, and other Cities on the Sea-coasts. Nor did his Munificence centre here; but to shew how highly he esteem'd this Princes Merits, he added to his Kingdom Trachonitis, Batanea, and Auronitis, and made him Governour of all Spria. Ten Years after, Cafar vilited those parts again, and commanded all his Governours to act nothing without Hered's approbation; but that which Herod counted his greatest happiness, was, That next to Agrippa Cæsar loved Herod; and that Agrippa next to Cæfar, efteem'd him best of all Men. Now being on the highest Pinacle of Happiness, he shew'd the greatness of his Soul, in many great and facred Enterprizes; for he Repair'd the Temple, Built new and magnificent Porches to it; he Founded the Castle in Jerusalem call'd Antonia; in St. Samaria he built Sebaste, and in it planted Six Thousand Inhabitants, and granted them great Privileges and Immunities; and there was no place in all his Dominions, wherein he built not some remarkable sumptuous Building in Honour of Augustus C. far; especially that City which is now call'd Cafaria, with the magnificent Temple, Port and riaven. He Repair'd Anthedon, and call'd it Agrippina, in honour of Agrippa. In Memory of his Father, in the chiefest part of his Kingdom, he built a stately City, and call'd it Antipatris. At Jericho he built a Castle, and in honour of his Mother call'd it Cyprus. In Jerusalem he built a Tower, and call'd it after his Brothers Name Phaselus; and a City Northward of ericho by the same Name. Having thus Eterniz'd the Memory of his Friends, and Relations, he was

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not forgetful of himself; and on a Mountain near Arabia he built a Castle, and call'd it Herodion : He also rais'd a stately Mount, 60 Stades from Ierusalem; at the Foot of which he erected a Castle as big as a Town, yet it was but the King's Palace. He lent the Rhodians Money to build them a Fleet of Ships, and at his own Cost repair'd the Temple of Apollo Pythius; besides his Bounty to them of Lycia and Samos, the Athenians and Lacedemonians, and to the Nicopholites, and the Citizens of Pergamus and Mysia; and paving with Free-Stone a large Street in Antioch of Syria, which before in Rainy Weather was unpaffable. He also accustom'd himfelf to Manly Exercises, and one Day kill'd 40 Bealts in Hunting. He was so able a Warrier, that none could encounter him; he cast a Dart, and drew a Bow to Admiration; and the Vertues of his Mind equall'd the Strength and Dexcerity of his Body: And to compleat his Character, he was fortunate in all his Enterprizes, for feldom the Event of War cross'd his Expectations; and when any thing happen'd contrary, it could not be imputed to his ill Conduct, but to the Rafhners of his Soldiers, or Treachery of his pretended Ail ftants.

CHAP. XI.

Of the Disagreement between Herod and his Sons, Alexander and Aristobulus.

But Herod was not more successful in Affairs abroad, than he was unhappy in his own Family; for, having (when he was made King) put away his Wife Doris, a Lady born in Jerusalem; and marry'd Marianne, Daughter of Alexander the Son of Aristobulus; and bauith'd his Son Antipater, whom he had by the first Adventure, for the sake of those Sons he had by Marianne; and put to death his Wife's Unkle Hircanus, in Suspicion that he was plotting Treason against him; which, in truth, was only because be had a Right to the Kingdom; his Wife Marianne, whom he lov'd tender-

ly. began to alienate her Affection from him, and prefuming on his Love, treated him with all manner of Contempt and Hatred; continually upbraiding him with the Murther of her Unkle Hircanus, and her Brother Ariftobulus; and also reproach'd his Sifter Salome, and his Mother, with the Meanness of their Extraction; which kindl'd fuch a Feud and Hatred among the Women, that they accus'd her of Adultery; and that the fent her Picture to Antonius, to create Acquaintance with him, who doted on Women's Beauties, and had Power to do what he pieus'd: And Herod remembring that Antonius had kill'd Lyfaneus, and Malichus King of Arabia, meerly to humour Cleopatra, he grew jealous of his own Life and Safety; and lofepi having told Marianne, If any Il befel Herod from Antonius, be had commanded she (bould not survive him; and being reproach'd with it by Miarianne, he grew mad with lealouse, and put both Mariamne and his Brother lofeph to death, and afterwards bitterly repented what he had done in his Panion, tho' Time at length blotted her out of his Remembrance.

But so unsortunate was that Family, that Marianne's Sons inherited their Mother's Hatred; and giving their Tongues too great a Liberty in talking against their Father, for murthering their Mother, malicious People improv'd it to a Conspiracy against Hered; and he giving Credit to the Calumniators, call'd home his Son Antipater, and preferr'd him above them. And as this Slight more enrag'd Alexander and Aristobulus, so Antipater putting Jealousies into his Father's Head, infinuated himself so much into Herod's Favour, that he declar'd him his Successor: And resolving to put his two other Sons to death, he took Alexander wish him to Rome, and accus'd him and his Brother before Colon, But Alexander to well desend.

*Vide An- ther before C. far: But * Alexander so well defendriquities, ed himself at his Trial, and so effectually convin-1.16. c.2. ced the Audience that all was but the Contrivance 1.428. and Malice of Antipater, that C. far not only acquitted nd

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quitted them from the Charge, but reconcil'd

At Herod's Return to Jerusalem he affembl'd the People, and told them, That Cafar had reconcil'd him to his Sons, and gave him Power to differe of the Kingdom as he pleas'd: And therefore, faid he, fince my Dominions are large, I resolve to divide them among my three Sons at my Death; and therefore I exhort you, my Sons, to live in Peace, and in Unity and Amity with one another, as you are oblig'd to do by the Laws of God and Nature; and also to obey me, your King and Father, who will provide you a Maintenance in the mean time Jutable to your Dignity. And, I pray God, what I have now ordain'd, may be for his Glory and your Advantage. But this Declaration of his Mind was fo far from reconciling the Brethren, that it inflam'd the Differences among them, each grudging at the Happinels of the other; But Antipater carrying his Defigns more closely, and cauting Acculations against them to be communicated to Herod by others, whilft he feem'd to defend them, he fo work'd upon his Father's lealouties, as he monopoliz'd his Affections, and enrag'd his Spleen against Alexander and Aristobulus; infomuch, that that he committed the Elder to Prison.

Archelaus King of Cappadocia, whose Daughter was married to Alexander, having Notice of it, and fearing some Danger might betail him, made a Journey into Judea, and by his Prudence appealed the King's Dipleasure; for, as soon as he came to Herod, he laid, Where is my wicked Son-in-Law, that attempts to murther his Father? Let me fee him, that with my own Hand I may tear him in pieces, and marry my Daughter to a better Husband; for, the' she consents not to his Patricide, 'tis a Scandal to be the Wife of so wicked a Person. Nay, I admire at your Patience, that being in danger of your Life, you would Suffer him to live; for, I hearing of it in Cappadocia, thought he had been put to death, and therefore I came to advise with you about my Daughter : But, since I find you too merciful to your Son, your treacherous B 4 Sou! Son! let us change Places a while, that I may revenge And now, how great foever Herod's Fury was, this Speech allay'd it: And Hered shewing him the Papers wherein Alexander had confess'd the Treafon he was not guilty of, Archelaus took occasion by degrees to extenuate Alexander's Crime. and charge it on Pheroras; and perceiving Herod to imbibe that Opinion, he perlisted in declaiming against him, till the King's Anger was translated from Alexander, and ready to discharge it self upon Pheroras; who feeing no Way to escape his Indignation, but by begging Pardon, he fell at Herod's Feet, and acknowledg'd himself guilty of feducing Alexander. Archelaus hearing his ingenuous Confession, mediated for his Pardon, and obtain'd it; But he still feeming to be out of Charity with Alexander, and refolving to take his Daughter from him, Herod promis'd to forgive his Son, if Archelaus would not dissolve the Marriage; to which, with a feeming Unwillingness. he at length consented, prudently delivering his Son-in-Law from Danger; and spent the rest of the Time he stay'd with Herod in Feasting and Rejoicing.

But these Halcyon-days were soon over-clouded with forrowful Prognosticks against the two Brethren; for, Eurycles, a Lacedemonian, coming to Jerusalem, and seeing the Differences that were among the Royal Brothers, so cunningly ingratiated himself into Acquaintance and Familiarity with Hered and his Children, that what he treacheroully drew out of Alexander and Aristobulus, being brib'd to it by Antipater at whole Houle he lodg'd,) he, with all imaginable Baseness and Bitterness, related to Herod; and at the same time fo commended Antipater's Duty and Fidelity, that his Villainy might have eafily been feen, if Herod had not been blinded by his own Caullels Fears and lealoufies. But this Accufation being followed by the Suborn'd Testimonies of many others, procur'd by Antigater and Salome, Herod having

obtain'd

obrain'd Leave from Cala, he call'd a * Council at * Und An-Berytum, where both Alexander and Aufficialia, were that the condemn'd to die, and were at ward it in the at 16.8. Schafte, and bury'd in the Castle of Alexanderium. P. 444-445

CHAP. XII.

Antipater's Conspiracy against his Father Herod.

NOW Antipater thinking himself secure of the Kingdom, Lorded it at ple sure: but was hated by the whole Nation, who knew that by false Accusations he had caus'd the Death of his Brethren: And tho' by great Gifts he endeavour'd to obtain the Friendship of all that were Considerable, either among the Jews, or Romans; yet, the more he gave, the worse he was hated; for his Gifts were look'd upon as the Effects of his Fear. and not as Arguments of his Generolity: However, he rather enlarg'd than diminish'd his Profuleness; But seeing Herod express a tender Care of the Children of Alexander and Aristobulus, and dispose of them in Marriages suitable to their Dignities, he grew into Hatred of his Father, and confederated privately with Pheroras and his Wife to poyfon him; and the Plot being laid fecretly and furely, that Antipater might not be suspected. he procur'd himself to be sent for to Cafar, that his Father might be poylon'd in his Absence : And accordingly, Herod fent Antipater to Rome, with great Sums of Money and his Will, wherein he had declar'd him his Successor. Herod was difpleas'd that his Brother Pheroras had marry'd a mean Person; and having often commanded him to put her away, and his Brother still refusing, he banish'd them both from Jerusalem. Pheroras bearing his Difgrace with Patience, went to his Tetrarchy, and fwore to return no more while Herod liv'd, and was so just to his Promise, though Herod fell fick and fent for him, yet he would not come near him, tho' he was suppos'd to be on his Death-bed, and had fomething of Importance to

communicate to him: But Hered recovering beyond all Expectation, and hearing Pheroras was fick he went to visit him, and essay'd all Means for his Recovery, but he was too far fpent; and dying two or three Days after his coming, Herod caus'd his Body to be carry'd to Jerusa. lem, and there he gave him a folemn Funeral. And thus fell one of the Murtherers of Alexander pear'd afterwards that he was kill'd by his Wife, · Vide An- Witch that was hir'd by * Sylleus to give it him:

1. 17. 6.5. P. 454.

and Aristobulus, by an untimely End; for it apwho gave him a Draught of deadly Poyson, inflead of a Love-Potion, as was pretended by a tiquities, And Herod, to discover the Truth of his Brother's Death by torturing the Confederates, discover'd also the Plot against his own Life; as also the Reafon of Antipater's going to Rome, and Pherora's going beyond fordan; which was, that he might be poyfon'd, and they live unfuspected; for they would often fay among themselves, that they were necessitated to kill him, for their own Preservation: " For, said they, Herod having murther'd Alexan-" der and Aristobulus, would next prey upon them " and their Wives; for none could hope to escape " the Fury of that Savage Beaft that had murther-"ed Marianne and her Sons, and now would not "fuffer Friends to enjoy the Society of one an-"other but by Stealth; for he had given Antipater " 100 Talents, not to keep Company with Phero-" ras: But if they had the Hearts and Hands of "Men, the Time would come when they might " meet together openly." This being disclos'd by the Women that were tortur'd, Herod believ'd it, because what was said of the 100 Talents, he knew he only spake it to Antipater.

Herod understanding that Doris, Antipater's Mother, was a principal Actress in the Conspiracy against him, he took away the Jewels he had given her, and banish'd her: And hearing that Pherora's Widow had the Poyfon in her Cuftody, that was procur'd by Antipater to Poyfon his Father, he fent for

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her, and she confess'd the whole * Conspiracy, *Vide Anand produc'd the Poyson; and Antiphilus's near tiquities, Relations confess'd that Antiphilus brought the 1.17.6.5. Poyson out of Egypt, from his Brother that pra-2.454 ctis'd Physick in Alexandria. Thus, it seems, the Antiphilus or Ghosts of Alexander and Aristobulus rang'd about the Kingdom, to draw Proofs from those that were least in Suspicion; for the Brothers of Marianne, and Sons of Simon the High-Priest, being Rack'd, confess'd that she was acquainted with this Conspiracy, and therefore the King visited the Sins of the Mother upon the Child; for having declar'd in his Will, that siered her Son should succeed Antipater in the Kingdom, he now blotted his Name out of his Testament.

CHAP. XIII.

How Antipater's malicious Practices were discover'd.

Athillus, one of Antipater's Free-men, was the last D Evidence against his Master; for he brought a fort of Poylon from Rome, compounded of Asps and other Serpents, that if the former brought out of Egypt prov'd too weak, this might do the Work. He also brought Letters from Rome that shew'd a Contrivance to make away his other Brethren, which Antipater thought might be his Rivals in the Kingdom: But whilft all these Affairs were transacted, none of Antipater's Friends gave him any Intimation of his Danger; and tho' the Noise of his Mother's Banishment and Pherora's Death put him into some Horrour of Conscience, and Fear of Discovery, yet relying upon his Policy and Impudence, at his Return went boldly into his Father's Presence; and Varus Governor of Syria being there. Herod shaking his Head at Antipater, and putting him from him with his Hand, faid "What! Da-"rest thou that attemptest to murther thy Fa-" ther, and art guilty of fo many Treasons, of-" fer to embrace me? Perish Wretch as thy Crimes " deserve, and come not near me till thou hast " clear'd " clear'd thy felf; for to morrow Varus, who by " good Fortune is here, shall be thy Judge; there-" fore go and prepare thy felf, for that is all the " Time I will allow thee to provide for thy De-" fence." Antipater was fo aftonish'd at his Father's Repremand, that he was not able to reply. but went filently away. The nex Day Herod and Varus fate in Judgment: The Evidences were produc'd, and certain Letters fent by Antipater's Mother, to prevent his Return to Jerufalem, worded to this effect; All things are known to thy Father, therefore return not till you have procur'd a Warrant from Cæfar for your Safety. When Antipater came into Court, he began to excuse himself; but Hered commanding him to be filent, he thus deliver'd himself to Varus: "Tis notoriously known how un-" happy I have been, and am in my Children, two " are already dead that conspir'd against my Life, " and now this unnatural Beaft whom I had appoin-" ted my Successor, thinking I liv'd too long, has " attempted to make himself King by murthering "his Father; for which I can assign no Reason, " unless it were because I call'd him from an ob-" fcure Life in the Country, and cast off two Sons " begotten of a great Queen, to advance him, in " prejudice of their Right, to the greatast Honours " of the Kingdom. What Proofs or Circumstan-" ces were exhibited against them, in comparison " of those that as clear as the Day appear against " this ungrateful, and wickedest of Mankind, that " fo impudently dares open his Mouth, in hopes " to colour his Villainy by Chicanery in his own " Defence? Take care Varus, he does not impose " upon your Credulity and Good Nature, for this " is he that counfell'd me to beware of Alexander, " that us'd to go before me into my Bed-Chamber, " and fearch every Corner of it, left any should " lie in wait to kill me. This is he that watch'd " me while I slept, that comforted me when I " mourn'd for the Loss of his Brethren, whom he " perfidiously and unnaturally betray'd to Death. " This

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"This was my Defender and Champion; and " when I confider all his Diffimulations and Arti-" ficial Collusions, 'tis my Admiration that I am " yet alive, and have escap'd the Hand of so dan-" gerous a Traytor." Now his Heart being furcharg'd with Sorrow, and a Flood of Tears iffuing from his Eyes, he committed the further Profecution to his * Friend Nicholas. All this while " Vide An-Antipater lay at Hered's Feet; but now raising him-tiquities . felf up, thus defended himfelf: "Sure, none that 1. 17 .c.6. " confider the Happiness of my Condition, that P. 458. " abounded in Honour, Wealth, Friends and Plea-" fure; and that having the Tragical Example of " my Brothers before my Eyes, and daily Expe-" rience how pathonately you lov'd me, can think " me fo foolish to forfeit these Felicities for the " fake of being a Traytor! O wretched Man that " I am! Ounhappy Time of my Absence at Rome! " That gave my Enemies Advantage to forge thefe " Calumniations against me : And yet it was you, " O Father, that fent me thither, to countermine " the Policy and Treachery of your Enemy Syl-Rome can witness my Piety; and Cafar, " Prince of all the World, often call'd me a Lover " of my Father. See here his Letters in my Com-" mendations, which are of more weight than all " the malicious Accusations of my Adversaries. "Remember how unwillingly I went to Rome, " knowing how many sccret Enemies I had in my " own Country; fo that you unwarily have been " the Cause of my Ruin, by giving my Enemies " the Advantage of my Absence. Here I am, and " tho' accus'd of Patricide, yet have fuffer'd no " Misfortune by Sea or Land, which is a convin-" cing Argument of my Innocency. But I'll in-" fift no longer in my own Defence, fince I know " you have already condemn'd me in your Heart: "Only, befeech you to give no Credit to Deposi-" tions extorted by cruel Torments; but burn,

" rack, or use my Body as you please; for if I am
" a Patricide, the cruellest Death you can inflict,

"is but the Defert of fuch a horrid Conspiracy." And Antipater accompany'd these Words with such a Flood of Tears, as mov'd Companion in all but his Father, who was intent upon the Proof of his Crimes. Then

Nicholas, at the King's Command, in an Elabo. rate Declamation, shew'd all Antipater's malicious Contrivances against his Father; and that all the Mischiess happening to the Kingdom, especially the Death of his two Brothers, and the Treachers against those alive, were the Inventions of this wicked Man; for none could doubt that he which provided Poyfon for his Father, would leave any Cruelty unattempted against his Brethren. Nicholas having orderly prov'd the Treason of An tipater, Varus commanded him to answer; but seeing he continu'd lying on the Ground, without any other Replication than that God was Witness of bis Innocency, Varus call'd for the Poyfon, and giv. ing it to one condemn'd to die, it dispatch'd him immediately. Now Varus having discours d some time alone with Herod, and writ an Account of these Proceedings to C.efar, he departed from Jerufalem After this it was discours'd also that Antipater had delign'd the Death of Salome, and had brib'd Achme, one of Julia's Maids, to write to Hered, and fend him Letters that she pretended to find among her Lady's Letters, that were written to her by Salome; but writing at the same time to Antipater as followeth, they were all found to be counterfeited by Antipater. I have writ to your Father as you desir'd me, and also sent him other Letters; and I assure my self, when he reads those Letters, he will not spare his Sifter : And now, Sceing I have perform'd what you defir'd, you will be kind and just in remembring your Pro-These counterfeit Letters made the King suspect that Alexander and Aristobulus were made away by the fame Contrivances, for he remember'd he had once almost put his Sifter to death at the Persuasion of Antipater, and therefore resolv'd no longer to delay his Punishment. Yet Herod falling II.

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ling fick, Antipater's Execution was deferr'd; and Troubles arising about pulling down the * Golden Vide An-Eagle his Disease increas'd to that Extremity, that tiquities, he had kill'd himself with the Knife that was gi-1.17. 6.7. ven him to pare an Apple, if his Nephew Achab P. 462. had not held his Hand, and prevented it. However, upon this Accident a Rumour was publish'd through the City that he was really dead; and Antipater having Notice of it, took Courage, and promis'd his Keeper a good Reward to let him escape; of which Herod being advis'd, he lifted up himself, and with a Noice as loud as his Weakness would permit, commanded his Guards to go and kill Antipater immediately, and bury him in the Castle Hircanion. Now again Herod alter'd his Testament, and made Archelaus his eldest Son King. Antipas his younger Brother Tetrarch, and Philip he appointed Heir of Trachonitis. Five Days after Antipater was put to death, Herod died, having reign'd 34 Years after he flew Antigony, and 37 Years after the Romans declar'd him King. In many things he was more fortunate than other Men; as in rifing from a private Person to a King, and leaving a Crown and Kingdom to his Polterity; but in his Domestick Affairs he was very unfortu-Archelaus his Son succeeded him, and bury'd his Father in great Pomp and Splendour: The Herfe whereon he lay was adorn'd with Gold and Precious Stones; on that lay a Bed wrought with Purple, whereon the Corps lay, with a Crown and Diadem of pure Gold on his Head, and a Sceptre in his Right Hand: About the Herse went his Sons and Kindred; his Guards of Thracians, Germans and Gauls march'd before in Military Order, the rest of the Soldiers and Othicers follow'd; and 500 Servants carry'd Perfumes. Thus the Corps was carry'd about 200 Furlongs from Jericho, to the Castle Herodian, and there was interr'd, as himself had appointed.

SECOND BOOK OF THE

WARS of the JEWS.

CHAP. I.

Of Herod's Successor Archelaus, and the Mutiny that Succeeded.

EROD's Funeral Solemnities being o. ver, the factious Party, that are always defirous of alterations, began a private Mourning for the death of those that fuffer'd for pulling down the Golden Eagle, and demanded those to be punish'd that were the cause of their death's; and increasing in their Number, refus'd any terms of accommodation offer'd them by Archelaus; that he at last was forc'd to encounter them with all his Soldiers, killing three thoufand Jews, and driving the rest of the Mutineers into the Mountains, and then took his Journey towards Rome, for Cafar's confirmation of his Title. At Cafaria he met Sabinus Governour of Syria, who was going into Judea, to take possession of Herod's Treasure; who, tho' he promis'd Archelaus not to proceed further in that Affair, till Cefar's pleasure was known in it; yet finding an opportunity, he went to Jerusalem and demanded it; but the Captains of the Garrison refus'd to deliver it, faying, They kept it more for Cæfar than Archelaus. At Rome were great contentions beinj

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tween Hered's Sons, who should succeed their Father; and each Pretender made his Interest, and calumniated his Rive'; * but before Cafar had de- Vide Antermin'd this Affair, great Tumults, Insurrections tiquities, and Diforders were in all Judea. Simon a Servant of 1. 17. 6 9. Herod's made himself ling, and being kill'd by 1.466,467. Gratus Athrong aus a Shepherd he made himself King. and he, and his four Brethren and Followers, committed great Spoils in the Country, and kill'd both Romans and Jews without diffinction, if any thing was gainable by their Slaughter, but at length were all kill'd and taken. The lews also belieg'd the Romans in the Castle of Phaseius in Jerufalem; but Varus subduing this commotion, the leffer Offenders he committed to Prison, and of the notorious Transgreffors he Crucify'd Two Thousand: And now Archelaus found new Enemies at Rome; for the Jews fent Ambassadors to Cefar, complaining of the Tyrany of Herod, and fuggesting that their fears were as great, if Archelaus should be his Successor; but Nicholas wiping off that Scandal from their Kings, (by representing his Countrymen as a froward, disobedient and ungovernable People) C.efar gave Archelaus half the Kingdom, with the Title of Ethnarch, with a promise of being King if he carry'd himself uprightly: The other half he divided into two Tetrarchies, and divided them among Herod's other Sons, who contended with Archelaus for the Crown. Antipas s Part lay from Galile beyond the River Jordan, the Revenues whereof amounted to a hundred Talents Yearly. Philip had Batanea, Trachonitis and Auronitis, the Revenues of which were a hundred Talents per annum; Archelaus's annual Incom was four hundred Talents a Year. Cafar also gave to Salome, Iamnia, Azotus, Phaseus and the Palace at Ascalon; but oblig'd her to live in the Dominions of Archelaus; and having confirm'd the Legacies that Herod had given to his Kindred, he made an addition to the Fortunes of his Two Daughters that were Virgins, by giving them a hundred and fifty thousand Drachms of Silver more than their Father left them; and Marry'd them to Pherora's two Sons; and divided that which Herod gave to himself, which was a Thousand Talents, among his other Sons, leaving himself only a few Jewels of a small value, which he kept in remembrance of his deceased Friend.

At the same time a Young-man, by Birth a Jew, something resembling Alexander that Herod put to death, went to Rome, and with the assistance of one of his Countrymen, call'd himself that very Alexander, saying, that those that should have put them to death, stranged two others and kept them alive; and so well he maintain'd the Cheat a while, that the Jews at their own charge kept him a Retinue, and gave him the same respect and and honour, as if he had been the legitimate Son of Herod; but Casar detecting the Counterseit, laugh'd at the cheat, and condemn'd him to the Gallies, but put the Jew to death that had set up the Impostor.

CHAP. II.

The Banisoment and Death of Archelaus.

ARchelaus no sooner found himself in Authority, but he employ'd it in revenging little Piques and Quarrels of his own, amongst the Jews and Samaritans; and they complaining against him to Cafar, he was banish'd into Vienna a City of Gallia, "Vide An- and all his Goods were conficated, * of which tiquities, difafter 'tis said he was foretold in a Dream, by his 1. 17.6.10 Wife as she was also of her Death, which happen'd P. 473. two days after the dream'd it. Now Judas the Galilean establish'd a fourth Sect among the Jews, of which and the other three, you have a full relation in the Antiquites of the Jews lib. 18. cap. 1. pag. 472. and is omitted here, because like the greatest part of these two first Books of their Wars, they are Verbatim the fame. Accordans's Ethnarchy was now converged into a Province; and Salome dying, the d

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bequeath'd her Toparchy and Jamnia, and a ground fer with Palm-trees in Phaselus to Julia; and Philip built three Cities, and cail'd them C.farea, Tiberias and Julias. Now Pilate being fent Governor over the Jews, he fent by Night, a Colours into Berusalem, in which was the Emperor's Picture; which being against the Law of the Jews to harbor any Images among them, was the cause of great discontents, * till he caus'd it to be carry'd to ano. Vide Anther place. After this Pilate caus'd another Infur-tiquities, rection, by taking Money out of the Sacred Trea-1.18. 4. 3. fure call'd Corban, and imploy'd it to bring Water P. 481. in Pipes into the City; and many being flain in the Tumult, Agrippa Son of Aristobulus, whom Hered his Father put to death, went to Rome, and accus'd Agrippa to Cafar, for treating the Jews fo harfuly; but Tiberius not admitting his complaint, he continu'd in Rome; and being at a Banquet with Caius Son of Germanicus, then a private Person, he lift up his Hands and openly pray'd Almighty God, "That instead of Tiberius Cafar, he might "fee him Lord of all the World." Tiberius having notice hereof, Imprison'd Agrippa; but dying Six Months after, Caius C.sfar, who fucceeded the Emperor, set him at liberty, gave him the Tetrarchy of Philip that was lately dead, * and the "Fide Ari-Title of King. This being known in Judea, He-tiquities, rod the Tetrarch's Wife perswades him to go to 1. 18.c. 5. Rome, in hopes of gaining the same honour also, p. 487.

continu'd in Spain till he dy'd. Caius Cafar abus'd his Authority extreamly, and put away of the Roman Grande's to death, and at length grew fo vain, and exceitively proud and ambitious, that he would be stil'd a God; and fent Petrenins with an Army into Judea, to erect his Scatue in the Temple. He Incamp'd near

but was utterly disappointed; for Cafar reproach'd

him with ambition, banish'd him into Spain, and

gave his Tetrarchy also to Agrippa. And Hered

Proloman a City on the Sea shoar in Galile: Two. Miles from this City is a River which abounds.

Vol. II

with Sand, thining like Glass or Christial; and tho' its often taken away for Ballast for Shipping. yet the Winds foon hill the Vacancies with Sand of the same nature, which being put into a Furnace, its immediately converted by the Fire into Glass or Christial; and that which is most remarkable, after the Sand is turn'd into Glafs, if any part of it be cast upon the brink of this River, 'tis immediately turn'd into common Sand again. Jews with their Wives and Children went to Petronius at Ptolomais, and befought him not to violate the Laws of their Country, by fetting up Cafar's Statue in the Temple. Petronius answer'd. he must obey, and not (to indulge them) dispute the Commands of the Emperor. Whereupon. they all cry'd out, "they would expose themselves " to any danger, rather than fee the Law of God "fubverted. Why (fays Petronius) are you then "refolv'd to fight against Cefar? they answer no, " we facrifice daily for his and the Romans prospe-"rity; but if C.far will place his Image in the "Temple, he must first kill us all and our Wives "and Children." Perronius admiring the Jews constancy in their Religion, he summon'd all the Nobility of the Jews, and by perfivations and threatnings, fought to bring them to a compliance with the Emperor's commands; but finding no arguments would work upon them, he faid, "I will "attempt an expedient, that in all probability "will prove my own Ruin; for I will either mi-" tigate Cafar's Displeasure, or lose my own Life, "to fave such a multitude of yours." And difmissing the lews, who heartily pray'd to God for him; he diflodg'd from Ptoloman, and led his Army to Antioch, and there wrote Cafar word "twas " impossible to fet up his Statue in the Temple at "Jerusalem, without the utter destruction of the "whole People and their Country." Cains wrote him answer, "that the neglect of his command " should cost him his Life: " But the Messengers that brought this exprets, were (by contrary and tempestuous nd

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tempeltuous Winds) kept at Sea three Months together; and those that came after them to bring News of Caius's death, having more prosperous Gales, arriv'd at Antioch-27 Days before them that brought the threatning Letters, and so was Petronius's Life preserv'd.

CHAP. III.

The Roman Army make Claudius Emperor.

C Aius Cefar being affaffinated after he had Reign- Vide Aned three Years and fix Months, the Senate at tiquities, the instigation of Sentius Saturninus * and Pompo-1 19. c. 2. nius Secundus, endeavour'd to restore their antient?. 502. Government, but all in vain; for the Army fet up Claudius, and had cruelly flain all that oppos'd his promotion, if Claudius had not generoully protected them. Agrippa being in Rome at this Revolution, and doing many good Offices between the new Emperor and Senators, Claudius made him King, and gave him all his Father's Dominions: and to his Brother Herod, who was now his Son-in-law, by the Marriage of his Daughter Bernice, he gave the Kingdom of Chaleis, and caus'd these Grants to be engrav'd in Brass and fix'd on a Pillar in the Capitol. Agrippa now receiving great Revenues, imploy'd them in building fuch strong Walls about Jerusalem, that had he liv'd to finish them, the Romans could never have taken the City; but before he could compleat this noble Undertaking he dy'd in Cafaria, when he had Reign'd Three Years as Tetrarch, and three more as King; leaving behind him three Daughters, which he had by Cipris; Bernice, Mariamne and Drufilla, and one Son Nam'd Agrippa, who, because he was very young, Claudius reduc'd the Kingdom into a Province, and made Cuspius Fadius Governor thereof, and after him Tiberius Alexander, who rul'd them in peace during his Ministration. After this Herod King of Chalcis dy'd, leaving two Sons which he had by Bernice his Brother's C 3

ther's Daughter, viz. Bernicianus and Hircanus; and by his first Wife Marianne, Aristobulus. His other Brother Aristobulus died a private Person, leaving one Daughter, nam'd Jotapa; but his eldest Brother Alexander's Posterity reign'd in Armenia the Greater.

After the Death of Hered King of Chales, Claudius created Agrippa, Son of the former Agrippa, Sovereign of Coales; and made Cumanus Governor of Judea, in whose time many Tumults happen'd, and more Calamitics befel the Jewish Nation, upon divers Occasions already fully related; for which Cafar banish'd Cumanus, and fent Falix, Brother to Pallas, to govern Judea, Samaria and Galilee, And now Claudius Cafar having reign,d 13 Years and o Months died, and was fucceeded in the Empire by Nero, whom, at the Request of his Wife Agrippina, he made his Adopted Son, tho' he had a Lawful Son of his own nam'd Britanicus, by his former Wife Meffalina, and a Daughter call'd Odavia, whom he marry'd to Nero. And now, how Nero abus'd his Wealth and Grandeur; how he flew his Mother, his Wife and Brother, and raged against all his Kindred; and how in a mad Fit he acted on the Stage like a Player, because it requires a long Narration, I shall wholly omit a Rehearfal of them, and confine my felf in his Reign only to Matters relating to the Jews.

dom of the Lesser Aimenia, and made Falix Governor of the rest of sudea: This Falix did great Service in taking and destroying the Thieves and Robbers that insested the whole Province. He was succeeded by Festus, who pursu'd the same Course, in clearing the Country of those that molested them; But Albinius, that succeeded him, run into all Excess of Oppression and Cruelty, and encourag'd all Thieves and Robbers, where he had a Share in the Booty. Gessius Florus who succeeded him, was so intolerably wicked, that in comparison of him, Albinius might have pass'd for

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moderate Governor: Albinius did all things in Secrecy, and by Subtilty; but Geffus acted his Crimes openly and glory'd in his Mischiefs; behaving himself more like a Hang-man that came to execute Malelactors, than a Governor of a Pro-Where he ought to have fhew'd Mercy, he play'd the cruel Tyrant; and where he ought to have blush'd, he shew'd a shameless Effrontry. 'Twas impossible to invent more Crimes than he was guilty of; for not being content to do Perfonal Injuries, he wasted whole Cities, and destroy'd the People in great Multitudes; proclaiming it through the Country, that 'twas lawful for any any Man to rob or steal, if they gave him a part of their Profits; and yet no Man durst complain to Cestius Gallus Governor of Syria, against him: But when Gallus came to Jerusalem at the Feast of Unleven'd Bread, 200000 Jews went out to meet him, befeeching him to compaffionate their afflicted Country, and banish Florus, who was the Common Plague of their Nation: Yet Florus was arriv'd at that heighth of Impudence, tho' he heard their Complaints, he did but laugh at their Miferies, and his own Villainies; but Cestius promis'd he should treat them better for the future. Florus accompanies Ceftius to Cafarea, and excuses himself by Mendacious Artifices; and now he studies how to provoke the Jews to rebely as the fafeit Way to cover his Mildemeanours; for if the Jews continu'd in Obedience, he fear'd they would make their Complaints to Cafar; but if he could force them to rerebel, that Fault would cover his Oppretion and Injustice, and therefore he loaded them with new Afflictions. At this time also the Gentiles of C.cfarea being heard before Nero, got their Suit against the Jews; and this was another Cause of the War, that begun the 12th Year of Nere's Empire, and the 17th of Agrippa's Reign, in the Month of May.

CHAP. IV.

Florus's Cruelty to the Jews of Casarea and Jeruialem.

O these unsufferable Calamities was added another; The Jews in Cafarea had a Synagogue near a piece of Ground belonging to a Gentile, for which they offer'd a greater Value than it was worth; but the Owner would build Taverns on it, to streighten and incommode their Passage to the Synagogue, and therefore some hot-headed Youngsters among the Jews would not suffer them to proceed in their Building; which coming to Elorus's Knowledge, he commanded the Work should go on. The Jews being at a loss what to do, offer'd and paid Florus eight Talents, upon his promising the Owner should not build; but as soon as he receiv'd the Money he went to Sebaste, without any regard to his Word of Honour, and gave Caule for a new Sedition; for going on their Sabbath to the Synagogue, a turbulent Fellow of Cafarea fet a great Earthen Vessel at the Entrance into the Synagogue, and offer'd Birds upon it, in Contempt of the Jews Religion; which to enrag'd the Jews, that they fell from Words to Blows; which being in part ended by the Command and Interpolal of Jucundus General of the Horse, the Jews took the Books of their Law, and retir'd to Narbeta, and from thence 12 of them, with John the Publican, went to Florus at Sebaste, complaining of the Injury, and modeftly reminding him of the eight Talents they had given him; but he commanded them to be bound and imprison'd, for removing their Law from Cafarea; and to provoke them further, fent for 17 Talents out of the Sacred Treasury, pretending it was to be employ'd in Cafar's Service; at which the Jews were to displeas'd, that they derided and curs'd him bitterly, and took a Box and begg'd up and down an Alms for Florus, the land been in the Predicament of needy Beggars : it

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gars: But this nothing abated the Avarice of Florus, for with an Army of Horse he march'd to 7erufalem, that with the Ailiffance of the Roman Soldiers, he might effect his Purpole, and terrifie the Citizens. The ews went out to meet him, and do him Honour but he fent before him Capito a Centurion, to bid them return, and not mock him with pretence of Honour, whom they had so heinoully affronted, but if they had any Courage he bid them flout and reproach him to his Face, and shew their Desires of Liberty. That Night he lodg'd in the King's Palace, and in the Morning, feated on a Tribunal, commanded all to be brought thither that had us'd any Opprobrious Words against him, threatning to be reveng'd if they difobey'd him. The Jews answer'd, They knew not how to produce any such Offenders, for all would deny it; and fince the City was now in Quiet, and defir'd to continue in Obedience to the Romans, they defir'd bim to forgive any former Miscarriages. Florus was now more exasperated, and presently commanded the Soldiers to plunder the Market-place, and put to the Sword all they met; which was readily obey'd, and not only fack'd the place they were fent to. but also all the Houses, and murther'd the Inhabitants; all Streets and Gates were fill'd with those that endeavour'd to escape, and the dead Bodies of them that fell into the Soldiers Hands; and no Cruelty nor Rapine was omitted. Many Noble Jews were brought before Florus, whom he first feverely whip'd, and afterwards caus'd them to be hang'd; and in one Day they flew of Men, Women and Children, (for they spar'd not the very fucking Infants,) 630 Souls: And this horrid Cruelty was the more insupportable to the 7cms; because it was a new kind of Torment, which before was never practic'd by the Romans; for Florus caus'd Knights to be first whip'd, and then hanged, who tho' they were Jews born, had receiv'd that Honour from the Romans.

CHAP. V.

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Another Piece of Florus's Cruelty to the Citizens of Jerusalem.

Ing Agrippa being gone to Alexandria, his Si. fter Bernice then in Jerusalem sent often to Florus, requesting him to abstain from slaughtering the Citizens; but he neither regarding the great Numbers of the Slain, nor the Quality of her that intreated, pursu'd his Murthers, Rapine and Op. preilion; and tho' the Queen came thither to ful. fil her Vow to God, and went bare-foot to Florus's Tribunal to intreat his Mercy, he not only contemn'd her Request, but put her Life in danger. Now there being some Relaxation of their Calamities, Florus invents another Stratagem; and affem. bling the High-Priest and Nobles, told them, It would be an Argument they Sought no Alterations, if the lews went out to meet and Salute two Legions of Roman Soldiers that were coming from Cæsarea; and at the same time he sent word to the Centurions. not to return their Civilities. With much ado the Fews were perfuaded by their Chiefs to this Service, but obeying the Advice of their Superiours. they met and kindly faluted the Roman Legions; but no Return being made them, the Seditious exclaim'd against Florus, by whose Order they were flighted; and prefently, according to the Instructions given, the Soldiers beat them with Clubs, and those that fled were trodden under foot by the Horse-men, and more were kill'd in thronging to get within the Gates; however, the Seditious tems suspecting that the Romans gaping after the Treafure in the Temple, would get Possession of it if they could gain the Castle Antonia, they mounting the Galleries that reach'd from the Porch of the Temple to Antonia, broke them down, and defeated the coverous Deligns of Florus, who feeing the Porches bearen down, attempted no farther; but leaving a finall Garifon in the City, he march'd with the rest to Cafarca.

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CHAP. VI.

Of Politianus; and Agrippa's Speech to the Jews.

Florus impudently belying the Demeanour of the Jews, fends an Account to Cestius that they were revolted; but the Nobles of Jerusalem and Bernice fending him a true Relation of all Occurrences, which much differ'd from the Intelligence he had from Florus, he fent Politianus the Tribune to Jerusalem, to enquire into the Truth of that Affair. Politianus in his Journey thither, met with Agrippa returning from Alexandria; and and acquainting him with the Importance of his Negociation, they both accompany'd each other Threescore Furlongs from Jerusalem to Jerusalem. the People met the King, and receiv'd him and Politianus with all Expressions of Joy, and a hearty Welcome, and defir'd them both to compaffionate their Afflictions, and take a View of the Injuries that Florus had done them; and the Women passionately lamenting the Deaths of their Hufbands, occasion'd great Sorrow among them. When Politianus came into the City, they shew'd him the Market-place laid defart, and the Houses deftroy'd; and walking him about the City, shewed the Spoil Florus had committed against a People obedient to the Romans, and only Enemies to Florus for the Mischiefs he had done them. Politiamus having view'd the City, ascended the Temple, and faw evident Marks of the Jews Fidelity to the Romans; and therefore calling the People together, he commended their Loyalty, and exhorted them to continue in their Obedience; and having, as far as the Law would allow him, worthip'd God in the Holy Places, he return'd to Cestius. Now the High-Priefts and the People came to Agrippa, befeeching him to fend Ambaffadors against Florus to Nero, left he should take the Stare, and represent their Self-defence to News a voluntary Rebellion. Agrippa thought it would love levere-Ly

ly to accuse Florus; and that on the other side, there was no contradicting the Jews, who were ready to run into Rebellion; therefore calling them to gether, and seating his Sister Bernice in a conspicuous place, in the House of the Asmoneans, he spake to the Jews as followeth.

" If I had thought you were resolv'd to War 2. " gainst the Romans, and that the better part were " not inclin'd to Peace, I would neither have " come to you, nor advis'd you in any thing; for 'tis in vain to give Counfel, where People are already determin'd to take their own Mea-" fures: But because some of you are young, and " consequently ignorant of the Miseries of War; others rashly bent upon gaining their Liberties; and others excited to Rebellion, in hopes to ad. " vantage themselves in publick Combustions, I " thought good to prescribe you a Way to over-" come the Practices of the Wicked. And let no " Man be displeas'd if my Opinion cross his Sen-" timents, fince I propose nothing but what will er tend to the Welfare of the Publick; and if any " be fond of Rebellion, they may take their own

course when they have heard what I shall say against it. Some aggravate the Injuries they sutain from their Governors, and highly extol the Benefit of Liberty, without considering against whom they are contending, and their own In-

ability to withstand them. If you only delign to be reveng'd upon those that have injur'd you why do you so magnifie the Name of Liberty

For if you will not obey, all Complaints against your Rulers are superfluous; for if they were ne'er so mild, or gentle, yet Obedience and Sub

" jection would be intolerable to you. See how
" little cause you have to think of War; examine
" the Offences of your Governors, and then con
" sider whether your own Disobedience, and Con

tempt of Authority does not counter-balance al
you can alledge against them. There is nothing

" more decent, or prevalent, than Patience in Ad

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ng d" verfity; for it shames and disarms your Ene-" mies, but Resistance does always exasperate " them. Have the Roman Governors tyranniz'd " and oppress'd you? 'Tis the Fault of single " Persons only, for the Romans do not concurr in " in your Affliction, nor Cafar himself, against "whom you are raising a Rebellion. And will you " War with the Emperor for the Fault of his Mi-" nifter, without first complaining to him? They " live in the farthest Territories of the Western "World, and cannot quickly know our Affairs " in the East; so that warring against them may " be contending with those that know nothing of " the matter. Besides, there is Reason to hope, " from their often changing Governors, that your " Miseries will be of no long Continuance, but " that the next Turn will be more beneficial; but " if you once engage in a War, you know not " when it will end, or what difmal Accidents may " attend it; and therefore those that so furiously " strive for Liberty, should look before them a " while, left they make their Bondage greater, " and their Yoke more intolerable. Slavery is an " unfufferable Hardship, and no doubt but the "War is lawful that endeavours to prevent and " avoid it; but he that is in Bondage, and re-" volts, is rather a Rebellious Slave, than a Cham-" pion for his Country's Liberty. You should " have stoutly refisted, and not voluntarily sub-" mitted, when Pompey first attack'd you; but if " our Ancestors, and their Kings, who were rich-" er, and of greater Strength and Courage than " your selves, were not able to oppose a Handful of the Romans under Pompey, how will you encounter their whole Force united?"

"The Athenians that conquer'd the proud infult"ing Xerxes, and won the Victory over all Asia, and
"their famous City call'd the Queen of Greece, are
"now in subjection to the Romans. The Lacedemo"nians, who obtain'd the great Victory at Thermo"pyles, and the Macedenians, who were once thought

" Mafters

Vol. I " Mafters of the World, noware subject to the Re " man Greatness; and do you think it a disgracete " obey those Potentates, that are Lords of all the " World! Where are the Armies you rely on! "Where is the Navy you confide in? Where is the "Treasure to support the Expences? Does no " theirDominions extend in the East beyond the Ri-" ver Euphrates, towards the North beyond Ifter, to. " wards the South beyond the Wilderness of Lybia " and toward the West beyond Gades? Ha'nt they " march'd through the World unconquer'd, and do " you think to stop their Progress? Are you more "in number than all the World befide? Are you "Richer than the Gauls or Spaniards that have Gold " growing in their Country? Are you stronger than " the Germans, and wifer than the Gracians, who " now all obey their Roman Governors? But you! " fay you want your Liberties; fo do the Greeks, the " Macedonians, the 500 Cities of Afia, the Enochi-" ans, the Colchians, the People of Taurus, the In-" habitants of Helespont and Pontus, and those about " Maoris, wo had once no Masters, no not so much " as one of their own Nation! and are now kept in " awe by 2000 Roman Soldiers. What think you " the Bythinians, Cappadoceans, those of Pamphilia, " Lydia and Cicilia, could fay for their Liberties, " who now pay Tribute to the Romans? What of " the Thracians and their vast and inaccessible Do-" minions, yet now obey 2000 Romans? and be-" fides them, the Illyrians, the Dalmatians, and ma-" ny others. If any Nation has a fair pretence to " Rebel 'tis the Gaules, whose Country is strong by " Nature, incompas'd on the East by the Alpes, on

" the North with the Rbine, on the South by the " Pyranean Mountains, on the West with the Ocean, " and abound in Provisions; yet they are Tributary, " and account it their happiness to live under the

" Roman Government. The Spaniards, Portugals, " and Warlike Cantabrians are under the fame Fate. "They have carry'd their fuccesful Arms beyond

" the Pillars of Hercules, and the Pyranean Moun-" tains ol. II

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" rains that reach above the Clouds. They have " made the Germans (whose Hearts are larger than " their mighty Bodies and who have Souls that de-" fpile death and danger) floop to their Power, and " are now in to better Circumstances than Captives " to the Romans! Pourbly you have confidence in " the Walls of Jerufaiem. Confider then the Walls of " Brittain, whose Country is inclos'd by the Ocean. " and almost as large as our World; a place where " never any Army came before, yet the Romans " fail'd thither and conquer'd it; and now detain "that populous illand in subjection, only with four "Legions of Roman Souldiers. All Nations under "the Sun tremble and dread the Roman Power! " and will you make War against them? Consi-"der the Carthaginians Fate, who boalted of their " Hamibal, and deriv'd their descent from the " noble Phanicians, yet at last were totally de-" stroy'd by Scipio. Neither the Syreneans, the " Marmaridans, the Syrtes, the Nazomonians, the " Moors, nor the innumerable Forces of the Numi-" dians have been able to oppose them. Alexan-" dria is both Rich and Populous; in length 30 "Furlongs, and 10 in bredth, incompass'd with " a vast barren and unpassable Wilderness, or the " boundless Ocean, or with Rivers, muddy Boggs, " Quagmires, or Morish Ground; yet all these " could not protect them, but now pay more "Tribute in a Month, than you do in a Year: " Besides all this, you can have no affistance from " other Nations; and 'tis manifelt also, that " God takes their parts, or their conquests could " never have extended fo far and wide- All that " undertake a Warr, either trust in Human Poli-"cy, Wealth, Power, or in God's Afliftance; " but all these are directly your Enemies; and " therefore, while you think of Warring with " the Romans, you are but courting your own " Ruin, and running blindfold to Destruction: " And 'twere better you butcher'd your Wives " and Children, burnt your Houses, and destroy-" ed ed your Country with your own Hands, that " endure the Shame of being conquer'd by other "Tis good, my Friends, 'tis good while the Shi " is in Harbour, to fore-fee and provide against " Storms and Tempelts, before you encounter the "Waves and Hurricanes in the Ocean. They who cafually fall into unfore-feen Dangers, me " rit help and companion; but they that rush in to wilful Errors, dye reproach'd and unpitied " Have some regard to your City and Holy Ten. ple, to your Friends and Countrymen, dispersid " into other Regions, for all these must perish it " you rebel, and that without expectation of The Romans have spar'd you once, " but you must never hope for indempnity aftera " fecond causless Rebellion. And now I protest be " fore God, your Holy Temple, Angels and " Men, that having told you what is Safe, Ho-" nest and Honorable, if you relapse, I will not " share in the Miseries you wilfully bring upon " your felves." Thus Agrippa ended his Oration, which was accompany'd with the Tears of his Sister Bernice; and these Testimonies of their affections much abated the Peoples fury, who faid, " They ne're intended to War against Cefar; but " only to punish Florus for the Injuries he had "done their Nation." To which Agrippa answer'd But your actions shew you intend War against " the Romans, for your Tribute's unpaid to Cafar, " and you have pull'd down the Galleries which " join the Temple to the Caftle Antonia: There " fore, immediately put a stop to your Rebellion "by repairing the Galleries, and paying you "Tribute, for neither of these belong to Florus." With all diligence the People began to re-edify the Gallery, and paid in their Tribute; and thu Agrippa stiff'd the War that was beginning: Bu when he perswaded the People to obey Florus til a better fupply'd his place, the Multitude were for incens'd, that they revil'd the King, threw Stone at him, and drove him out of the City: And the

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he ng King perceiving the Seditious were not to be reclaim'd, he complain'd of their injurious dealing towards him, and fending Florus word he might imploy whom he pleas'd to collect the Tribute, he return'd into his own Kingdom.

CHAP. VII.

The Rebellion which the Jews began against the Romans.

NOW some of the chief Incendiaries among the Jews, assaulted and took the Castle of Maffada, kill'd all the Romans, and supply'd it with a Garrison of their own Companions: And Eleazar Son of Annanias the High-Priest, a bold and desperate Young-man, and Captain of the Soldiers, perswaded them that offer'd Sacrifices in the Temple, not to offer any but what were given them by the lews, and this was the cause of the following War; for they rejected those Sacrifices, that were usually offer'd in the Name of the Roman Emperor; and tho' perswaded by the High-Priest, and the most considerable among them, to continue things in their former course, and not provoke the displeasure of the Romans: Yet the Mutineers trusting to the courage and strength of their Faction, gave no regard to the Counfels of the wife and peaceable; but they and the Levites that ferv'd at the Altar were preparing for War. The Nobility feeing no likelihood of appealing the feditious, and knowing they should first suffer the efforts of the Roman Power, they fent Deputies to Florus and Agrippa, deliring them to come with an Army, and suppress the Tumults before they grew more formidable. Florus defiring nothing more than War, was pleas'd with the News, but gave no answer to the Deputies. Agrippa lent 3000 Horse under the command of Jeachim and Darius, to affift the People against the Rebels. They were no fooner come but the War began with Darts and Slings, and shooting Arrows, and sometime encounter'd one another hand to hand. The Rebels were more valiant, but the Kings Soldiers more skilful. The King's Party were poffels'd of the higher part of the City, but in Seven Days time the Rebels compell'd them to leave it; and the Rebels entering burn: the Palaces of Annanias, Agrippa and Bernice; and burnt all the publick Records, Charters, Grants, Bonds, and Obligations of Debrors, which were in a manner the Riches of the City; and forc'd all the great Men that oppos'd them, to hide themselves in Vaults; and others flying with the King's Soldiers into the higher Palace, among whom were Annanias the High-Priest, and Hezekias his Brother, who were fent Deputies to Agrippa; and the next day being the Fifteenth of August, they belieg'd the Castle of Antonia, and after Two Days took it, kill'd all that kept it, and put in a Garrison of their own Companions. From thence the Rebels rendezvous before the King's Palace, whither Agrippa's Soldiers were retreated, and began to batter down the Walls, and the Soldiers continu'd throwing Darts at them that attempted it; and this Conflict lasted Day and Night, each Party being in hopes to weary out the other. In the mean time Manahem the Son of Judas of Galilee, a notorious Incendiary, went with others to Massada, where Herod's Magazine and Arms were ftor'd up; and breaking into the Fortress, Arm'd the common People and Thieves, and return'd as King to Jerusalem; and thus making himself head of the Rebellion, rais'd a Battery against the King's Palace; but for want of Engines could not undermine the Walls; and lying open to the Soldiers Darts, they were forc'd to begin a Mine at greater distance, and carry'd it under one of the Towers, which they supported with Wood; and fetting the Posts on fire, when they were confum'd the Tower fell; but they within having built a Wall behind it, prevented the Rebels from entering the Palace. Agrippa's Soldiers feeing their Danger great, and their Valour 11.

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lour ineffectual, defir'd the Rebels to give them leave to depart; which being granted only to 4grippa's Soldiers, and the Jews, they all march'd away. Then the Romans left the lower place call'd Stratopedon, and retir'd into the King's Towers as the stronger place; and the Rebels that accompany'd Manabem, broke into the lower part which the Romans had forfaken, and kill'd all they found there, and on the 6th Day of September plunder'd and burnt it.

CHAP. VIII.

The Death of Annanias the High-Prieft, and the Roman Soldiers.

HE next day Annanias the High-Priest being found hid in one of the Conduits of the King's Palace, where he had hid himself, he and his Brother Hezekias was kill'd by the Rebels. Manahem valuing himself upon these Barbarities, and Tyrannizing infufferably over the reft of the Seditious Rabble; Eleazar and his Followers fetting upon him in the Temple, where (Apparrel'd like a King) he was paying his Devotion, they forc'd him to fly, and put to death all they could apprehend of his Party. Some of them escap'd and fled to Massada, among whom was Eleazar Son of Jairus, who afterwards acted the incorrigible Tyrant among them. Manahem fled to Ophias, and absconded himself a while; but being taken, after many Torments was put to death, and with him the chief of his Rebellious Allociates. In this Action the People contributed their affiftance, in hopes to end their Troubles, but were grolly mistaken; for the Rebels kill'd him not out of any good Delign, or to extinguish the Commotions, but that they might take the greater liberty in Plundering and Stealing.

The Romans being no longer able to refift the Torrent, capitulated for their Lives, which being condeteended to by Eleazar, Merillius led off his Soldiers

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Solders, and whilft the Romans kept their Arms, the Rebels durft make no Attempt against them; but when, according to Articles, they resign'd their Swords and Shields, Eleazar's Guards basely kill'd them all except Metilius, who promising to become a Jew, was spar'd. And now having given too much Cause for a War, and the Wrath of Heaven hanging over the City, it was fill'd with Mourning and Lamentation for the Crimes committed by the Disobedient.

CHAP. IX.

The Jews are massacr'd in Cxfarea and all Syria.

N the same Day and Hour that the Fews killed the Romans at Jerusalem, did the Inhabitants of Cafarea kill about 20000 Jews, leaving not one Jew alive in all the City. This fo enrag'd that Nation, that they divided themselves, and in a Short time destroy'd all the Borders of Syria, and the Cities Philadelphia, Gebenitis, Gerafa, Scythopolis, Gadara, Hippon and Gaulonitis; razing fome, burning others, and killing the Inhabitants. The Syrians in their Mid-land Countries made as great Slaughter among the Jews, and the whole Country was reduced into a deplorable Condition by two contrary The Days were spent in Blood-shed, and the Nights in Fears worse than Death it self; all was their own they could fteal and carry off; and he was esteem'd the best Man, that committed the greatest Murthers and Robberies. There you might have feen in feveral Cities the dead Bodies of all Ages, Sexes and Qualities, lie naked and unbury'd in the Streets, to the Wonder and Shame of Mankind; and yet the Miseries they fear'd were greater than what they suffer'd. The Jews in Scythopolis took part with the Citizens against their own Nation, and preferr'd their Safety before their Confanguinity; yet were they suspected by the Gentiles, who for an Experiment of their Fidelity, defir'd the Jews to withdraw a while in.11.

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to a Wood adjoining to the City: They retir'd accordingly, and two Nights the Seychopolicans let them remain in quiet, but the third they fent out Spis to observe what they were doing; who finding them afleep, furpriz'd them in a Moment, and killed them all, in number 13000, and afterwards feiz'd their Goods and Houses. In this Massacre perish'd Simon, a Man Nobly born, of great Courage, and who had done them great Service against his own Nation; for he feeing all Reliftance unprohtable. Scorning to die by the Hands of his Enemies, and as a Reward for affifting perfidious Strangers against his own Country-men, he first kill'd his Father and his Mother, then his Wife, Children and Kindred, and then thrust his Sword through his own Body: A flout young Man, worthy to be pity'd for his Bravery, tho' his Punishment was just for fighting against his Country.

Now other Cities follow these Examples; 2500 Jews were flain at Ascalon, and 2000 at Ptolemais; the Tyrians kill'd many, and put more in Prison; those of Gadara and Hippon slew all the Valiant, and imprison'd those of lesser Courage: And only those of Antioch, Sidon, Apamea and Geraza, seeing the Jews live peaceably, gave them no Disturbance, but when they departed conducted them fafely to to the end of their Borders. Varus, Governor of Agrippa's Kingdom, in his Ablence flew to many of the Jews, that he almost depopulated the whole Country; for which, at Agrippa's Return, he difposses'd him of his Office. The Jews took the Castle of Cypros, kill'd the Garison, and destroy'd the Fortress. They also laid Siege to the Caltle of Micheron, which being refign'd to them, they

Supply'd it with a strong Garison.

The Citizens of Alexandria had a Quarrel against the Jews ever since Alexander the Great, for affishing him against the Egyptians, gave them Toleration to inhabit among them, and enjoy equal Privileges with the Grecians, who therefore took all Opportunities to molest and destroy them. The

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Grecians,

Grecians, in order to fend Ambassadors to Nero, were affembl'd in the Amphitheatre; and feeing fome less had crouded in among them, they cry'd out they were Enemies and Spies, and were draging three of them to a place to burn them, but they were rescu'd by the Jews, who ran with Fire. brands to burn all the Greeks in the Amphitheatre, and had effected their Purpose if the Roman Go. vernor Tiberius Alexander had not hinder'd them; but he feeing them still persist in their Violences, against all Persuasions, sent two Legions of Romans, and 5000 other Soldiers, with Command to kill them, to burn their Houses, and seize all their Es. fects; which was executed with all the Rigour imaginable, for after a stout Relistance, the Jens were murther'd like Beafts, some were kill'd in the Field, others burnt in their Houses, and all Ages and Sexes were butcher'd without Compassion, All that place where they fought flow'd with Humane Blood, for no fewer than 50000 Jews were Slain in that Rencounter; and none had been left alive, if Alexander at their Intreaties had not put an end to the Slaughter, and restrain'd the Greek from Tyrannizing over their dead Bodies.

CHAP. X.

The Maffacre of the Jews by Cestius Gallus.

Described and the Moral of the Jews were now hated by all the World, thought he had an advantageous Opportunity to engage them; therefore taking with him the 12th Legion out of Antioch, 2000 Foot. 4 Troops of Horse, and with them the King's Forces that came to assist him, with 2000 Horse, 3000 Foot, Bow men; 3000 Foot sent by King Agrippa; 1000 Horse, 4000 Foot, brought by Sobemus, he march'd towards Proleman. Agrippa commanded his own Soldiers, and many out of every City join'd themselves with Cestins, who taking part of the Army, march'd to Zabulon, and finding it deserted, and the Inhabitants sted in

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to the Mountains, he order'd his Soldiers to plunder and burn it; and when he had destroy'd all the adjacent Country, he return'd to Ptoleman : The Syrians, and especially those of Berith, stay'd behind to plunder; which the Jews hearing, they took courage, and fell upon them, killing 2000 of their Number. Cestius march'd to C.esarea, and fent part of his Army against Joppa, which they foon took, and put 8400 Jews to the Sword, and destroy'd the Town by Fire. The fame he did at Narbasena, in the Toparchy near Samaria; spoiling the Country, killing the Inhabitants, robbing and burning the Villages, and carrying away their Riches.

CHAP. XI.

Cestius's Battel against Jerusalem.

Estius sent Cisenius Gallus with the 12th Legion into Galilee, with as many other Troops as might conquer it. Cephorn, the chiefelt City, open'd their Gates to him; and other Cities follow'd their Example: The Seditious fled to the Mountain Azamon, where as long as they kept the high Ground they repell'd the Romans, and kill'd about 200; but as foon as they loft that Advantage, 2000 of them were flain, and none escap'd but a few that hid themselves in difficult places. Gallus return'd with his Forces, and Cestius, with his whole Army, by easie Marches, went by Bethoron to Gabaon, about 50 Furlongs from Jerufalem; where the Jews attack'd him with fo much Courage, tho' without any kind of Order, that they broke the Romans Body; and if fresh Supplies had not re-inforc'd them, the whole Army had been in danger; however, they kill'd 515 Romans, and themselves lost 22; but at length they were forc'd to retire into Jerusalem. The Romans returning towards Bethoron, Simon the Son of Gioras attack'd their Rear, flew them in great Numbers. and took many Waggons, all their Baggage, and brought their Booty to Jerusalem. Cestius kept the Field three three Days, and the Jews the High Places to obferve his Motions, and to pursue him it he decamp'd with his Army.

CHAP. XII.

The Siege of Jerusalem by Cestius.

A Grippa perceiving the Romans were in imminent Danger, resolv'd to try if by fair Means he could reduce the Jews to a better Temper, and persuade them to desist from Hostility. To that end he fent two of his Captains, Borceus and Phebus, to them, promising them a Pardon in the Name of Cestius and the Romans, if they would lay down their Arms, and return to their Obedience; but the Rebels flew Phebus before he fpoke 2 Word, and Borcaus being wounded, with difficulty escap'd. The People were much displeas'd with this Action, and therefore with Clubs and Stones drove them that were the Authors of it into the Lower Town. Cestius perceiving they were divided among themselves, he sell upon them with his whole Army, put them to flight, pursu'd them to Jerusalem, and pitch'd his Tents in a place called Scopion, about 7 Furlongs from the City, The lews were terrify'd at the Numbers and Order of the Romans, and therefore deferted the Out-parts of the City, and return'd into the Temple. flius pailing by Berbeza, burnt Senopolis and the new Market, and took up his Quarters near the King's Palace; and had he then gave a bold Attack, he had taken the City, and put an end to the War; but Tyrannus Priscus General of the Infantry, and other Officers, being corrupted by Florus, they prolong'd the War, while a Thousand Calamities befel the Jews. Ananus the Son of Jonathas offer'd Cestius to open the G :, but either out of Anger, or Distrust, he slighted his Kindness; and the Rebels understanding the Treachery, with Stones forc'd Ananus and his Complices to throw themfelves over the Wall for Safety. Then the Jens dd tehn tehn to

went into the Towers, and from thence beat off those that attempted to scale the Walls. Five Days together Coffins on every fide attack'd the Walls. but to no purpose: The fixth Day, with his choice Officers and Soldiers, and Bow-men, he affaulted the Temple on the North fide; and tho' they were often repuls'd by the Jews, yet the Front of the Romans carrying their Shields over their Heads. and leaning against the Wall, and their Followers joining their Shields to the first, and continuing this Order to the Rear, they made a Defence which the Romans call a Tortoife, where no Darts nor Arrows can do them any Injury; and by this Means the Romans undermin'd the Walls, and attempted to fire the Gates of the Temple. At this Approach the Rebels were terrify'd, and many fled, supposing the City would immediately be taken; and the People rejoic'd, and refolv'd to open the Gates to Cestius their Friend. But I think God was fo displeas'd with this finful wicked People, that he fuffer'd the War to be prolong'd for their greater Punishment; for Cestius, without regarding the Good Will of the People, or the Fears. Perplexities and Desparation of the Rebels, and without having receiv'd any prejudice in his Army, he unadvisedly rais'd the Siege, and departed from the City; at whose unexpected Retreat the Rebels took courage, and pursu'd him, killing both Horse and Foot in his Rear; and as Cestius march'd forward through strait Passages, the Jews fo gall'd them, that the Roman Army was much leffen'd, without doing any prejudice to their Enemies. At length, with great Fatigue they arrived at Gabio, where they pitch'd their Tents. Ceflius continu'd here but two Days, for feeing the whole Country fill with Jews, he order'd his Army to kill all their Mules and Affes but what carry'd Ammunition, and throw away all Incumbrances that might hinder their speedy Flight, and then he march'd towards Betheron. In open Ways the lews did the Romans no harm, but in every Streight

and Precipice they fo wounded and kill'd them with their Darts and Arrows, that the Romans cry. ed out lamentably, and the Jews answer'd them with joyful Shouts and Noises; and all Cestini's Army had been utterly destroy'd, if the approach. ing Night had not favour'd their March to Betho. ron. Cestius seeing the Jews had guarded the Pas. fes, he with 400 Men privately escap'd by Night: and leaving them, to fecure his own Escape, the Jews flew them all, while the rest of the Army escap'd with Cestius to Antipatris; and the Jens finding it imposible to overtake them, they took all the Engines, Equipage and Ammunition the Romans had left behind them, and return'd with Songs of Victory to Jerusalem, having kill'd 5380 of the Roman Foot and Auxiliaries, and 980 Horse, on the 8th of October, in the 12th Year of Nero's Reign.

CHAP. XIIL

The Cruelty of those of Damascus against the Jews.

TOW some of the wifer and better fort among the Jews, looking upon Jerusalem as a Ship that was finking, withdrew themselves from the Danger; but Antipas, who refus'd to fly with the rest; and was belieg'd in the King's Palace, was kill'd by the Rebels. Cestius in hopes to excuse himself, sends Costabarus, Saul and Philip, who fled to him from Jerufalem, to Nero, in Achaia, to charge the Caufe and ill Success of this War on Florus: In the mean time, the People of Damascus taking Advantage of the Jews that liv'd among them, who being affembl'd unarm'd, in a narrow place, they kill'd 10000 of them. Eleazar had the principal Authority in Jerusalem, and sent Governors and Captains into all other places: Jesus Son of Sapphas was fent Governor into Idumea, Josephus Son of Simon was fent to Jericho, Manasses beyond the Ri-

* Author of ver Jordan, John the Effean to Tamna, * Jefephus Son thu Hiftory, of Matthias was made Governor of Galilee, and John Son

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Son of Ananias was made Governor of the Gophnites and Acrabatena.

When Josephus came into Galilee, he courted the Friendship of the Inhabitants, and made the Great Ones Sharers with him in his Authority; and being affur'd the Romans would come into Galilee, he wall'd the principal Towns, fortify'd all Places of Importance, and listed 100000 young Men, ht for Service; and considering that the only thing that render'd the Roman Armics invincible, was their Exactness in Discipline, and Obedience to their Officers, he did his utmost to instruct them

in both.

Whilft Josephus thus regulated the Affairs of Galilce, there arose a Traytor, whose Name was John, the Son of Levias, who from a poor Estate, by his ill Practices became very rich and potent. He was a notorious Lyar, and thought Deceit the greatest Vertue. He was a great Pretender to Humanity, and yet would commit the horribl'st Murthers for his own Advantage. He was at first a Thief, and skulk'd about in Woods and folitary places; but at last got a Company together like himself, and increas'd them till he had rais'd them to the number of 400 able Men, and with them wasted all Judea; and aspiring to the Government of Judea, he fought by all means to kill Josephus, or render him so hateful to the People, that they might depose him: He caus'd a false Report to be spread, that lesephus would betray the Country to the Romans; which so terrify'd his Guards, that they all forfook him; the Rabble fet his House on fire, and would have taken away his Life, if Providence and his own Prudence had not preferv'd him, for John left no Way unattempted to effect his Ruin; but Josephus overcame him, and all the Cities and Towns that fided with him. Now the whole State of the Jews are preparing for War against the Romans; the chief Men of Jerusalem, and Ananus the High-Prieft, renew'd and repair'd the Walls of Jerusalem, and made all forts of Inffruments flauments for War, Arrows, and other Weapone and the whole City was Employ'd in training Soldiers and making Necessaries for this Undertaking; but the wifer and graver fort were very pensive, as fore-seeing the Calamities that attended their Folly and Ditobedience; for even before the Romans came, there were so many Robberies and Villanies committed, and so great were the Differences and Divisions among themselves, that it was no hard matter to prognosticate their Ruin.

THE

THIRD BOOK OF THE WARS of the FEWS.

CHAP. I.

Vespatian & fent General of the Romans into Judea,

Hen the Emperor Nero understood his ill Success against the Jews, he was seiz'd with Fear and Astonishment; yet so dissembl'd his Apprehensions, as if it happen'd rather through the ill Conduct of his General Cestius, than the Courage of his Enemies, tho' his Fears might be read in his troubl'd Countenance, and the Concern he had to chuse a new General to be sent against them: At length Vespatian, who from his Youth had been exercised in War, was concluded the fittest Person, and sent accordingly. Vespatian went from Nero in Achaia, commanding his Son Titus to march the 5th and 10th Legions from Alexandria, and himself crosting

fing the Hellefont, went by Land into Syria, and there affembl'd all the Roman Forces, and the Auxiliaries of the feveral Kings that were Confederates with them. The Jews, proud of their Victory over Cestius, knew no Bounds of Moderation. but in Confidence that Success was now their Servant, they march'd to beliege an old City, call'd Ascalon; and Niger, Silas and John the Estean were their Leaders. Ascalon had strong Walls, but few Men to defend them, having only one Company of Foot and one Troop of Horse in the Garison. commanded by Antonius. The Jews made great hafte thither, and Antonius believing they would attack him, iffu'd from the City with his Horfe, valiantly receiv'd their first Assault, beat off those that attempted to scale the Walls, and the Raw and Undisciplin'd Jews fighting with experienc'd Soldiers, Foot against Horse-men, without Order against well regulated Soldiers, and badly arm'd against Men equip'd for Service, they were easily defeated; for their first Ranks being broken, they were forc'd to turn their Backs, and retiring to their Friends that look'd towards the Wall, they became Enemies to themselves; and the open Field being advantageous to the Horfe-men, they flew the Jews at pleasure. The Romans continu'd the Fight a long time, and manag'd it with fo much Dexterity, that they kill'd 10000 Jews, with two of their Leaders, John and Silas; the reft (many of which were wounded) fled with their General Niger, to a little Town in Idumea, call'd Salis, Romans had some of their Party wounded, but none kill'd. The Jews refolving once again to tempt their Fortune, they march'd the fecond time towards Ascalon; but Antonius knowing the Way they took, he laid an Ambush in their March, and his Horfe kill'd about 8000 before they were prepar'd to fight, and the rest fled, and Niger with them, after he had given fufficient Proofs of his Courage, into a Tower call'd Bezedel, which Antonius fet on fire, and march'd away rejoicing that

Vol. II Nigir would be burnt; but he fav'd himself by leaping into a deep Vault in the Castle, and three days after appear'd to his Soldiers; who feeing him alive were much rejoyc'd, thinking that Pro. vidence preferv'd him to be their Leader.

Vespatian and his Army being arriv'd at Antioch, the Mother City of all Syria, and for greatness and other advantages the Third City of the World hearing that King Agrippa was in expectation of him, he hasted with his Forces to Ptoloman. Here the Citizens of Sephoris offer'd themselves in obe. dience to the Romans, and Vespatian gave them a Guard of Florfe and Foot, to defend themselves against their Country-men, accounting it no small advantage to his future Deligns, to have Sephori on his fide, being the greatest City in Galilee, fc. tulate in a strong place, and commodious for the fafety of all the Country.

CHAP. II.

The Description of Galilee, Samaria and Judea.

Here are two Galilee's, the Higher, and the Lower, both encompass'd by Phanicia and Syria; and Preisman and Mount Carmel also border upon them. The latter formerly was part of its Territories, but now belongs to the Tyrians; and the word Galilee fignifies the City of Horfe-men. On the South it borders upon the Samaritans, Soshopolitans, as far as Jordan; on the East upon Hippene, Gadaris and Gaulonien; on the North it borders upon Tyria, and the Longitude extendeth from Tyberias 10 Zebulun; in breadth, it reaches from the Village Xaloth to Barfabe, where also begins the breadth of the higher Gaiile, and reacheth to & Village call'd Baca, and the length is from Thells The Country is very fruitful, and the to Meroti. Inhabitants have always been reputed a War-like People. The Cities are many, and the Villages Rich and Populous; very few containing less than 15000 Inhabitants. The Region beyond the Ri-VO I

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ver is bigger, but not to be compar'd for number of People, or fruitfulness of the Soyl. Samaria is scituate between Judea and Galilee, beginning at Ginea, and extending to the Toparchy of Acraba-tena. 'Tis full of Mountains, but the Valleys are fruitful and abound with Grafs and Milch Cattel; and which is a great argument of plenty, 'twas very full of People. The South part of Judea extends to a Village of the Arabians call'd Jordan, and in breadth from Jordan to Joppa, In the midft stands Jerusalem, and therefore call'd the Navel of the Country. Judea also reacheth toward the Sea as far as Proloman, and is divided into Eleven Parts. whereof lerufalem is the chiefelt, and the rest are all Toparchies. Goplina is the fecond, then Achrabatena, Thamma, Lydda, Emmaus, Palla, Idumea, Engadda, Herodium and Jericho. Jamnia and Joppa command the Adjacent Countries. Gamala, Gaulanits, Batanea and Trachonits are part of King Agrippa's Country, which begins at Mount Libanus, and the Fountains of Jordan, and reacheth in breadth to the Lake near Tiberias, and in length it extends from Julias to Arphas, and the Inhabitants confilt both of Jews and Syrians.

CHAP. III.

The Regular Discipline of the Romans.

Foot, under the command of Placidus the Tribune, to keep the Garrison of Sephoris, which Josephus had so strongly Fortify'd before it revolted to the Romans; that all his own attempts to take or reduce it afterwards, was but lost labour, and only made the Romans more active in spoiling the Country, and filting all Galilee with Fire, Sword and Ruin. Titus Son of Vespatian came to his Father with his Army to Prolomas, and the Confederate Kings and Princes, brought in many Soldiers, and compos'd an Army of 60000 Horse and Foot, besides those that follow'd the Camp

in great Numbers, which in War were inferior to none but their Masters; for it is the custom of the Romans fo to train up their Servants in times of Peace, that they are ready for War upon all oc. casions; and it can't be said that 'twas Fortune, or Chance, or any thing belides their excellent Con. duct and personal Valour, that contributed to their mighty Conquests. No disorder ever hap. pens among them; they are neither difmai'd with Fear, nor weary with Fighting, for their whole Lives are but one continued Warfare. Camps are Four-square, and they have many Smiths and other Workmen, that march with the Army, and are ready to make Engines for all kind of Uses. Their Camp has four large Gates, for Horse and Foot, to enter in, or issue out at plesfure. The outside of the Camp resembles a Wall with Towers at equal distance, and between then Engines to throw Stones: Within the Camp are Streets; in the midst lodge their Officers, and the Pratorium or General's Tent stands in the midt. like a Temple in a City; where also are Seats of Judicature, and Shops erected in a Moment: h the Morning the Soldiers go to falute their Captains; their Captains pay the fame to the Tribunes, and they to the General, from whom they receive the word and necessary Orders. They depart from their Camp at the found of the Trumpet, and burn it, that it may be no advantage to the Enemy. Every Footman wears a Headpiece, a Breaft, a Sword and a Dagger: The Foot that Guard the General, carry only a Javelin and a Shield, and the rest are arm'd with Pikes and Bucklers; befides which they carry a Saw, a Basket, a Hatchet, a Cord, a Sythe, 2 Chain, and three days Provision, and are as heavy leaden as their Beafts of carriage. Their Horfemen wear a Sword, carrying a Dart in their Righthands, a Shield hanging by their Horses sides, and a Quiver with three Darts, with broad edges as big as a Spear; and wear Helmets and Breaftplates

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plates like the Infantry; and that Company always leads which the Lot falls to. They attempt nothing without great deliberation, and such is their Order and Obedience, that they seem but one huge Body united; and keep so intirely together, that no number of Enemies, Mountains, Forrests, Desarts, Rivers, or difficult Places, can hinder them from Victory. Nay, they think themselves unworthy the Name of Romans, if they don't Triumph over Fortune her self.

C H A P. IV. Vespatian *Invadeth* Galilee.

Placidus scouring though all Galilee, and finding all the flout Men were fled into Garriions to lofephus, he kill'd all the weaker fort of People, and then turn'd his Forces against Jorapata, not doubting of fuccels; but coming near the Town, he met with fuch a flour opposition, as oblig'd him to retreat, and give over the Enterprize. Vespatian marches his Army into the borders of Galilee, and Incamp'd there a while to get all things in readiness for a Siege. The noise of his coming put the Jews into fuch a pannick fear, that the Jews lifted under Josephus betook themfelves to their heels; and Josephus being left with a very few, retir'd out of danger, and went to Tiberias. In the mean time Vespatian fits down before Gadara, took it at the first Assault, burnt the City, and put all the Inhabitants to the Sword without Mercy, in revenge of what they had done to Cestius. Josephus seeing the danger wherein the Jews were involv'd, wrote to the Governors and Nobility of the Jews in Jerusalem, a true state of their condition, defiring to know whether they would enter into a League with the Romans, or engage in a War against them. Vespatian being inform'd by a Deferter, that Josephus was gone to Jorapata, and that if he could be taken all Judea would lubmit, he fends Placidus and Eburius before him - F

him with 1000 Horse, commanding them to Invest the City round about, lest Josephus should escape. The next day he went himself with his his Army, and pitch'd his Tents upon a Hill about Seven stades distant from the City, that the fight of his Army might terrifie the Inhabitants, as in truth it did; for feeing they had no way to escape, they made a Virtue of Necessity, and their Dispair gave them Courage; so that when Velpatian attack'd their Walls, Josephus iffues out of the City, affaults the Remans with great bravery, and drove them from the Walls, tho' their own Loss was as great as their Enemies. The Fight continu'd till the Evening. The next day the Affault began with equal Resolution and Courage in both Parties, and so continu'd five days together, yet the Town remain'd untaken. Vespatian resolv'd to make a hotter Siege, and gave order for a Mount to be rais'd against the weak ft part, and plac'd a hundred and threefcore Engines that threw Stones, to beat those lews from the Wall that annoy'd those that were raising the Mount; but the Jews issuing out, and pulling down the Hurdles that fecur'd the Workmen, they drove them from their stations, and Vespatian feeing he was not able to take the City by Storm, he refolv'd to Fatigue his Men no longer, but wait, and famish them into a Surrender. was the only necessary like to be wanting, there being no Fountain in the City, therefore Josephus to preferve what they had, deliver'd it out by Measure, and knowing the Romans depended much upon that fearcity of their Water, he caus'd feveral Cloths to be wetted, and hung on the outfide of the Walls, that the water might run from the Cloths in the fight of their Enemies. The Remans imagining if they wanted Water, they would not walk it thus in mockery, left the Defign of Familhing the City, and resolve to take it by Force. The fews were glad to hear it, chuting rather to die by the Sword than by Thirlt or Hunger,

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Josephus seeing the City in such dangers, Hunger. lays a defign to escape; but at the peoples arnest Request, resolves to take his Fortune with them, and incouraging them to Fight, they iffue out of the City, kill'd the first Guards, went as far as the Roman Tents, tore the Skins they were made of, fired others, with many of their Engines, and continuing this course several Days and Nights together successively, they did the Romans great injuries. And now Velpatian thinking himself Befieg'd, resolves to batter their Walls with a Ram, which is a great Beam like the Maft of a Ship. arm'd at the end with maffy Iron like a Kam's-Head. It hangs on another Beam with Ropes, like the Beam of a pair of Scales. The Beam it hangs on lies a-cross, is held up with two props. which being drawn back by the strength of Men. and then forcibly shov'd forward, it strikes the Wall with the Iron-head and batters it down. This Engine was fet up, and the first stroke so terribly shook the Wall, that the Inhabitans made as fad a cry as if the City had been taken. Josephus feeing them still beat in one place, and the Wall like to be Demolish'd, he fill'd sacks with Chaff, and letting them down in that place where the Ram struck, they broke the force of the blow, and by this invention the Romans miss'd their end. The Romans counterplot this stratagem, by fastning Sythes to the Engines that cut the Sacks to pieces. Being thus disappointed Josephus compounds a mixture of Pitch and Brimitene and with it fets fire on their Eagines and the combuttible matter with which they had rais'd their Batteries; so that now the Romans had enough to do to fecure their Lives, for in one hours time the Jews had burnt and deftroy'd all the Works whichthe Romans had with fo much time and labour been raising. In this conflict one Sampson of Eleagar a Jew perform'd an Action that deserves eternal Memory; for he threw a great stone with to much force against the Ram, that he broke off the Head, Ea

Head, and leaping down among his Enemies, he brought it off; and tho' unarm'd, and wounded with five Arrows, he climb'd up the Wall, and there stood shewing it to his Enemies, till with the Lots of much Blood he fell down, and dy'd of his Wounds.

Two Brethren of Ramath Gilead also shew'd an extraordinary Valour, in affaulting the 10th Le. gion of the Romans, breaking their Ranks, and putting all to flight that oppos'd them. Josephu also and those that follow'd him burnt the Tens and Cabins of the 5th and 10th Legions, and de. ftroy'd their Engines. In the Evening the Romans erected another Ram in the same place, and Vely4. tian was shot in the Foot with an Arrow, butit having almost lost its Force by flying far, it did him little harm. The Romans feeing their Gene. ral bleed, attack'd the Walls with greater Fury, and kill'd abundance of the Jews that defended them. The Engines that threw Stones made great Slaughter among the Citizens; one that flood near Josephus on the Wall, was struck with a Store which carry'd his Head from his Body three Furlongs off, as if it had been thrown in a Sling. A Woman big with Child was hit on the Belly with a Stone from one of these Engines, that carry the Child out of her Body three Furlongs from the place where she stood; so great is the Force their Engines. Many were kill'd on both fides and the great Number of the Slain had fo fill the Ditch before the Wall, that the Romans migh have eafily pass'd over the dead Bodies into the City, where was nothing to be heard but Crit Next Morning Vefpatian ha and Lamentations. ving guarded the Breach, and laid the Bridges fecure his Entry, Josephus and some choice Me march'd to the Breach to oppose his Passage; an tho the Sky was darken'd with the Cloud of A rows that against them by the Arabian Archers, y they defended the Breach with fuch undaunt Courage, that no few quitted his Post without ki lin ·II.

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ling, or being kill'd, and bravely repuls'd the Romans; but the Jews having no freth Supplies, and the Romans being continually re-inforc'd, they drove back the Jews and fet foot on the Walls. Sephus in this desperate Condition, commands the Jews to fetch scalding Oil which they had in readinels, and pour'd it on the Romans, and threw the Caldrons on them: The fealding Oil eafily entring between their Skins and Armours, put them to fuch torment, that some leap'd from the Bridge, others fell from the Wall, others would have fled. but could not, being press'd fo hard by their Enemies, that many were flain in this Rencounter. However, the Romans made a fresh Attack, and the Jews ferv'd themselves with another Stratagem to make them retire; for they pour'd boiling Fenugreek upon the Bridge, which made it fo flippery that none could keep his Footing; others flid down by the Rampier, and were kill'd by the Romans. Vespatian seeing his Men under so many Hardships, towards the Evening commanded a Retreat, without effecting his Delign, but having loft many Men, and more were wounded: Of the Befieg'd there were but fix flain, and 300 wounded. This happen'd on the 20th Day of June, Anno Chrifti 69. After this Vespatian rais'd his Rampier higher, and built three Towers 50 Foot high, covering them with Iron, that they might not be destroy'd with Fire; but in this he had no greater Success than in the former.

CHAP. V.

Japha taken by Trajan and Titus.

V Espatian being inform'd that Japha, a City near Jotapata, intended to rebel, he sent Trajan, Governor of the 10th Legion, with 1000 Horse and 2000 Foot, against them. The Inhabitants being prepar'd to fight, went out to meet the Romans; and being put to flight, and pursu'd to their City, which was senc'd by a double Wall, the Ro-

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mans enter'd the first Gate with them; which the Citizens perceiving, they shut the second Gate. not suffering their Fellow-Citizens to enter, lest the Remans should croud in among them. Citizens having shut the second Gate, the Romans thut the first, and the Jews that fought being now inclos'd between two Walls, they were butcher'd like Sheep, and m ny dy'd by the Swords of their Companions curfing their Fellow-Citizens that de. ny'd them Entrance worse than the Romans. Traien being of Opinion that the Citizens could make but a flender Refistance, fent to his General to fend his Son Titus to have the Honour of taking it. Vo. thatian fent him with 500 Horse and 1000 Foot. who haftening thither, plac'd Trajan on the Left Hand of the Town, and went himself to the Right . and scaling the Walls on every fide, after a faint Reliftance made by the Galileans, they leaping down got into the City, and began a fmin Fight with the Citizens in the Streets, whilft the Women cast what they could find upon the Heads of the Romans from the Tops of their Houses, and this Skirmish continu'd about fix Hours; but at length all the Inhabitants were dispatch'd, except Women and Infants; who were led away Captives. The Number of the Jews that were flain in the Fields, between the Walls, and in the City, were 15000; and 1130 were made Captives. This Maffacre was committed on the 25th of June, Anno Christi 69.

CHAP. VI.

Cerealis conquer'd the Samaritans.

THE Samaritans being affembl'd on Mount Gerazim, which they esteem'd a facred place, gave the Remans Suspicion that they intended to rebel; therefore V patian sent Cerealis Tribune of the 5th Legion, with 600 Horse and 3000 Foot, to subdue them. Cerealis thought it not advisable to ascend the Mountain against such a Numerous Enemy,

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Enemy, and therefore beleaguer'd it at the Bottom, till affur'd by fome Deferters that they were oppres'd with Thirst and Hunger, and then he alcended the Mountain, and encompass'd them about with his Army; after which he would have persuaded them to defist their Hostility, promiting them all their Lives if they would lay down their Arms; but seeing he could not prevail, he fell upon them, and kill'd them all, being in Number 16000.

By a Fugitive Vespatian was told of the weak Estate of Jorapata, and the best way to surprize it. which Velpatian puts in practice, and in the deadtime of the Night, Titus accompany'd with Domitius Sabinus a Tribune of the 15th Legion, and some of his choice Men, filently march'd towards the Wall, and having kill'd the Sentinels, without more trouble enter'd the City, and was follow'd by Sextus Cerealis and Placidus, with their Companies, and took the Castle, and posses'd themselves of the Middle of the Town, before the Inhabitants knew any thing of the matter; for this was the time they us'd to refresh their weary'd Bodies with Sleep, as the Traytor had certify'd Ve-Spatian. They that kept the Watch could fee nothing, it was by chance fo misty a Morning; and the rest never wak'd till Death was at their Doors. The R mans spar'd none, but m sflacred all except Infants and Women: and many of fof paus's Guards kill'd themselves with their own Hands: And the Romans might have bousted of a Bloodless Victory on their tide, if Antonius a Centurion had not been flain treacherously; for a Jew that was found hid in a Cave defir'd him to give him his Hand to help him out, and with the other Hand wounded Autonius in the Groin with his Spear, whereof he dy'd. The Number of the Slain during the Siege, and Taking of the City were 40000, and 1200 were taken Captives. The City was burnt and the Caitles were dell roy'd the fame Day, being the first of July, in the 13th Year of the Reign of Nero. CHAP E 4

CHAP. VII.

How Josephus was taken.

A Bove all others, Tosephus was fought after with the greatest Diligence, V-spatian believing that if he was taken, the War would foon be ended. When the City was taken he leap'd into a deep Well, which had a large Cave on one fide, which could not be difcern'd above, wherein he found 40 of his stoutest Men, with Provision for many Days, In the Day-time he lay hid, and in the Night went out to fee if he could escape; but on the third Day was discover'd by a Woman that hid her self with them. Vefpatian fends two Tribunes, Paulinus and Gallicanetius, to perfuade him to come out, with Promise of his Life and Safety; and they not pre-vailing, he sent Nicanor the Tribune, one of Josephus's particular Friends and Acquaintance, which after a long Debate with himself, induc'd him to accept of V. spatian's Offer; but first he pray'd to God on this manner: O Great Creator of the World, feeing 'tis thy Pleasure to ruin the Jewish Nation, and oblige the Romans, and haft chofen me to fore-tell Things to come I ful mit to thy good Pleafure, and will refign my felf a Prisoner to the Conquerors; the' I will never all like a Trayeor to my Country, but behave my felf as thy deputed Minister. Having thus concluded his pious Ejaculations, he yielded himself to Nicantr: But they who were in the Cave with him cry'd out; Weat is become of your Love to our Law! ? Where are those generous Souls, that at their first Creasion God infpir'd with the Contempt of Death and Suffering? Are you, Josephus, fo fond of Life, as to become a willing Slave? No! If thou haft fo much forgot thy felf as to lubmit to our mortal Enemies, me will lend thee our Son ds, to die like the General of the Jews; and if tocal fufeft fo noble a Death, then shale die by our Hads like a Traytor to thy Country! And then they threaten'd to kill him if he yielded to the Remans. Fofephus feeing his Danger, and that if he dy'd before he had reveal'd those Things to his Country which God had commanded, he should fail in his Duty to God; therefore he thus bespoke them: "Why, my Friends, do you covet to be " your own Murtherers? 'Tis Honourable to die " in War, but by no other Way than the Conque-" ror's Arms, according to the Law of Mofes. If I " had ask'd the Romans to spare my Life, I deserv'd " to die by my own Hands: But to refuse Life " when offer'd, is an Argument of Folly, and not " of true Courage. To kill one's felf where Ne-" ceflity requires it, is an Act of Bravery; but to " throw away one's Life at random, is a Sign of " Cowardize, a heinous Offence to the Deity, and " a Sin against the Law of Nature, whose First " Principle is Self-Preservation. No Man may " divorce his Soul from his Body, without a fpe-" cial Command or License from God that united " them. Our Bodies are form'd of corruptible In-" gredients, but our Souls are immortal; and if " separated from the Body by Ways Honourable " and Lawful, he places them in Heavenly Man-" fions; and after the Revolution of the Heavens, " they shall be re-manded to animate Uncontami-" nated Bodies: But those that lay violent Hands " upon themselves, shall be confin'd in a dark and " difmal Hell, their Sins shall be inflicted upon " their Posterity, and their Bodies should lie un-" bury'd till the Evening. Other Nations cause " their Right Hands to be cut off that have kill'd " themselves; for as the Soul was by so base an " Action divorc'd from the Body, so the Instru-" ment deserv'd a Separation also. Therefore, my " Companions, do not offend the Law of God, by " injuring your felves, for 'tis no Disparagement " to our rionours, to receive our Lives as a Gift " from the All-conquering Romans."

30sephus spoke a great deal more to the same purpose; yet they were deaf to all his Speeches, and drew their Swords to kill him; but he looking sternly upon some, and holding the Hands of o-

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You think that you have only ofephus your Prifoner; but I am also a Messenger to you from God, concerning Affairs of greater Emergency. I know that by the Laws of my Country, I ought to have dy'd, and not have been taken by my Enemies. You now have purpo-Sed to Send me to Cæfar; but confidering the Short time that Nero, and his Succeffors that shall precede you, have to live, it were better to keep me with you; for you, O Vespatian, Shall be Cafar, and Emperor of Rome, and your Son Titus fter jou : And fince you will be Lords of all the World, and are particularly my Conquerors, keep me your own Pifoner; and if I have rold you any thing but what God has revealed to m:, then punish me as the Crime deserves.

Vespatian believing he said this to save his Life, gave little Credit to his Relation; but finding asterwards that he had fore-told the Truth in other Instances, particularly that Jotapata should be taken after 47 Days Siege, he believ'd also the Prediction which concern'd himself, and therefore he gave him Clothes, and treated him civilly, but still kept him a Prisoner; and Titus greatly honour'd him. The 4th Day of July Vespatian march'd to Ptolemais, from thence to Casarea, where he was receiv'd joyfully, for they were generally Greeks, that lov'd the Romans, but hated the Jews, and therefore requested Vespatian to put Josephus to death; but that Great Man scorn'd so mean an Action.

CHAP. VIII.

Joppa and Tiberias yielded to the Romans.

↑ Multitude of Thieves and Rebels being got together, they re-built the City of Joppa, that had been ruin'd by Cestius, built them Ships, turn'd Pirates, and robb'd the Phanicians, Syrians and Egyptians. Vespatian being sensible of their heinous Practices, fent Horse and Foot against Joppa; who finding the City unguarded, enter'd it by Night without any Opposition, and the Inhabitants fled aboard their Ships, which were riding about a Flight-shot from Shoar. Next Morning sprung up a stiff Gale from the North, and drove some Ships foul of one another, dash'd others against the Rocks, and those that put to Sea were forc'd again to Shoar, and stav'd to pieces. The Tempest drove them from Sea, and the Romans from the Shoar, fo that the Air was fill'd with the Cries of those that expected to be drown'd, and the Noise of the Ships dalhing against the Rocks and one another. Some of the Pirates kill'd themselves for fear of drowning, others were swallow'd up by the Waves, others were dash'd to pieces against the Rocks; so that the Sea was dy'd Red with the Blood of those that perish'd in the Water. Water, and the Shore was cover'd with dead Bo. dies; for all that escap'd the Sea, were kill'd by the Romans at their Landing, and 4200 dead Bo. dies were cast ashore; and the Romans having thus had an easie Conquest, they destroy'd the City. Vespatian soon after built a Castle in the same place, and Garison'd it with Foot and Horse, that the Foot might prevent the Jews from Re-settling there, and the Horse-men make Incursions and spoil the

Country.

Various Reports were brought to Jerusalem of the Action at Josephus; one while they heard that Josephus was slain, and the whole City mourn'd for him 30 Days, and hir'd Musicians to sing his Funeral-Elegies; at length they were inform'd the Truth, that he was alive, and a Prisoner to the Romans; and now they hated him living, whom they mourn'd for as dead; saying, He was a Coward, a Traytor; and the whole City vented reproachful Speeches against him, and were more encouraged to War against the Romans, in hopes to be reven-

ged of Josephus also.

Vespatian having seasted himself, and refresh'd his Soldiers 20 Days in C.efarea Philippi, in Agrippa's Kingdom, hearing that Tiberias and Tarichea were revolted, he fent his Son Titus to Tiberias, who encamp'd at Enabris, where the Seditious might behold his Army; and from thence he fent Valerianus, a Captain, with 50 Horse, to persuade them to Peace, for he had notice that the Inhabis tants were inclin'd to it, but were over-power'd by fome Rebels among them. Valerianus and his Company lighted near the Walls, to shew he came on a peaceable Errand, but before he could fpeak, the Seditious whereof one Jefus, who had been a Captain of Thieves, was their Leader, iffu'd out against him; and Valerius not prefuming to hiht without Orders from his General fled any you fort with five others, leaving his Horses and the rest whind him, whom I fus and his Feli wers took, and brought into the City. The Senators and and chiefest Citizens dreading the consequence of this Treachery, went to King Agrippa, who had them to Vespatian; they threw themselves at his Feet, and befought him to spare the City, and not conclude the whole was like those few wicked People who had justly merited his Displeasure, but that he would compassionate the People who always honour'd the Romans, and only punish the Authors of this Rebellion. Vespatian mov'd by their earnest Intreaties, pardon'd the Citizens, and Jesus and his Consederates sled to Tarichaa. The next Day the Citizens open'd their Gates, and receiv'd Vespatian with joyful Acclamations, and wishing him Prosperity as their great Benefactor.

CHAP. IX. The Siege of Tarichæa.

TEspatian march'd from Tiberias, and encamped near Tarichaa; and fore-feeing the Siege would continue long, for all the Rebels trufting to the Strength of the Walls, and the Lake joining to it, which was call'd Genagareth, they all flock'd thither, having Ships in that Lake to carry them off if there were Occasion. Whilst the Romans were intrenching themselves, the Rebels issu'd out and flew the Work-men; but being purfu'd by the Romans, they were forc'd to take their Ships, and standing off a little distance, shot Arrows against their Enemies that were ashore. Vespatian being also inform'd there were great Numbers of them in another place, he fent his Son Tieus against them with 600 Horse; and he finding their Numbers too great to encounter, fent to his Father for a greater Force, and in the mean while fpoke thus to his Soldiers: O Romans, I must first remind you who, and of what Nation you are, and against whom you are to fight : For your selves, no Nation has ever yet been able to escape your Vigour; and the lews, though they are grown desperate, yet look upon themselves as conquer'd; and if they behave themselves so stoutly in extream extream Misery, what should we do that are in Prosperity? I am highly pleas'd to see your chearful Counte. nances; but left the Number of your Enemies should discourage you, consider they are weak, unarm'd, observe no Order, and may be call'd a Rabble, or Mob, rather than an Army. Victory depends not on Numbers, but Discipline and Valour; let us therefore atchieve a Vi Hory before others come to help us, that the Honour may be all our own, and I be thought worthy of being the Son of Vespatian. Vespatian also sent Antonius and Sile. with 2000 Archers, to the Mountains opposite to the City, to beat them from the Walls that defen-Then Titus charg'd the Enemy with his Horse, and drove the Jews with great Confusion towards the City, of which many were kill'd be. fore they could enter. At their Return a bitter Diffention happen'd among them; which Titu over-hearing, cry'd out to the Romans; This is the Hour, Fellow-Soldiers, wherein God will deliver the lew into our Hands: Way do we defer the Time any longer? Way do not we lay hold on the Victory offer'd? Do me you bear the Cries within, and what Discords there an among themselves? The City is ours if we make hafte, and assume our natural Courage: Nothing worthy the Name of Romans is obtain'd without Danger; and if we take the City our selves, the Plunder will be all our This faid, he mounted his Horse, rode into the Lake, and fo pas'd into the City, and all his Soldiers follow'd him. They that defended the Walls were so amaz'd at his Courage, that none made Resistance as he came; for Jesus fled with his Company, into the Fields; others flying towards the Lake, fell into their Enemies Hands; others were kill'd fwimming towards their Ships, and many perish'd in the City: At last, Titus having flain the Factious, took compatition on the Citzens, and fav'd their Lives. Vespatian rejoic'd at his Son's good Success, caus'd the City to be well guarded, the Ships to be repair'd, and fent in pursuit of those that escap'd, which were soon killed or taken, CHAP. ld

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CHAP. X.

A Description of the Lake of Genazareth.

HE Lake of Genazareth takes its Name from the adjoining Country; 'tis 40 Furlongs broad, and 100 long, fweet, clear, and colder than all other Waters, and fo continues tho' expos'd to the Sun to warm it. 'Tis full of Fish, but of different Shape and Tafte from all other Fishes. Jordin runs through the midst of this Lake, and Panium is suppos'd to be the Head or Fountain from whence it is deriv'd; but in truth, it has its Original from Phiala, from whence it runs under Ground 130 Furlongs from Cafarea, towards the Way that This Source is call'd Phiala leads to Trachonicis. by reason of its roundness; and the Water still keeps within the Brinks, without increasing or diminishing. No Man knew this to be the Head of Jordan, till Philip the Tetrarch discover'd it by throwing Straws into Phiala, and finding them carry'd to Panium. Upon this Lake borders a fertile Country of the fame Name, in which Trees, Fruits and Plants, of different Qualities and Natures, will grow and flourish; as Nut-Trees, that of all Fruit require a cold Soil; Palm-Trees, that require great Heat; and Figs, that require a Temperate Air: So that one may conclude, Nature has here flew'd her greatest Art, in reconciling and uniting difagreeing Qualities, and (which is very strange) in preserving Figs, Grapes and all other Fruits 10 Months together every Year. 'Tis water'd by a Fountain call'd Capernaum, which many suppose to be an Arm of Nilus, because it breeds Fishes like the Corbe, which Spawn only in a Lake near Alexandria.

CHAP. XI.

A Fight in the Lake Genazareth.

TEspatian having built, repair'd and Man'd his Ships, he embark'd himself to fight against the

Vol. II the Tarichaans, who being unable to oppose him having but fmall Barks, thinly Man'd, and throw. ing Stones at too great a Diffance, they only rat. led on the Romans Armour, and made a Noik but did them little Harm; whilft they themselve loft their Lives by all the Means they hop'd to fave them, till the Lake was flain'd with Blood, and the Shoar cover'd with dead Bodies, for not one of 6500 Souls escap'd alive; and the Air being in fected with the Stench of their dead Carcafes, it foread the Contagion through the Country, to the Horrour both of Jews and Romans. The Fight being ended, and Vespatian seated on a Tribunal, he separated the Strangers, as the Cause of the War. from the Citizens; and confulting how to difpole of these Rebels, 'twas thought the safest Course to kill them; for if they were permitted to live, having no Habitations, they would join themselves with other Rebels, and make new Work for the Romans to subdue them; and tho' the General had promis'd them their Lives, yet the Romans Safety and Advantage was to be preferr'd before Hopefly, where one of those Ways must be taken; For, fay they, nothing is unlawful against the lews. So giving them leave to depart that Way that leads to Tiberias, the Romans planted themselves on every fide even to Tiberias, and shut them up in the City; presently Vespitian came, and having inclos'd them in the Amphitheatre, that none might escape, he kill'd 1200 Persons, who were too old or too young for Service, and fent 6000 able Men to Nero, to work at the Ithmus near Corinth. rest of the Multitude he fold, to the Number of 30400 Persons, besides those he gave to King Agrippa, who fold all that were his own Subjects; the rest were Fugitives, and Seditious People of Trachenitis, Gaulonitis, Hippenes and Gadara, whole Contempt of the Romans began the War. were taken the 6th of the Ides of September, Anno Christi 69.

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THE

FOURTH BOOK OF THE

WARS of the JEWS.

CHAP. I.

Gamala Befieg'd.

HE fate of Josapata and Tarichea, made all the Cities, Towns and Castles of Galilee that had revolted, yield to the Romans, except Giscala, Mount Itaburium, and Gamala, scituate on the Lake, over against Tarichea in Agrippa's Kingdom, which was ftronger than lotapata. It stood on a Hill in the midst of a high Mountain representing a Camel, which the Hebrews call Damel, and thence took its name; but the Inhabitants have corrupted it into Gamal. In the Front and on each fide are deep Valleys difficult to be descended, and was only affailable on that fide where it join'd to the Mountain, which the Inhabitants had now render'd inaccettible, by cutting a deep Ditch at the enterance; which, tho' invincible by its natural scituation, yet I fephus had made it stronger by encompatting it with a Wall, Mines and Ditches; fo that feven Months they refifted all the Forces that Agrippa sent to beliege it. Vespatian decamping faom Ammaus came to Gamala, which fignifies Hot Water, from a Fountain of Hot Water therein which cures Diseases. King Agrippa going to the Walls, perswaded the Inhabitants to relign to the Romans; but a Jew with a Sling hurt him in the Arm, which much inrag'd the Romans, who perfwaded themselves they would use Strangers, and their Enemies severely, that had so rudely treated a Prince of their own Nation, while he was admonishing them to consult their own advantage.

The Romans were foon Intrench'd; and the In. habitants weakly defending their Walls, they batter'd them with Rams in three feveral places. which falling down, the Comans enter'd the breaches with shouts, and founding Trumpets; but the Jews press'd them so hard, that in the first rencounter they could pass no further; and flying into the upper City, they drove the Romans into the Valleys, kill'd many, besides those that were trod to death by their Fellows, in crouding thro' the narrow passes: And seeing they could neither flie, nor refult their Enemies that were above them, they fled into Houses on the Plain, and fill'd them fo full, that being overcharg'd with weight, they fell down upon other Houses below them, and many Romans were buried in the Ruins; and those that kept the Streets, were flain with Dars and Arrows descending from above them; but at length they found a way and fled from the City.

Vespatian, who was always in the hottest part of the Engagement, being griev'd to fee his Soldiers flain in the downfall of the Houses, retird with a small Party in the Higher City, and was there expos'd to great danger; but incouraging his Men, and attitled with a divine Power, they bravely defended themselves from their Enemies Darts and Arrows, till the Jews amaz'd at their Valour, abated their own Fury, and gave them an opportunity to retreat without the Walls of the City. Many Romans perish'd in the Fight, and among the rest Ebutins a valiant Centurion, who in this, and other conflicts, had made great havock among the Jews. Captain Gallus and Ten Syrians had hid themselves in a House, and at Supper heard the Jews discourte how they intended to use Vol. II.

the Romans; but i'th' Night they flew them all, and escaped to their Camp. Vespatian sceing his Army dejected at their los, spoke to 'em after this manner. " Losses must be endur'd with patience, " no Victory is obtain'd without Bloodshed. " Fortune is always changing fides, and he is on-" ly worthy to be call'd a Valiant Man, that " chearfully bears Advertity. This Misfortune " has not happen'd by the courage or conduct of " the Jews, but thro' the difficulty of the price, " which was the only obstacle to our Victory. "Your only Fault was in venturing too far, and " neglecting your own Lives in hope of conquer-" ing; and now must rather think of revenging, " than forrowing for what is past: wherein I will " be the first to begin, and the last that shall re-" treat." The Gamalaians rejoyc'd at their fuccels, but when they confider'd they had loft all hopes of Pardon, that Provision was scarce, and Water fail'd; tho' fome valiant Jews defended the Breaches, and the Walls that were unbatter'd, yet many fled by the Valleys, and through Vaults under ground; and they that for fear of being taken, remain'd in the City, perish'd through extremity of hunger; all the Food being kept for those that fought, whose Dispair render'd them Couragious.

Vespatian now sent Placidus against those that kept the Mountain Itaburium; which, tho' 20 Furlongs over, Josephus inclos'd it with a Wall in 40 days, and great Numbers flock'd to it for safety. Placidus having none but Horse, and therefore could not ascend the Mountain, perswaded them to peace upon hopes of pardon, but with intention to draw them into the Plains. The Jews also descended as tho' they would treat, but indeed design'd to insnare him; but Placidus's Stratagem prevail'd; for the Jews assaulting him at the bottom of the Mountain, he seign'd a slight, and when the Jews had pursu'd him a great way into the Plains, he tac'd about, kill'd some, and pre-

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vented the rest from ascending the Mountain; so the remainder fled to Jerusalem, and the Mountain was yielded unto Placidus.

CHAP. II.

How Gamila was destroy'd.

Hree Roman Soldiers of the 15th Legion, by break of day on the 27th of October, had undermin'd the highest Tower in their Quarter, and entering it without noise, remov'd five of the Foundation Stones, leap'd from it, and immediately the Tower fell with a hideous noise, and kill'd those that kept it; but the Romans remembring their late ill fuccets, enter'd not the City till fix days after. Then Titus with anery resentments for the Remans misfortune in his ab. fence, with 200 Horse, and some chosen Foot, enter'd the City without any opposition; and the Citizens hearing the Watch call to Arms, believ'd that Titus was enter'd, and therefore took their Wives and Children, and with lamentable cris enter'd the Castle. Others met Titus and were all put to the Sword, and they that could not reach the Castle fell among the Roman Guards, and were all cut to pieces. Now the Skies were fill'd with the Groans and Cries of dying Jews, and the Lower City flow'd with their Blood. Vespatian led his whole Army against the Castle which was very high, and fcarce : ccentble; scituate in a throng place, environ'd with Vaults, Dens, Ditch-The las with Stones, cs, and itrong Rocks. Darts and Arrows, beat down the Romans, whole Arrows could not reach the top of the Walls; but at length, by the providence of God who would have it to, a Whichwind arofe, which carry'd the Roman Arrows among them in the Caffle, and the Jews Arrow from the Romans, and grew to violent that the Jews were not able to stand upon the Walls, nor fee those that came against them, and then the Remans afcended and took the Caftle. NOW

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Now the Remans remembring their Fellows that perish'd in the first Aslault, exercis'd abundance of cruelty; and the Jews dispairing of their Lives. cast their Wives, their Children and themselves, headiong down the Precipices into the Valleys underneath; and the cruelties of the Romans was not greater, than what the I ws us'd to themselves; for only 4000 perish'd by the Roman Swords, but those that kill'd themselves were above 5000 Souls. Not one escap'd but two Women that were Sifters, and Daughters of Philip Son to Joacisim, a worthy Man and General of Agrippa's Army, who hid themselves when the City was taken, for then they spar'd not the very Infants.: And thus was Gamala destroy'd the 23d of October, which began to Rebel the 21ft of September.

C H A P. III.

OW all the Cities and strong Places of Gallilee were taken except Giscala, where the Inhabitants were Generally inclin'd to Peace, and had fent Ambaffadors to the Romans to defire it; but were hindred by a wicked Fellow call'd John till the Romans came to fight against them. was fent on this Expedition by the way of Scychopolis, whill Vespatian march'd with his Army to refresh them, in and about Cefarea, before he made any attempt against Gerufalem. Titus viewing Gifebala. thought it might be eafily taken, but knowing if 'twas taken by force the Inhabitants must all be destroy'd : 'and being weary of shedcing Blood, and unwilling Innocent People should perifh with the f clious, feeing abundance of People on the Walls he told them, "he wonder'd " what help they expected or by what means " they thought to defend themselves, when they " faw fo many fronger Cities han their own taken " at the first Affault, and on the cor hofe that " yielded to the imans, enjoy'd their former quiet?

" therefore I now offer you peace upon your full. million, but if you refuse it, you shall immediately fee the Remans Swords drawn for your de-" struction, and your Walls prove a mockery against the Roman Engins." None of the Towns. m in were permitted to answer, or come to the Walls, but John made answer for them all, "that he approv'd the Conditions offer'd, and that he " would perfivade or compel the Inhabitants to " accept them; but fince 'twas the Seventh Day, whereon the Jews might enter upon no kind of " Action, nor treat of Peace or War, he defired " till the morrow to give them a politive answer." With fuch like Speeches he thought to delude Ti. tus, that he might gain an opportunity of flying away by Night; and truly to Providence order'd it, that he should escape to be the Ruin of Jerusa. lem; for that Night he fled, and Tieus remov'd his Camp near Cydeffa, a strong Village of the Tyrian, whom the Galileans hated.

John took with him, not only all the arm'd Men about him, but some chief Citizens and whole Families, whom he promis'd to conduct to Jerusalem: but fearing either Death or Slavery, and careful of his own safety, when he had led them about 20 Furlongs from the City, they began to lament exceedingly, for every step they went, they thought they heard their Enemies following them, insomuch that many were preside to death in crowding forward, and the Women and Children perish'd miserably; therefore John persuaded 'em to shift for themselves, and hasten to some place where they might take revenge on the seemans, and then the Multitude dispersed themselves.

Early in the Morning Titus appear'd, and the People open'd their Gates, and with their Wives and Children went out to meet him, all crying out he was their great Deliverer. They told him also that John was fled by Night, beforehing him to Pardon them, and execute justice upon the Male-

fretors that yet remain'd in the City. Titm fent after John, and tho' they could not overtake him before he enter'd Jerusalem, yet they slew 2000 of those that sled with him, and brought back again 3000 Women and Children. Thus Titm peaceably enter'd the City, causing his Soldiers to break down a piece of the Wall, as it were to take possession of the whole, and so punish'd the Seditious rather with Threats than Torments; and for fear of punishing the Innocent, he pardon'd the Guilty, that fear and shame of reiapsing might keep them in Obedience, and thus with much toil the Romans conquer'd all Galilee.

CHAP. IV.

The beginning of the Destruction of Jerusalem.

AS foon as John enter'd Jerusalem, the Citizens enquir'd what new Calamities had befel their Nation; but he us'd them deceitfully, weakning the power of the Romans, and extolling the Courage of their own Nation; and that tho' they had taken Giscala a weak Town, they were not able to force the Walls of Jerusalem, for all their Engines were broken; and this made the Young-Men fond of War, whilst the wiser fort foresaw and bewail'd the Ruin of the City. Now all the Cities of the Jews were in civil discord, and when the Romans did not attack them, they fought against, and ruin'd one another. First they began to Rob one another fingly, and then multiply'd into Troops, and spoil'd all they could conquer, and prodigally wasting Provisions, they brought in a Famine, as well as unnatural Diffentions. From Robbing and Stealing, they proceeded to open and notorious Murders on the chief of their Nobility, and created and depos'd the High-Priest at their Pleasure. From these Inhumanities the Thieves advanc'd to Impieties against God, and with prophane and impure Feet enter'd the holy Sanctuary, and made the Temple their Garrison to defend themselves, whil'st they rob'd and murther'd the Citizens. They pretended a right to chuse the High Priest by Lot, and by this means fet up one Phanias a contemptible Person, that was so ignorantly brought up, that he knew nor what was meant by the High-Prieft, or the Office. These Seditious Persons call d themselves Zealots, and they shew'd their Zeal by afficuting God, abu. fing Religion, and Scandalizing Humanity it felf: And the' the People were grieved at their intolerable Offences, yet none attempted to repress them, because they thought themselves too weak to engage their great Numbers: where upon Ananus the High Prieff having affembl'd the People, and

with Tears turning his Eyes to the Temple, faid " Why do I live to see the House of God thus " prophan'd, and grow gray headed, whilft I ought to court an tonourable Death, in re-" venging these Impieties? I will go my self alone " against these Murderers, and offer my Soul to "God in defence of his Holy Laws; for what " avails it to live among a stupid People, that " have no fense, nor feeling of their Miseries; " for if you are Rob'd you take it patiently, if you " are beaten you hold your peace, and none of " you dare seem to mourn for those that are base-" ly murder'd. O intoller: ble Tyrany! But why " do I exclaim gainst Tyrants, whilst you your " felves arm them by your Cowardice, and affat " them with Weapons to kill you. 'Twas your " mean Souls that tamely fuffer'd them to spill the "Royal Blood, and butcher your Nobility in " Prilon : And will you now also suffer the Holy "Sanctuary to be prophan'd before your Eyes? " What do you mean to chablish such a Tyrany, " when your Enemies are at your Gates? Do you " expect the Remans to come and help you to de-" fend your Temple, and Sacred Places, as tho " our City was reduc'd to that extremity, that " even cur Enemics would pity us? To what purpose do we Wair against the Romans, who

are Lords of all the World, and yet yield our felves Slaves to the Scum and Dregs of our own Nation? Adverse Fortune may bring us in Subjection to Strangers; but nothing but Abject jection to Strangers; but nothing but Abject Souls will be trampl'don by Domeltick Villains. You have given them all the Advantages they have over you; but if you would encounter them, their Consciences would abate their Pride, and the Remembrance of their Villainies would utterly dishearten and unarm them; and perhaps God in Vengeance will turn their Darts against themselves, for their Abominations! Let us but shew our selves, and we shall confound them; and if you think to proceed to Hostilities, I will convert my Words into Actions, expose my self to the greatest Dangers, and en-

courage your Valour by my own Example." The People readily embrac'd these Proposals; and Ananus having chosen out the ablest Men, and put them in Order, the Zealots issu'd out upon them, and gave them a desperate Engagement. The Citizens knew there was no abiding the City, unless they expell'd the Thieves; and the Thievish Zealots knew there was no Hopes of Pardon, unless they were Victors; and therefore each continu'd fighting, till they drove the Zealots by degrees into the Temple, into which Ananus and his Company forc'd themselves also, and broke the Body of their Enemies. Then they in the Outer Temple fled into the Inward Temple, and shut the Gates upon them. Ananus would offer no Violence to the Holy Gates, and therefore chose 6000 Effective Men to keep the Porches, but John that fled from Gifchala wrought the Ruin of them all; for being full of Deceit, he always aim'd at the Ruin of the Commonwealth, and now hop'd to effect it; for pretending and fwearing an entire Friendship, and to defend the People against the Thieves, he was admitted to their Counsels, and was privy to all their Resolutions, and yet kept a Correspondence with the Thieves, and betray'd the Intentions of CHAP. Ananus and his Party to them.

CHAP. V.

How the Idumæans came into Jerusalem.

ELeazar the Son of Simon, and Zacharias Son of Amphicalus, the chief of the Thieves, hearing from John that their Deaths were determin'd by Ananus and his Faction, they fent two fpecdy Messengers, both whose Names were Ananias, to the Governor of Idumea, acquainting him that Ananus had feduc'd the People, defign'd to betray the Mother-City Jerusalem to the Romans; whilst they fighting for their Liberty, were belieg'd by him in the Temple, and if they were not speedily reliev'd, must fall into their Hands, therefore pray'd his speedy Succour. The Idumeans being prone to Sedition, like Mad-men affembl'd together 20000 Men, and under four Captains came to Jerusalem, to fight for the Liberty of their Mother-City; but the Jews, tho' they knew nothing of the Messengers going out of the City thither, yet having notice of the Idumeans Approach, they thut the City-Gates against them till they had made them fensible how Affairs stood amongst them; and to that end lefus, the eldest Priest next to Ananus, stood in a Tower over against the Idumeans, and spoke to them as followeth.

"Tho' many infurrections and Diforders have afflicted this City, yet none are more surprizing than your hasty coming to afflist a wicked People: If I thought your Dispositions agreeable to theirs, I should not admire at your coming to assist them, for nothing causes a stricter Friendship than sympathizing in Manners; if their Actions be truly scann'd they deserve the worst of Deaths, for they are the very Out-casts of the Country, who have Riotously spent their Patrimonies, liv'd by Robbing and Thieving in the Country, and are come to practice the same notorious Crimes in this City also, and have desi'd the Holy Temple by their Prophana-

tions. They tremble not to be drunk in the " Holy House of God, and consume in Debauches what they purchas'd by horrid Murthers! And is it not strange your whole Country should conspire against us for the sake of such wretchet ed Miscreants, and affist Thieves and Murthe-" rers against your Nativy Country-men? But now. I heard some of you mutter, that you came to prevent your Mother-City from being be-" tray'd to the Romans: Confider who are the " Calumniators, and against whom they are in-" vented, and then collect the Cause, not from " forg'd Detractions, but the Reasonableness of " the Thing it felf. What should incline us to " yield to the Romans, when if we had lik'd our " Subjection to them, we needed not to revolt at " first? And if we had repented that Defection, " we might have procur'd their Favour before our " whole Country had been ruin'd. I think Peace " much better than War; yet being once provo-" ked to War, and the War began, I had rather " die an Honourable Death, than live in Captivity. Do they inform you we have privately fent to the Romans? Where are their Proofs of fuch " a Treason? Did they take any Messengers of " ours, with Letters about them? Or is it possible " a few shut up in the Temple should know more " than all the Citizens? These are but Devices of " them that have deferv'd Death, and by this means would escape it. If you had come peace-" ably amongst us, we would have shewn you the Marks of their Villainies, in Houses ruinated " by their Robberies, the Wives and Families of " Murther'd Perfons in Mourning, and Weeping " in every part of the City: And now they make " the Holy Temple their Fortress to receive their "Thefts, and secure the Thieves from Justice. " Since you pretend the Good of the City, lay "down your Arms, and be Judges between " those you come to help, and an injur'd City; " but if you refuse this Offer of satisfying your " felves, wonder not that we shut our Gates a-

gainst you." Then one of their Captains, named Simon, Son of Cathla, having with great Trouble caus'd his Soldiers to be filent, stood up in a place where the High Priest might hear him, and said; "No won-" der those that contend for Liberty are shut up in the Temple, when those are shut out of the " City that would prevent its being deliver'd to " the Romans! Did we make haste to fight against " you, that only came to preserve your Liberties? " But this is as true as the rest of your Allegations. "What needs further Proof of your Treafonable " Defigns, when you shut up the Defenders of the "City, and shut your Gates against those of your own Blood, and command us to lay down our "Arms as if you were our Masters! Who can be-" lieve you, when you accuse those that punish'd "Traytors, whom you dignifie with the Titles of Noble and Innocent, because they were your " Confederates; and are blameable in nothing but " because they made not you the first Examples? "But tho' they were too merciful, we Idumeans " will preserve the House of God, fight for the Good of our Country, be reveng'd of the Ene-" mies that are without or within the City, and

"will continue here till the Romans come and deliver you, or you change your Minds, and remember the Advantages of Liberty."

CHAP. VI.

The Maffacre of the Jews by the Idumeans.

HE Idumeans resolving to stay, set their Tabernacles against the City-Walls; and the same Night arose a great Tempest, stormy Winds, great Rains, searful Thunder, terrible Lightning, and an Earth-qu. ke, with horrible Noises, as if the trembling of the Earth would have overturn d the whole Order of Nature, or portended some wonderful Calamity. The Idumeans and Citizens were both

both of one mind, in thinking God was angry with them for bearing Arms against their Metropolis: However, the Zealors made use of this difmal Night, wherein few People stirr'd abroad, to accomplish what they intended; and in the midst of the Storm the stoutest of them broke out of the Temple, furpriz'd and kill'd the Watch, and let in the Idumeans, who pass'd through the City, let out the Thieves in the Inner Temple, and join'd all together. Now they fell a killing all they met, and hideous were the Cries and Lamentations of the flaughter'd Citizens; and the Thunder, Lightning and Tempest made the Noises more dreadful. The next Day there were found kill'd 8500 Perfons, and the Outer Temple flow'd with Blood. But this was no Satisfaction to the Idumeans, for they now enter'd the Houses, robb'd and rifl'd the Owners, and to compleat their Cruelties put them to the Sword: They barbaroufly first infulted over Ananus and Jesus the Chief Priests; and standing upon their Bodies, butcher'd them in Triumph, and fuffer'd their Bodies to lie unbury'd in the Streets; and I think the Death of the High-Priest Ananus was the Beginning of the Destruction of 7erusalem, and the Ruin of the Jewish Common-Ananus was a good Man, of a just and upright Conversation; and tho' he was Great in Dignity, Birth and Reputation, yet earnestly confulted the Liberty of the Subject, and the Honour and Authority of the Commonwealth. He preferr'd the Interest of the Publick, before his own private Advantages; was always defirous of Peace. and had certainly fav'd Jerusalem, if he had not been so barbarously taken off; and if the Jews had had him for their Captain, the Romans had not conquer'd them so easily. Next to him, in Piety and Prudence; was Jefus; but Almighty God having decreed the Ruin of the City, which was now polluted with all kinds of Abominations, and deligning to purge it by Fire, he first remov'd the Defenders of the Holy Place; and now with Horrour you might have beheld those that a short time before were cloath'd in Sacred Apparel, and reverenc'd of all that from the farthest Parts of the World came to Jerusalem, lie naked in the Streer, inhumanely murther'd, weltring in their Blood, and left as a Prey to be devour'd by Dogs. O abominable Cruelty! Was ever Vertue so insolently affronted! And could she, without Tears, behold Wickedness thus triumph over her!

THE

FIFTH BOOK OF THE

WARS of the FEWS.

CHAP. I.

Another Massacre, and the Cruelty of the Zealots.

Nanus and Jesus being murther'd, the lands and Zealots slaughter'd the Citizens as if they had been Savage Beasts: They imprison'd the Nobility, in hopes they would join with them; and they resusing, were whipp'd till their whole Bodies were but one Sore, and afterwards put to death. Those that dy'd of their Torments in Prison, were east out into the Streets, to make room for others; and none durst bury or mourn for their murther'd Friends or Relations, but they suffer'd the same Punishment: And after this manner were 12000 young Noble-men slain. They scots'd at the Magistrates, and contemn'd all their Orders; so that having a mind to klll Zachary, one of the chiefest and

and wealthiest among the Nobility that they might enjoy his Estate, they call'd together 70 of the chiefest Jews, to try and judge him for corresponding with the Romans; but making no kind of Proof, Zachary scorning the Rage of his Enemics, freely spoke his Mind, laid open all the Villainies of the Zealots, and lamented the Calamities

and deplorable Condition of the City.

In the mean while the Zealots gnash'd their Teeth, could hardly forbear drawing their Swords, and demanded Judgment to be given against Zachary. All the 70 Judges acquitted him, as innocent of the Crime objected against him: The Sentence being pronounc'd, the Zealots were angry with the Judges for not understanding for what end this Mock-Authority was given them, and therefore two of the most audacious Thieves among them kill'd Zachary in the midst of the Temple, saying, Thou now hast our Sentence and Absolution, far more righteeus than the other was; and presently they threw his Body out of the Temple, into the Valley, and with the Hilts of their Swords beat

the Judges out of the Temple.

Now the Idumeans dif-liking these Proceedings. were forry for their coming; for being affembl'd. one of the Zealots impartially told the Idumeans the Baseness of their Actions, and that instead of being Maintainers of Liberty, the Zealors were the greatest Tyrants in the World; and therefore he adviz'd them to depart, lest all these Cruelties should be charg'd upon the Idumeans. They embrac'd these Counsels, and having set at liberty 2000 of the Vulgar People, they return'd to their own Dwellings. All Parties rejoye'd at their Absence; the Citizens, as deliver'd from their Enemies; and the Thieves, as from those that were a Check to their Barbarities, and therefore did now with greater Freedom exercise their Cruelties: They kill'd the Wife and Valiant; and hating the Nobility, endeavour'd not to leave one of them alive. They flew Gorien and Niger Peraita, who

for Riches, Birth, Dignity, and Love of their Country, were in great Estimation: The Latter shew'd the Zealors the Scars and Wounds he had receiv'd in fighting for his Nation; but nothing moving their Compation, nor procuring the Pm mife of a Burial, be pray'd God the Romans might revenge his Blood upon them, and that Discord, Plague and Famine might fall upon the City: And God hear. ing his Prayers, visited them with all these Cala. Niger being flain, and the Thieves deliver'd from the Apprehensions they had of his on poling them, they grew still more cruel and bar. barous: Those that had no Conversation with them, they kill'd as Persons that despis'd their So. ciety; and those that convers'd freely with them. were flain as Persons that sought to betray them. In brief, the greatest and least pretended Offen. ders were all punish'd with Death; and no one escap'd their Hands, unless he was extreamly poor, or of very base Extraction.

CHAP. II.

Of the Civil Discords among the Jews.

THE Roman Commanders hearing the Jews were divided, and at War among themselves, they advis'd Vefpatian to lay hold of this Opportunity, and fall upon them while they were in Confusion. To whom V: spatian makes Answer; "You are " mistaken in your Politicks; for appearing :gainst them now, will compose their Differen-" ces, and unite them; whereas Forbearance will " give them Opportunity to destroy one another. "God is more our Friend than you are awared, " and Iv this Method will deliver the Jews in-" to our Hands, without indangering our Army. "Tis fafer to fee a Tragedy, than be an Actor in " it against Men that covet Death, to free them-" selves from Civil Broils, and a War in their own "Bowels. Besides, while they are destroying "themselves, our Soldiers may take their Relt, " get Strength, and be more able to fight when " Necessity requires it; and therefore, if we con-" fult our Glory or Prudence, we have nothing to " do but to look on, while they destroy themselves; " for if now we should master them, it will not be " imputed to our Valour, but their Intelline Dif-" cords!" And this Advice was apparently the best, for every Day many Jews fled to Vespatian, to escape the Fury of the Zealots, tho it was dangerous to fly, for all the Ways were guarded, but thoie that could give the Watch-men Money, had Leave to pass safely; and those that could not bribe them, were kill'd as Traytors; fo that only Rich Men escap'd, and the Poor were murther'd. Great were the Numbers of unbury'd Carcafes, both without and within the City; for the Zealots, like Wretches that had abolish'd the Laws of their Country, would also dehe God, and extinguish the Law of Nature also would not permit the Dead to be bury'd, but suffer'd them to rot above Ground; and if any one attempted to give Sepulture to another, he was immediately kill'd. and left to rot among his Neighbours. Nothing but unspeakable Cruelties reign'd amongst them: Justice was perverted, Religion was scoff'd at, the holy Oracles of the Prophets were derided, and esteem'd but Jests and Fables; and they now began to find that Prophecy true that fore-told their Destruction, viz. When Sedition shall reign among the lews, and their own Hands shall violate and defile the Temple of God, and Holy Things; then Shall their City be destroy'd by War, and their Holy Places be burnt with Fire.

CHAP. III.

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How Gadara was yielded; and the Massacre there.

John of Gischala having long aspir'd at a Tyranny over others, and being endu'd with a Voluble Tongue, a great Hypocrite, and of Natural Strength and Courage, he wanted no Followers, therers.

but easily became the Head of a Faction; tho others as hotly oppos'd his ambitious Delire of Sovereignty: Each Party had their particular Guards in several Parts of the City, and often encounter'd one another; so that now the City was plagu'd with three intolerable Mischiefs, viz. Sedition, War and Tyranny; insomuch that many abandon'd their Native Soil, and sound that Safety among the Romans, which was deny'd them by their own Country, men. And to these may be added a Fourth, which was the Ruin of their Country. Not far from rerusalem was a Castle call'd Mol.

f.ida, which was both an Exchequer and an Arfenal: This Castle was taken by a fort of Thieves

*That wear call'd * Sacarioi, who seeing the Roman Armyidle,
short swords and Zerusalem in Civil Broils, surprized a Fort
or Daggers called Engaddai, kill'd 700 Women and Chilunder their
Coats. Priedren, that could not escape as the Men did, and
pate Mur-plunder'd all the Houses, carrying the Spoils to

Massada; and still increas'd their Villainies, 25 their Numbers augmented; for as in a Natural Body, all Parts sympathize in the Affliction of a principal Member; so Jerusalem being fill'd with Tumults and Disorders, leffer Towns follow'd that Example, and robb'd one another till they had wasted all Judea. The Refugees that fled to the Romans acquainting Vespatian of the Tragical Estate of Jerusalem, that many Jews were kill'd but for wishing well to the Romans, and that more yet alive were in great danger, he took Compassion on their Miseries, and march'd his Army nearer the City as tho' he would have befieg'd it, but indeed to deliver it from the Oppression of thele wicked People till he had fubdu'd the Country, and might have nothing to molest him when he should befrege that City. Coming before Gadara, the strongest City beyond the River, he enter'd it the 4th of March, Anno Christi 66. for the principal Inhabitants had promis'd to refign it, which the Seditious were ignorant of till they faw Vespatian at the Gates of their City; and therefore in Revenge kil-

led a Noble-man, call'd Dolesus, and for Vexation beat him after he was dead, and then fled from the Now the Inhabitants went out to meet Vespatian, who confirm'd a League with them, and left them a Troop of Horse and a Company of Foot, to defend them against the Fugitives.

Placidus by Order of Vespatian pursu'd those that fled from Gadara, who taking shelter in Bethenabis, and by force and perfuation arming the Young Men of the Town, they all went out to meet him; but Placidus, by feeming to retreat, drewthem from their Walls, inclos'd them with his Horse, and then made fad Slaughter among them: Some fled into the Town, and shut the Gates, which Placidus foon affaulted, and after a fmart Fight which lasted till the Evening, he took it, put all that were not fled to the Sword, plunder'd the Town.

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Placidus pursu'd the Fugitives, who as they passed through the Country so frighted the fews with a Report that the whole Roman Army was at hand. that all the Country fled with them, intending to shelter in Fericho: Placidus pursuing them to the River Fordan, the Waters were fo swell'd by a late Rain, that the Jews could not pass it; and being necessitated to fight, because they could not fly, they marshall'd themselves on the Banks of the River, and there receiv'd the Horse men, and warded their Darts; many through Fear fell into Jordan, and the Romans flew in that place 12000. fews, belides those that threw themselves into the. River, took 2200 Prisoners, and a great Booty of Sheep, Affes, Camels and Oxen. Jordan was cover'd with dead Bodies, and so was the Lake Afphaltites with those Bodies that were brought thither by other Rivers. Placidus with this Success march'd to the adjoining Towns and Villages, and took Abila, Julias, Besemoth, and all the Towns to the Lake Asphaltites, and plac'd in them Garitons of the Jews that fled to him; and furnishing himlelf with Ships, pursu'd those that fled by Water, JOSEPHUS's History Vol. II.

and overcame them; so that all the Country be, yound Jordan, was brought under the Romans Ju. risdiction.

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CHAP. IV.

A Description of Jericho.

Ews coming to Vespatian that Gallia was revolted, and now in Rebellion against Now, it made him more intent to end the Jewish Wars, because he foresaw the Civil War that follow'd it. From Casaria Vespatian march'd to Antipatri, and having settl'd Affairs in that City, he march'd way, spoiling and burning all the Country about Thamnia. From thence he march'd to Lydda and Lamnia, which both yielded to him. From thence to Ammaus, where he left the first Legion, and went with the rest into the Topaychy * of Park

The Go-went with the rest into the Toparchy * of Bethwernment lepton, firing it and all the places adjoining, as also
of a Place in the Borders of Idumea; and having taken two
Towns in the midst, Begabri and Caphartopha.

where he flew above 10000 Men, took almost 1000 Prisoners, and driving out the Inhabitants he left a great part of his Army there, who made Twas first Incursions, and wasted all the High Places therebuilt by the abouts. With the rest he return'd into Jamnia, Jebusites, and from thence by Samaria and Neapels, call'd by when the the Inhabitants Nabortha. The 2d of June he came Hebrews to Corea, and the next day to Jericho, which he bondage in found desolate; the Inhabitants being generally fled into the High Country over against Jerufalem. Egypt. Jericho * is scituate in a Plain, under a high and mas r. buils by Hiel, great barren Mountain, Rocky, and uninhabitain the Reign ble. Over against this, near Jordan is another of Ahab, Mountain, and the Country between them is and now is call'd the great Plain or Field, 230 Furlongs long bread ted and 20 broad, and is divided in the middle by by the Ara- the River Jordan. In it there is two Lakes, Alwing not a phaltites and Tiberias, and both of contrary quali-

Love 30 or ties. The former is falt, and contains no Fift;

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Fishes. In Summer time this Plain is burnt with the heat of the Sun, and the Air is infectious every where, but about Jordan; which is the reafon that Palm-trees flourish better on the oanks of that River, than in the whole Country belides. Near Jericho is a large Fountain that waters the Earth thereabouts: It formerly had a very ill report, as cauling Abortion in Women, deltroying the Fruits of the Earth, and infecting People with the Plague and other Difeases; but the Prophet Elisha, successor of Elias brought it into reputation; for being kindly treated by the Inhabitants, he in requital cast a Pitcher of Salt into the Water, and mixing this with fweet, he pray'd the Lord to mend the ill qualities of that water, and make it flow with fweet ltreams, and that the water might have virtue to cause plenty of Fruits, and also of Children to the Inhabitants. God granted his Request, alter'd the property of the Fountain, and the Water which had formerly caus'd Diseases and Barrenness, was from that time the cause of plenty of Fruits, and what else was desir'd. Here are pleasant and lovely Orchards. many forts of Palm-trees on the banks of the Rivers, which have variety of pleasant rasts, and being pres'd afford a juice like Honey, and nothing inferior to it, and is efteem'd more precious than all other Fruits. Here grow also Cypresstrees, and Myrabolans; and this Plat of Ground, feems to have a greater share of the favours of Heaven than all other places; for in plenty, varicty, and goodness of Fruit, it excels all other nd parts of the World. The Air is here fo temperate, that when it fnows, and is very cold in other parts of Judea, the Inhabitants of this place is wear only Linnen Garments. 'Tis distant from Jernfalem 150 Furlongs, 60 from Jordan * and all . The 13 ng, the Ground betwixt it and Jerufalem is Defart and milediftent by AJstony, and likewise so it is between it and Jordan, from both aliand the Lake Afhaltites. fh;

CHAP. V.

The Description of the Lake Asphaltites.

Sphaltites is a Lake. falt and fulphurous, and A harbours no kind of Fish: Whatsoever is cast inso it, tho' never so ponderous, it swims up on the Water, and no Art or Strength can fink it to the bottom. Vespatian coming thither made this Experiment, he took Men that could not fwim, ty'd their Hands behind them, and call them into the Lake; but all of them came up to the furface of the Water, as if some Spirit or Wind had forc'd them from the bottom. Thrice every day this Lake changes its colour, and shines in variable manners, according as the Beams of the Sun reflect upon it, from the different quarters of Heaven. In many places it casts up pieces of black acountres Bitumen * in bigness and shape like a Bull without

Slime.

far, clam- a Head, and floats above water. Those that live my, pitchy by gathering it up, haul it to their Boats, which is so tough and clinging, that being put into the boat, the boat can't be seperated from it, donec Mer fruo Mulieris atque Vrina folvatur. This pitchy fubstance is us'd in caulking Ships, and is mix'd among other Ingredients to cure Difeases. This Lake is 580 Furlongs long, and 150 broad, extending to Zoar in Arabia: Near this Lake is the Land of Sodom and Gomorrab, sometime a rich and fertile Country, but now is all barren, having for the Sins of the Inhabitants been confum'd by Lightning and Thunder, where yet are to be feen fome remains of those Five Cities that were purnt, and Trees and Fruits springing up in the Ashes; which appear to the Eye like other Fruits, but if you touch 'em they fall into Ashes and smoke, and verifie the History of Sodom's de-Aruction to all that behold them.

CHAP. VI.

How Gerafa was destroy'd, and of Nero's Beath.

V Espatian resolving to besiege Jerusalem on every fide, built Castles at Jericho and Adida, and left Garrisons there of the Soldiers that came to his affiftance, and some Romans with them. He also sent Lucius Annius to Gerasa, with a Detachment of Foot and Horse, who took it at the first Attack, flew 1000 Young-men that had no time to flie, made Slaves of whole Families, gave the Plunder to his Soldiers, fir'd their Houses, and so proceeded to other Places. They who were able fled, the weaker fort were flain, and whatever came in their way they confum'd it with fire. Thus all Places of shelter, whether on the Mountains, or in the Plains, being wasted and ruin'd by the War, the Inhabitants of Jerusalem had no place to retire to, either from the Zealors, or the Romans, who were equally their Enemies.

After Vespatian was return'd to Casarea, and with all his Army intended to march towards lecufalem, News was brought him that Nero was dead, therefore he deferr'd the Siege, till he knew the next Emperor's pleasure. At length hearing that Galba had fucceeded Nero, he fent his Son Tiens to congratulate his fucceifion, and receive his Orders concerning the Affairs of Judia. King Agrippa accompany'd Time to the time effect; and hearing at Achain that Galler was flain after he had Reign'd Seven Months, and Seven Davs, and that Otho was in the Imperial Throne, Agrippe proceeded on his Voyage, but Titus (as God would have it) return'd to his Father in Cafarea. They both were in suspence what would ensue, and who should be Emperor, and therefore neglected the War against the Jews; and being concern'd for the trouiles of their own Country, ferbore invading Strangers.

While the Romans lay still, a new War broke out at Jerufalem among the Jews. Simon Son of Giora born in Gerafa, had gain'd the Dominion of the City; for having gather'd a great number of Thieves and Slaves, he robb'd and spoil'd all the Country, wasted the Country of Acrabatena. and with 20000 Men fought the Liumeans, and brought it to a drawn Battel, and that Country be. ing bet av'd into his Hands by a perindious Idumean call'd Lecob, Simon enter'd it without shedding blood, First he took a little Village nam's bebron, which the Inhabitants report, is not only more antient than all the Cities of that Country, but older then Mempers in Egypt; for they affirm rwas built 2300 Years ago, and also lay that A. braham the Father of the Jews dwelt their, after he left Mesopotamia, and that his Posterity went from thence into Egypt: And indeed there is some probability for this Relation; for there are yet to be feen in that place, some antient Monuments, curioully wrought in fine Marble. Six Furlongs from the Town, grows a very tall Turpentinetree, which they affirm has flood there, ever fince the first creation of the World unto this day.

Simon having gain'd this place, he invaded all Idumea, and wasted all the Country; for as after great fwarms of Locusts, the Trees and Woods are spoil'd : so wheresoever Simon came the Coun-The Zealots were greatly try was left defolate. allarm'd at his growing power; and fince they durit not fight him in the Field, they laid Ambushes in his way, and took Simon's Wife and many Servents, and return'd as joyfully to the City as if they had taken Simon's own Person; but Simon coming to the Walls of the City, behav'd himfelt to like a Savage Beaft, that he kill'd all he met and taking them that went out of the City to gather Wood or Herbs, whether Young or Old, he caus'd them to be whip'd to death; and only wanted this piece of Cruelty to compleat his Wickedness, that he did not eat their dead Bodies. Many that fell into his clutches, he caus'd their Hands to be cut off, and fent them into the City to terrify the People, and make them defert the Zealus: and therefore for fear of further mischief, they return'd him his Wife, which something allay'd his Choler.

CHAP. VII.

of Galba, Otho, Vitellius and Vespatian.

JOW a Civil War broke out in Italy. Gal-ba was kill'd in the midft of Rome by the Soldiers for being a Coward; and Otho Warring against Vitellius who aspir'd to the Empire, hearing his own Army was overthrown by Valens and Calinna, Vitellius's Generals; Otho then at Brixels flew himfelf, and his Soldiers turning to Vitellius, he mach'd with his Army into Rome. Vefpatian the 5th of June left Cafarea, and march'd into those parts of Judea that were yet unconquer'd. First, he subdu'd the two Toparchies of Acrabatena, and Gophnites, and after them Betbel and Ephrem, and placing Garrisons in them, he march'd to Jerusalem, killing and taking captive all he met. One of his Captains nam'd Cerealis, with a Detachment of Horse and Foot, wasted all the Upper Idumea, and in his way took the Castle Capherra; and Capharis yielded to him. From thence he went to Hebron near Jerufalem, and forcing his way into it, flew all he found there, and burn'd the City; and having now subdu'd all Places except the Castles of Heredium, Massada and Macharon, which were kept by Thieves, only Jorufalem remain'd to be conquer'd.

CHAP. VIII.

Of Simon's Alts against the Zealots

W Hen Simon had recover'd his Wife from the Zealots, he retreated into Idumea to rob and speil the Inhabitants of what the Romans left

behind them; and driving the Inhabitants to and fro, at length he forc'd them to fly into Jerusalem, whom he follow'd to the Walls, and flew all that fell into his Hands. Thus Simon was more terrible without the Walls to the People, than the Roman; and the Zealots within the City were crueller than both; there was no end of Robbing and Spoiling the Rich, and making Sport and Pass-time in mur. thering Men and Women. And now the Zealots began to lust after Women, and grew fo lascivious and esteminate that they curl'd their Hair, wore Women's Apparel, and anointed themselves with perfum'd Oils, to make their Meins more alluring They were grofly addicted to Unnatural Lufts and Beaffialities, and prophan'd the City with their Impurities, as if Jerusalem had been transform'd in. to common Stews and Brothels; and yet in these effeminate Dreffes they committed as many cruel Murthers as when they wore Masculine Apparel: for to fuch unspeakable Miseries were the Citizens reduc'd, that those who escap'd the Hands of John. were murther'd by the Zealots; and those that escaped the Butcherers within the Walls, were flain by Simon the more cruel Tyrant without the City; and the People had no Way left them to fly to the Romans.

Now happen'd a Division in John's Party, and the Idumeans confulting to depose him, they sent Matthias the Priest to invite Simon and his Army to come into the City. He accepted the Offer, march'd proudly in, promis'd to be their Deliverer, and the People made Acclamations at his Entry. Simon, affifted by the Citizens, attack'd the Zealors in the Temple, they to defend themselves rais'd four high Towers, one in the East, another in the North, at ind in a place opposite to the Lower Town, and the faith on the top of the Pafelerium, where Pri it and to fland before Sun-fetcine and by a Trumper proclaim the Beginning of the abback, and declare the other Holy Days. In these Towers they placed all kinds of Engines to throw throw Stones, and Men with Slings; but Simon feeing his Men begin to be weary he flack'd his Vigour, and when his Number increas'd he approach'd nearer, because at that distance his Men were slain with Shot from the Enemy's Engines.

CHAP. IX.

How Vespatian was elected Emperor.

TEspatian having wasted all Parts about Jerusaiem. he return'd to C.efarea; and understanding the Troubles at Rome, and that Vitellius had made himself Emperor, he disdain'd to call him Lord who had invaded the Rights of the Empire; and therefore he had no Inclination to pursue the War against the Jews, whilst his own Country was in danger; and it was only the distance between him and Rome, that hinder'd him from revenging the Injuries upon Vitellius. The Commanders and Soldiers also began to confult about a Change, and with Indignation exclaim'd against the Soldiers at Rome, who made what Emperor they pleas'd, and fold the Commonwealth to maintain their Luxury and Idleness; whilft they were continually fatigu'd, and grown old and gray-headed in War, Labour and Danger, and had one among them that better deserv'd the Empire than Vitellius; and therefore to flew their Gratitude to their General; and knowing that Vespatian's Temperance and Juffice would be more acceptable to the Romans, than the infatiable Lust of Vitellius, they unanimously went to Vapatian, and faluted him Emperor, intreating him to accept the Dignity, for the Prefervation of the Empire, which was now in imminent danger. Vespatian refus d the Honour, but in vain, for the Captains were more earnest upon his Refusal, and the Soldiers flock'd about him with their drawn Swords, threatning his Death, unless he would consent to live as he deserv'd; and then, fince he could not avoid it, he accepted their Offer.

Mutianus

Mutianus and the rest of the Captains that had chosen Vespatian Emperor, with great Acclamations desir'd him to lead them on against their Common Enemy; but Vespatian thought it absorbed the plutely necessary first to secure * Alexandria, which

* Called by lutely necessary first to secure * Alexandria, which the Turks, supply'd Rome with Corn; for then he could Scandar soon weary out his Enemies, since their greatest rik, was supply came from that place. Besides this great built by A- Advantage, he should also gain the two Legions lexander the Great, any ill Fortune should attend him; for it is not and 330 for Shipping. On the West it borders upon the Tears be dry and barren Parts of Lybia; on the South, upfore Christ. on the Frontiers which separate Syem from Ethio-

pia, and the Cataracts of Nilus hinder the Entrance of Ships; on the East it borders upon the Red Sea. which defends it to the City Capton; on the North it reaches to Syria, and is defended by the Egyptian Sea, wherein is no Haven; besides, the Haven of Alexandria is dangerous even in a Calm, for the Gut is narrow, crooked and rocky: The Larboard-fide is artificially compass'd by a strong Dyke, and on the Starboard-fide is the Isle of Pharus, having a large and strong Tower upon it, and a Light in it which is feen at Sea 10 Leagues off: Within the Harbour Ships are fafe, and what they want is imported thither: Which shews the Wisdom of Vespatian's Conduct, in securing a Place so advantageous; to gain which, he fent Letters to Tiberius Alexander, Governor of Alexandria, acquainting him with the Soldiers Refolutions; and feeing he could not avoid their Importunity, he requested his Assistance in the Enterprize. Alexander gave a ready Affent to his Request, and immediately fwore his Soldiers in Obedience to Vefpatian, which the Soldiers did willingly, being sensible of Vespatian's Merits, who had govern'd fo near them: And Alexander having now engag'd himself, prepares for the Reception of Vespatian.

Tis incredible to imagine how fuddenly this News flew over the World, and how all People rejoyc'd, and offer'd Sacrifices for his Success in the Enterprize; and how readily the Soldiers that had revolted from Vitellius, swore Obedience to Now Vespatian calling to mind the concurrent Prognosticks of his Elevation, and among the rest, what Josephus had fore-told him when Nero was alive, he commanded him to be fet at liberty; which Action indear'd him to his Officers, not doubting but when it was in his Power he would be kind to them, who had fhew'd fo much Clemency to a Stranger. And Titus being present, said, 'Twill be necessary, Father, that as you have releas'd him out of Bonds, that you also take away the Scandal which be has already suffer'd, and break bis Chains in pieces. For this was the common Reparation for all that were wrongfully imprison'd; and Vespatian approving the Advice, an Officer came with an Axe, and cut the Links to pieces. And thus Fofephus was not only restor'd to his Liberty, but was thought worthy to be believ'd and trusted.

CHAP. X.

Vitellius's Death and Morals.

V Espatian having settl'd Affairs in Judea, sent
Mutianus with several Troops before him,
towards Rome; and Antonius Primus, Governor of
Masia, with the 3d Legion march'd against Vitellius, who hearing of his March, sent his General led BulgaCecinna against him; but he, instead of sighting, ing upon
persuaded his Army to revolt, and join'd with Anpersuaded his Army to revolt, and join'd with Antonius; but the Soldiers repenting what they had
and the
done, would have slain Cecinna if the Tribunes
Munitain
had not dissuaded them from it; however, they Hamus.
imprison'd him. Antonius hearing the Fickleness
of those Soldiers, he set upon them, and after a
faint Resistance they sled towards Cremona; but
Antonius Primus pursuing them with his Horse, he

flew most of them before they reach'd the City, and afterwards attacking it, he gave the Spoil thereof to his Soldiers. Many Foreign Merchants and Towns-men were slain, and all Vitellius's Army, consisting of 30200 Men; and Antonius lost 4500 of those he brought out of Massa. After this Victory, delivering Cecinna from Prison, he sent him to carry the News to Vespatian, who ho

nour'd him beyond his Expectation.

Sabinus, who was then in Rome, hearing Anto. nius was at hand, gathering together some Companies of the City Watch, by Night leiz'd the Capitol, and in the Morning was join'd by Do. mitian, Vespatian's Son-in Law, and several Noble Romans. Vitellius neglecting Primus, turn'd all his Fury against Sabinus, and with the Army he brought out of Germany attack'd and took the Capitol; but Domitian and many brave Noblemen, by God's Providence escap'd. The Multitude were flain in great Numbers; Sabinus being brought to Vitelhius, was put to death immediately; and the Soldiers taking all the Gifts and Treasure out of the Temple, they consum'd it by Fire. Next Day Antonius and his Forces arriv'd. and there was fighting in feveral places of the City, but Vitellius's Soldiers were all defeated; and Visellius himself coming out of the Palace, drunk and gorg'd with delicious Viands, was immediately seiz'd, drawn about the Streets, and after suffering many Affronts and Indignities, was put to death, having reign'd about eight Months and five Days; and if he had liv'd much longer, the whole Empire had scarce been able to support his Gluttony. In this Fight, which happen'd the 3d of October, 50000 other People were flain. The Day after, Minutius and his Army enter'd Rome, and put a stop to the Fury of Antonius's Soldiers, fet up Domitian as Governor of the City, till his Father came; and the Remans, deliver'd from their Fears, proclaim'd V patian Emperor, and made Feafts and Triumphs for his lhInauguration, and for Joy that Vitellius was de-

pos'd.

At Alexandria, Vespatian had the News of all Occurrences at Rome; and Ambassadors came to him from all Parts of the World, to felicitate his Exaltation to the Empire; infomuch, that though this City was the largest in all the World, it could scarce contain the People that came to him. Rome being now (contrary to Expectation) in Peace and Tranquility, Vespatian sent his Son Titus with his best Troops, to destroy Jerusalem. Titus march'd by Land from Alexandria to * Nicopo- A City in in, and fail'd by Medecia to Thumin; and landing the Leffer there, march'd to Tunis, from thence to Heraclea, Armenia. and thence to Pelufium, where refreshing his Soldiers two Days, he pass'd one Day's Journey through the Wilderness, and pitch'd his Camp at the Temple of Jupiter Cassian, and the next Day at Ostracine, where there is no Water but what is brought from other places. From thence he march'd to Rhinicolura, thence to Rashia on the Borders of Syria. The 5th Day he quarter'd at Gaza. from thence he march'd to Askalon, and fo to Jamnia and Joppa, and from thence to Cafarea. intending there to re-inforce his Troops before he attack'd Jerusalem.

THE

SIXTH BOOK OF THE

WARS of the JEWS.

CHAP. I.

Three Factions in Jerusalem.

TE have already declar'd that Eleazar was the first that rais'd the faction of the Zealots; and now envying that John was grown a greater Tyrant than himself, with his part of the Zealots, having the advantage of the higher place, he Affaulted John from above, and Simon as vigorously Attack'd him from below, and Darts and Arrows flew fo thick from among them, that the Priests were kill'd facrificing at the Altar; Strangers that came thither out of Devotion, perish'd also by the same hands, and the places about the Altar were all fill'd with Blood. O miserable City that art destroy'd by Intestine Broyls, and thy Temple become a Grave cram'd with dead Carcafes! the 'tis not impossible it should be reftor'd to its former Glory, if the Wrath of God was allay'd by Repentance, and Reformation.

John fought against Eleazar with one part of his Men, that with Engines threw Stones; with the other part of his Soldiers he fought against Simon, with Darts thrown from the Porches of the Temple, and as each Faction prevailed they destroy destro

of the Romans, confum'd by Fire all their Stores for a Siege. In brief, all about the Temple was destroy'd by fire, the City was levell'd for conveniency of Fighting with one another, and the Corn was burnt that might have ferv'd many Years. No way was left to escape; and all that wish'd well to the Romans were kill'd as common Enemies, and every hour administred fresh occafions of Sorrow. No kind of Murder and Cruelty was left unattempted, and by new invented stratagems they had ruin'd one another, if God had not prevented them, by bringing the Romans against the City. For Tiens having now compleated the number of his Army, march'd in great Order and Gallantry by Samaria into Gophnia, and from thence pitch'd his Tents in a place call'd . The Val-Acanthanaulona, * near a Village call'd Gabab ley of Saul, * about 30 Furlong from Jerusalem, From thence, follow'd by 600 chosen Troopers, he . The Valmarch'd to view the strength of Jerusalem, and to ley of Saul. fee if they would accept of Terms of Peace. Tieus rid about the Walls he faw no Man appear; but turning afide to the Tower Pfephinus with his Horsemen, a vast number presently issu'd out by the Towers of Women, at a Gate opposite to Helens Tomb, which broke his Guard in two parts, that one could not ailift the other; and Titus feeing himself inclos'd on one side by the Ditch of the Town Wall, and the Garden Pales on the other. and that he had nothing to trust too but his own Valour, he rush'd violently into the midst of the lews, to get to the rest of his Troops; wherein was apparently shewn, the particular care that God takes of Kings, Princes and Emperors; for tho' an infinite number of Darts and Arrows were shot against him, and that coming only to see, and not to fight, he had put on no Armour, yet he was not wounded; for all the Instruments of death flew by him, as if they were shot on purpose to mis him, whilst he got fafe into his Camp; and the Jews having gain'd the first advantage, grew more Infolent and Foolish. н

CHAP. II.

How the Jews Sally'd out upon the Romans.

Itus's Army being united, and beginning to Incamp, the dread of fo formidable an Army, for some time put an end to the Diffentions within the City, and they began to wonder what madness had forc'd them upon their own Ruin, without making any Provition for their Defence or Safety; and now exhorting one another to Courage, they issu'd out upon the 10th Legion, and fell upon the Romans that were Intrenching in the Valleys; and they not expecting them, some fed. and those that stood to their Arms were all cut to pieces, before they could form themselves into a posture of Defence; which Titus perceiving haften'd to their Relief, and fell upon the Jews in the The Fight continu'd till Noon, Lower Ground. and the lews feeming to have the worst on't, they were retreating; but a fign being made them from the Walls, that the Romans were diflodging to intrench upon the Mountains, they fell again like wild Bealts upon the Remans, and scatter'd them on the Mountains; but at length the Romans perceiving their General to be in danger, and that no Arguments could periwade him to flie, all the Romans Rallied, and upbraiding one another for deferting their General, whose personal Valour had the same day, twice fay'd the Romans, they fought with fuch Violence and Courage, that the Jews were forc'd to retire into the Valleys.

'Twas only danger that united those within the Walls, for during a short intermition of their Forreign Wars, John, Eleazar and Simon, grew as desperate, and bloody minded as formerly, and to their utmost ability weaken'd one another. Titus desirous to bring his Army nearer the City, sent out a Detachment of Horse and Foot, to hinder the excursions of the I we from Scopes; and another Detachment to level all the Grounds betwixt him

and Jerufalem. who cut down all Hedges and Pales, Fences and Trees, fill'd the Valleys, level'd the Rocks and Mountains, and plain'd all the way from Scopos to Herod's Mountain, near the Lake of Serpents, formerly call'd Bethora.

CHAP. III.

A Stratagem of the Jews against the Romans.

HE most couragious of the Seditious Jews. mounting the Womens Towers and tops of their Walls, pretended an earnest desire of Peace, promiling to join themselves with the Romans, and open their Gates to them, and feem'd to make a flight with those that kept the Gates, that they might get out from their Enemies within the Walls; but Titus suspected their treacherous pretence of Kindness, and commanded his Soldiers not to budge from their Posts; but some appointed to work in the Trenches, took up their Weapons and ran to the Gates, and the Jews who made a feint to be driven from the City, made a shew of flight; but when they came to the Gates of the Towers, they fac'd about, incompas'd the Romans, and after a bloody rencounter, many Romans were flain and wounded, for which Cafar gave them this Reprimand. The Jews who are only animated by Despair, all by deliberate Advice and Counsel, and are favour'd by Fortune, for being true to one another in their Stratagems; but the Romans who were wont to be celebrated, and successful for their Obedience, are now overcome by their raft and unadvis d Fighting, This is a great Offence to our Laws, and will be very displeasing to my Father: And therefore, those whose disobedience has led us into these Misfortunes, Shall Soon know, that even Victory obtain'd against the General's Command, is an Infamy to Romans. This menacing Speech, made the Offenders look upon themselves as sentenc'd to dye; but the rest of the Army interpoling, begging purdon for their Fellows, and promiting their fu-H 2

ture demeanour, should wipe out the stain of this restive action, C. far remitted the Offence. And now the way being levell'd, he commanded the Army to march along by the Walls, from the North part of the City to the West: his Foot in

· Olivet, the Front, his Archers in the Middle, and his lying be- Horse in the Rear. Tiens pitch'd his Tent against emist Jeru- the Angle Pfephinau, the rest of the Army in. falem and trench'd against that part of the Wall which is of Jehosa coll'd Ippicon, both two Furlongs from the Wall, phat, with and the 10 Legion continu'd on Mount Eraion. Brook where it was before.

Kedron running at its Foot.

CHAP. IV.

The Description of Jerusalem.

Lerusalem was encompass'd by a tripple Wall except on one fide, which was incircl'd by inaccessible Valleys, and on that side it had but one Wall. It was built upon two little Hills opposite to one another, and seperated by a Valley wonderful thick of Houses. One of the Hills is much higher and steeper than the other, and therefore David, who was the Father of Solomon that built the Temple in it, call'd it a Caffle, but now we call it the High-Market-place. On the other Hill call'd Acra, stands the lower part of the City, and over against the Hill was another lower than Acra, and was separated from it by a large Valley, which the Almenean Kings fill'd up to join the City to the Temple, and abated the top of Acra, that it might not obscure the prospect of the Holy Place. The Valley that seperates the two Hills is call'd Tyropeon, and reaches unto Syloa, a Fountain of fiveet Water. Without the City were two Hills compals'd with deep Valleys, and the lills being craggy and fleep, render'd them inaccellible. The oldest of the three Walls, by its scituation was thought impregnable, being strongly built, and repaird by David, Solomon, and other Kings. This Wall began at the Tower call'd Ippicon, and extended to that call'd Xyfos, thence to the Palace, and ended in the West Porch of the Temple. On the West it began at the same Tower, and passing by Betiso, descended to the Escan Gate, so passeth into the South, from thence inclining to the East, where is also Solomon's Pond; it rangeth unto Ophlan, and

joins the East Porch of the Temple.

The Second Wall began at the Gate call'd Genath, and incircling the North part of the City, reacheth to the Castle Antonia. The third Wall began at the Tower Ippicon, extending Northward to the Tower Pfephina, over against Helena's Sepulchre, Queen of Adiabena, and Mother of Izates. Stretching along by the King's Caves, it turns towards the Tower near the Mountain Fullo, and in the Valley Cedron joins with the old Wall. Agrippa incompass'd that part of the City which he built with this Wall, which before was open, and when the City grew more populous, they dwelt without the Walls. There was also a fourth Hill Inhabited, call'd Bezetha, * lying over against* The New the Fort Antonia; but seperated from it by deep City.

Ditches. The City wore the Name of the Hill. and had Agrippa finish'd the Wall, of which be laid the Foundation, Jerufalem could never have been taken by force of Arms or Engines. The 3d Wall was fortify'd 90 Towers, at equal distance. The middle Wall had 14 Towers; the old Wall had 60, and the compass of the whole City was 33 Furlongs. The Tower of Pfephina. which was built upon a corner of the Wall, between the North and West part of the City, was an admirable Structure; it was 70 Cubits high, had eight Angles, and had fo fair a Prospect, that in a clear day one might fee Arabia, and the utmost bounds of Judea to the Sea. Opposite to this was the Tower Ippicon, and near it two others Phaselus and Marianne, built by King Hered upon the old Walls, which in bigness, strength and beauty, exceeded all others in the World. They were built of white Marble, every Stone was 20

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Cubits long, 10 broad, five thick, and fo artificially contriv'd, that every Stone seem'd a Tower, and every Tower but one Stone. Adjoining to 'em was the King's Palace, furpathing all that can be spoken of it, and for magnitude and curious workmanship, might compare with the finest Buildings in the Universe. It is describ'd in the lewish Autiquities, * and now what a grief is it to think that this stately Palace, was destroy'd by the Jews themselves, call'd Zealots, before the Romans belieg'd it. The Holy Temple was built upon a strong Mountain, the Foundation laid 300 Cubits deep, and was rais'd in fuch a beautiful Sy. metry as exceeds Imagination. The Porches were built of white Marble, sustain'd by Pillars of the fame Stone and curiofity. A peculiar place was affign'd for Womens Devotion. Some of the Gates were of Gold, others of Silver, and one of Corinthian Brass. The Hangings of the Temple were Babilonian work; and in the Sanctuary was three Curiofities, viz. a Golden Candlestick, Table and Altar, not to be equal'd before nor fince in all the World. The Priests were Men of great Temperance and Piety, and their Vestments were adorn'd with Gold Purple, Scarlet, and Violet Silk, and precious Stones of great Lustre and inestimable Value. The Castle Antonia stood between the two Porches of the first Temple, looking towards the West and the North upon a Rock 50 Cubits high, and was unacceffible on every fide. King Herod built the Structure to flow the greatness of his Soul, contrivid it like the Palace of a King, and Fuenife'd it accordingly. The Model was a Tower, environ'd with four other Towers, at every corner one; whereof, those to the South-East were 70 Cubits high, the other two were but 50; to that from the highest Towers, you had a perfect view of the Temple. It was a check upon the City, and kept by Roman Soldiers, who also guarded the Temple at their great Fealtivals, for fear of a Rebellion. CHAP.

CHAP. V.

How the Jews refus'd to yield, and Sally'd our upon the Romans.

Simon's Party were the greater Number, and often Insulted the other two, while the peaceable Citizens were a Prey to all three. Thus they continued Warring against one another, doing more mischiefs to themselves, than was done them by the Romans; for the Romans in taking the City, put an end to their Miseries; but the Divisions among themselves still increased them; so that all their Calamities must be ascribed to their own Intestine Broyls, and nothing but equity and justice to the Romans, as is apparent by what ensu'd.

Titus having well confider'd where to begin his first Artack, and seeing Nicanor wounded that accompany'd Josephus, who went to perswade the lews to fubmit : Titus gave his Men leave to demolish the Suburbs, and raise a Mount with the Stones and Timber of the Ruins. The leas Affaulted the Romans as they were building the Mount : but the Romans defended their Workmen with Hurdles, and had admirable Engines to cast Darts and Stones, to hinder the lew Excursions, especially the 10th Legion, who shot Stones of a Talent weight, at g eater distance than a Furlong, which kill'd many upon the rebound, as well as at the first stroke; but the Jews escaped much of this danger. for those in the Towers gave notice of their coming, by crying in their Language The Sonn Comesh. The Romans having measur'd the distance of their Mount from the Wall. and finding their Rams would reach them, they batter'd the Walls in three places; and the noise the Rams made to regrify'd both Zealets and Citizens, that hinking they were all in the fame predicament, they all unanimoully agreed to oppole the Remans, and for etting their old Querrels. Simon and John went both with their Men to the HA

Walls, threw Fire upon their Engines, and some desperate Men leap'd from the Walls, and did great Mischief to those Romans that defended the Engines, but more by their desperate Boldness. than their Skill in War: But Titus immediately went to their Rescue, beat off the Jews, and gave the Engines Opportunity to play, tho' they did but little Damage to the Walls. The Jews forbear. ing their Sallies a while, they thought the Romans were grown fecure, and therefore fally'd privately out at the Gate near the Tower Hippicon, threw Fire into the Trenches among the Roman Engines. bravely affaulted their Enemies, and a fierce Battel was fought between them. The Jews fucceeded well till they were encounter'd by the Alexandrian Troops, accounted the best among them all; and Titus with his felect Horse-men fell violently upon them, kill'd 12 with his own Hands, and forc'd the rest to retire into the City. There was one Jew taken alive, who was crucify'd before the Walls to terrifie the reft; and John, Captain of the Idumeans, being hit with an Arabian Arrow on the Breast, died immediately, and was much lamented among the Jews, because he was both a wife and a valiant Soldier.

CHAP. VI.

The Fall of the Tower, and two Walls taken.

Itus commanding three Towers to be built to annoy the Jews, and one of them with a hideous Noile failing down in the Night, it put all the Romans into a great Consternation; first they thought it some Stratagem of the Jews, but finding no Enemy appear, nor knowing what was the matter, they suspected Treason among themselves, till Titus caus'd the Truth to be publish'd through the Camp, and then with much ado appeas'd the Tumult. The Jews bore up courageously against all other Dangers, but were so gall'd from these Towers with Stones, Darts and Arrows, that they were

were not able to endure them; and flying from the reach of these Engines, the Romans had the Advantage to batter down the Wall with their great Ram they call'd * Nicon. The Jews weary'd out with * Conquerer fighting, having betaken themselves to sleep, as trusting to the other Walls, the Romans enter'd the Breach in the first Wall, open'd the Gates, and let in their whole Army on the 27th of May, and destroy'd the greatest part of that Wall, and the

North fide of the City.

Titus remov'd his Camp, and began to affauit the Second Wall, and the Jews valiantly relisted: John defended Antonia, and the North fide of the Temple; and Simon, all from John's Tomb to the Tower Hippicen; and often fally'd bravely out upon their Enemies, and were worsted only by the Conduct of the Romans, and not for want of Cou-In all Skirmishes from the Walls, the lews were too hard for the Romans; but in the open Field they generally fuffer'd, for want of observing that Order which was the Glory of the Ro-The lews were desperate under their Misfortunes, strove who should run into the greatest Danger, and best deserve his Captain's Favour. Longinus, a Roman Trooper, shew'd an extraordinary Courage in flaughtering the Jews, and encouraging others by his Example; and Titus had equal Care to preserve his Men, as to gain the Victory.

Castor a Jew, having with 10 others hid himself in a Tower which was now like to fall, made a Semblance to Titus of desiring a Truce; but 5 of his Party seem'd to oppose it, saying, They would never be Slaves to the Romans, while they could die in Liberty; and Titus perceiving that Castor did but abuse his Clemency, that while the Batteries ceased, John might have the Advantage of sallying out upon the Romans, the Ram play'd with greater Violence; and Castor setting the Tower on fire, he and his Comrades escap'd through the Flames, and convey'd themselves into a Mine, giving the Romans fresh Occasion to admire their Courage.

FIVE

Five Days after Tieus took the Outward Wall and forcing the Jews from it. enter'd with 1000 cife. Etive Men into the New City; and had he made use of his Advantages, and been as cruel as the Laws of Arms allow d him, he had won the Vi-Gory without Lofs to himself; for he could not imagin that when the Jews were in his power, they would prove Traytors to him, and haften their own Ruin: Therefore when Titus enter'd the City he fuffer'd none of the Jews that were taken to be flain, nor their Houses to be burnt; but suffer'd those that were so minded to save themselves by Flight, but promis'd to restore their Goods that had been taken from them, whereat many of the People rejoic'd; but the Seditious thinking this great Humanity of Titus proceeded from Cowardize, they threaten'd the People, that if any of them spoke a Word of Peace, or of yielding to the Romans, they should immediately suffer Death: and then renewing the Fight, they drove the Ro mans to their Camp, for knowing the Ways and Turnings of the Streets gave the Jews great Advantages in flaying the Romans: And thus the Romans having won the first Wall, were beaten off again; and the lews drunk with this Smile of Fortune, began to think themselves invincible, which was but a judgment of God, that so blinded their Understandings, that they perceiv'd not the greats ness of the Roman Army which they had not yet encounter'd, nor the Famine with which they were threaten'd, and the good People already fuffer'd, The Romans again attempted to enter the Breach, but the less throwing down Stones and the Ruins of the Wall upon them, forc'd them to retreat; but the I-ms unable to withfland the fourth Day's Attack, they retir'd as before; and the Romany having gain'd the Veall, levell'd the North Part thereof, and plac'd a Garifon in the Lowers and Fortseffes of the South.

CHAP. VII.

Mounts raised to batter the Second Wall.

Titus having posted his Army according to his Wishes, drew them out in great Gallantry, give them their Portions of Provision, and distributed Money to every Soldier in the fight of the less, to fee if the Terrour of that Sight, and the Finine among themselves, would induce the lews to accept his Mercy but they despairing of Pardon, grew more obstinate; and Tieus seeing that nothing would reclaim them, rais'd Mounts against the Castle Antonio and the Temple, that he might gain the upper part of the City; but John gave them great Molellation with 300 Engines, call'd Baliffaes, and with 40 Engines wherewith they cast Stones, and which Use had now made them skilful in managing. Titus was not infenfible of his Advantages against the Jews, yet continu'd to perfuade them to accept of Mercy; but God having decreed the Innocent should suffer with the Wicked, they still refus'd all his gracious Offers. However, Titus commanded Jefephus to speak to them in their own Language, which he did to this purpose: "Why will you not commiserate your felves, the City, the Temple, and the People: " but be more cruel to them than Strangers? For the Romans would fain preserve them, whilst "your felves feek their Destruction. Consider your throngest Walt is batter'd down, you are unable to refift much longer, and 'tis no new " thing for the Jews to yield Subjection to the Romans. There is no habitable Region, that the Romins have not conquer'd; and God has fettl'd " the Universal Monarchy in Italy. This ought to perfuade you, as it did your wifer and ftronger Ancestors, to submit to their Power, which is " far more honourable and fafe, than to truckle " under a Tyranny among your felves, of the base fest of your Nation. You have yet time to fave "your felves, by accepting of Mercy but if you perfift in an obstinate Rebellica, you cannot expect but the Grace you have slighted and abu. fed, will at last turn to your irretreivable and

" unpity'd Destruction."

Whilst Josephus thus admonish'd them to prefer their own Interest before an obstinate Rebellion the Jews on the Walls gave him reproachful Lan. guage, and shot against him, which caus'd him to add what follows: O ungrateful Wretches to the best of Friends, who refift the Romans that would prefere you from Famine, War and Death. I tremble to recount the mighty Works of God in favour of your Ance. ftors, to fuch unworthy Auditors, who do not only refit the Romans, but Almighty God that made you, and with his mighty Power deliver'd your Ancestors from their Troubles, without embroiling them in War and Blood-shed to purchase their Liberty. When Nechias King of Egypt took away Queen Sarah from ber Huf. band Abraham, who were the Father and Mother of our Nation, God did So affright him with a Vision, that the second Night the King Sent her to her Husband, unblemish'd in her Honour, and gave him Gold and Silver to commute for his Transgression. Did not God plague the Egyptians for their Tyranny over the Hebrews, and force them to license their Departure, without Trouble or War among the Hebrews? When the Affirians had taken the Ark of God, did not Dagon and all the Philistines rue it, till they return'd the Ark, and atton'd for that Offence? Was Senacherib King of Assyria, in encamping before this City with all the Power of Alia, disappointed by any other Power but that of Heaven? Did the lews, 70 Years Slaves to the Babylonians, recover their Liberty till God put it into Cyrus's Heart to give it them? Was not King Zedekias Subdu'd, and this City Spoil'd, by his Warring against the King of Babylon, contrary to the Advice of the Prophet Jeremy? Did not the Same Fate attend this City from the Conquest of Antiochus Epiphanius, because the Sins of our Fathers bad provol'd God's Difpleasure? Was it not for the Sins of our our Nation that God fent Pompey to destroy them, to Tuin their City, and bring them into Subjection to the Romans? And yet how unsufferably greater are your Sins than theirs who receiv'd their Punishment fo suddenly! What one Letter of the Law have you not dehitefully broken? Nor, not to mention your fecret or minute Transgressions, Such as Swearing, Lying, Deceit, Adultary and Stealing, you rob Men by Violence, you murther whom you please, you invent new ways of Sinning, and have made the Holy Temple the Shambles of your Butcheries, and the Theatre of your Debaucheries! For which I am persuaded God has forfaken this Holy Place, and is gone over to your Enemies, fince your Iniquites are all full, and you take more pains to be extreamly vicious, than others do to be vertuous! See the Beauty of the Place you are ruining! See how brave a City, bow magnificent a Temple, rich with the Gifts and Piety of all the VVorld, are you about to destroy, and consume with Fire! VVho but Such VVretches as you are would ruin Such Edifices, which before all others in the VVorld, deserve Preservation? If your Temple cannot, let your Families, your Parents, your Wives, your Children, your Kindred move your Souls to Compaffion. I have a VVife, Children and a Family among you, that once would have been consider'd, that must now share in your Calamities, and it may be thought that for their fakes I give this Advice; but kill them, and facrifice me, for your VVelfare; for I am prepar'd to die, if my Death may preserve the Being of my Nation.

This Pathetical Oration made the Tears trickle down their Cheeks; but the Seditious reply'd, Is was not safe to yield. However, many of the People were persuaded to fly; and selling what they had, swallow'd the Gold they receiv'd, less the Thieves should take it from them; and when they escap'd to the Roman Camp they empty'd their Bellies, and had wherewithall to buy them Necessaries; but the Thieves hinder'd as many as they could, and put to death all they found attempting to escape. The Rich were all slain for their Wealth; and when the Famine increas'd they

fearch'd

Vol. II. fearch'd every House for Provision; and if they found any, they put the Owners to death for concealing it; and if they found none, they kill'd them for hiding it where they could not find it : If any were in good Liking, they kill'd them as Per. fons that had some private Stores of Food, or they could not look fo well; and those that were Lean and Meagre, they thought it a Kindness to kill them quickly, who would ere long die of themfelves with Hunger. Many gave all they had for one Bushel of Corn, and privately eat it unground: and none fate down at Table to eat their Meat, but greedily fnatch'd it from the Fire, and devour'd it half raw, half roafted. Miserable was their manner of living; the Strongest still got the most, and the Weakest bewail'd their Wants: Wives fnatched the Meat out of their Husbands Mouths, Children from their Parents, and which was the faddelt Spectacle of all the rest, Mothers from their famish'd Infants. They that saw a Door shut conjectur'd those within were eating, and breaking down the Doors, held the People by the Throats while they tore the Meat out of their Mouths half chew'd, and ready to be swallow'd. Old Men were forc'd from defending their Food; Women dragg'd up and down by the Hair of their Heads, for having hid some Meat between their Hands, and would not part with it. The Thieves thrust Sticks into the Concavities of Men's Yards, and Thorny Wood into their Fundaments, to make them confess one Loaf of Bread, or a Handful of Corn they had hidden; and yet these Miscreants did not want themselves, which otherwise had render'd their Cruelties more tolerable; but only acted these Barbarities for Cruelty sake, and to keep fix Days Provision fer themselves before hand. The Nobles they kill'd under pretence of favouring the Romans: Those that Simon robb'd were fent to John, and those that John spoil'd were fent to Simon, who as it were pledg'd one another in innocent Humane Blood, and divided the dead Carcales

Carcases between them. 'Tis impossible to relate all their Iniquities, for never did any wretched. City endure such inhumanities, nor People in the memory of Ages suffer under such cruel Tyrants; and that their Barbarities might seem more excusable to Strangers, they openly curs'd and revil'd the Hebrew Nation, and confess'd themselves to be Slaves, People of divers Countries, united to do Mischiefs: Bastards of their own Nation, who were less concern'd at the sufferings of the Jews, than the Remans themselves were.

CHAP. VIII.

Of the Jews that were Crucify'd.

A Any Jews iffuing out by Night to gather I Food in the Valleys, were taken by the Troopers appointed for that Service, and Crucify'd before the Walls of the City. Scarce a day pass'd wherein 500 Jews were not Executed after this manner, tho' Titus's only delign in it, was to terrify the Belieg'd, and hasten the surrender, and therefore the Soldiers in hatred to our Nation, crucify'd all they took, some after one manner, some in another, and all in derifion; info much that the number of Captives being great, there was scarce room for the Crosses to Stand, or Crosses enough to crucifie the Bodies on. Some had their Hands cut off and fent into the City, willing them to defire their Friends to yield, and not compel him to destroy it; but the Jews upon the Walls revil'd both Titus and his Father, faying, they despis'd Death, and would rather dye than become Slaves to the Romans. About this time Antiochus Epiphanes came with a supply of Macedonians, which answered not what was expected from them. King Comagne was the most fortunate and happy of all the Kings that were subject to the Romans, till he felt the trowns of Fortune, and in his old Age made it apparent, that none could be call'd happy before their deaths. The 12th of May the Romans began to build

Vol. II. build their Four Rampires, and being finished on the 29th, John undermin'd that which was built against Antonia, propping it with Posts, and fill. ng the Cavity with Bitumen, Pitch, and other combustible Materials, he put fire to them; and the Props being burnt, the Tower fell, with fuch a horrible noise, that much amaz'd and disorder'd the Romans, who being almost sure of a Victory, now began to dispair of it. Two days after Simon set upon the other Rampires, and three valiant lews, Teptheus Megaffarus and Agiras, ran with Fire. brands through the thickest of their Enemies, and fet fire on their Engins. The Flame mounting high, the Romans left their Camp to fuccour their Fellows, but the fire increas'd fo fast on the Ram. pires it could not be extinguish'd; and the Romans retiring to their Camp, the number of the least being increas'd from the City, they rashly set upon the Roman Camp, and beat off the Guards; but placing new Engins upon the Rampires of their Camp, they made the Jews recoyl; for they prevail'd before, more by their Courage than their Arms; for they had no Weapons but their Fifts. and the Romaus retir'd more for the boldness of the Jews, than from any harm they fustain'd by them. Titus coming with all speed from before the Fort Antonia, blam'd his Soldiers exceedingly, and with certain chosen Men fell upon the Enemies on one fide, who tho' fo desperately overpower'd, stoutly refisted him; and joyning in Battle, the Dust rose fo thick, they could neither fee, nor hear what was faid, and the noise and cries were fo great, they knew not their Friends from their Foes. The lews continu'd the Fight out of dispair, and the Romans fought stoutly thro' shame, and to retrieve their former dishonour; and if the Jews had not retir'd into the City, without doubt the Romani had destroy'd them all.

After a long debate and confultation among his Officers, Titus resolv'd to build a Wall round Feru-Salem, and by thus blocking up all Ways and Paf-

fages to the City, the Jews would either be compell'd to yield, or must be confum'd with Famine. The work was foon began with great alacrity and diligence, every Soldier Libouring to please his Decurio, the Decurio endeavoring to content the Centurion, the Centurion the Tribune, the Tribune the chief Commander, and he to pleafe Cafar, who every day went round to view the Work. which was 39 Furlongs about. On the out fide of this Wall he also built 12 Forts, every one to Furlongs in compass; and which is scarce credible to believe, the whole Work was finish'd in three Days. The City being Wall'd about, and Guards plac'd in the Forts. Tirus continu'd to go round the Wall the first Watch to see ali things in order. The 2d Watch he allotted to A x 21/2 der, the 3d to the Captains of the Legions and half the Soldiers had their appointed times to fleep. whillt the rest walk'd all Night round the Castle.

CHAP. IX.

Of the Famine in Jerusalem.

HE Jews being now restrain'd from pasfing in and out of the City, the Famine increas'd, and whole Families perish'd under this fad Calamity. The Houses were fill'd with dead Women and Children, the Streets with the Carcases of Old Men, and Young Men pale as Ghosts walk'd about the Market place, and drop'd down dead with hunger. Some endeavouring to bury others, dy'd in performing that last Office to their Friends, many went alive unto their Graves, and laid themselves down and dy'd in them; and notwithstanding all these Griefs, no Lamentations or Cries were heard in the City, for the Famine had extinguish'd all other Sorrows, and conquer'd all affections; and those yet alive beheld the dead without tears, because they were at rest before them. The Thieves in the Night rob'd the dead bodies of their covering, and went laughing away, has ving prov'd their Swords in their dead Bodies, and in sport and pleasure run many thro' that were breathing their last; but if any desir'd to be kill'd to escape the Famine, they deny'd them that kindness, that they might perish more miserably, At last the Zealess no longer able to abide the nov. fom stench of dead Carcases, that lay putrify'd above Ground, they commanded the Bodies to be buried at the City's charge; and having not room enough to contain such a Multitude, they threw them over the Wall into the Ditch. Titus going about the Walls, and feeing the Ditch fill'd with dead Bodies, he lamented exceedingly, and lifting up his Hands to Licaven, call & God to witness it was none of his doing. The Jews now making no Excursions, the Romans liv'd at ease, and to vex the Jews, would shew 'em their plenty of Victuals; yet the Seditious were nothing mov'd at their Calamities, but continu'd obstinate, and refus'd their Deliverance; and therefore, Tieus pitving the Remains of the unhappy People, and minding to fave them that were left alive, he made hafte to take the City.

CHAP. X.

The Massacre of the Jews within and without the City.

Matthias Son of Boethus a Priest, was much belov'd among the People, and the Person that
procur'd Simon's admittance into the City; but he
suspecting him to be his Enemy first kill'd his three
Sons, and then slew the Father upon their murther'd Bodies, in a place where the Romans might
behold the Tragedy. He also kill'd Ananius a Priest,
a Noble Man, and chief Secretary of the Council, and with him 15 of the Principal Inhabitants,
as also Josephus's Father. Now Judas one of Simon's Captains, and Governor of one of the
Towers of the City, compationating those that
were thus butcher'd without desert, said to 10 of
his

his trusty Friends and Soldiers, How long fhall we endure these Calamities, or what hopes have we of Life in obeying one of the wickedest Men alive. Famine confames our City, the Romans are almost within our Walls, and Simon is fo cruel to those that have best defero'd from him, and we live in daily fear of his Cruelty. On the contrary, the Romans keep their Faith Thoiolable. Let us then deliver this Tower to them, and fave our felves and our City, for what can Simon fuffer that he has not deferv'd. The 10 Men agreed to his Propofals, and he call'd to the Romans, and acquainted them with his Defign; but some proudly scorn'd the offer, others would not believe him, and others made no hafte to come, and before Titus came to the Wall, Simon had notice of the matter, and flew those that were within in fight of the Romans, and cast their Bodies o're the Wall. Josephus going about the Wall, was wounded in the Head with a stone. The Rebel Jews rejoic'd, in hopes he had been kill'd, and the People forrow'd, because by his Intercession they had confidence of favour from the Romans. Many Jews leap'd o're the Walls, and others with Stones pretending to fight, went in to the Romans, and were kill'd by their kindness; for coming to eat plentifully after so meagre feeding, their Bodies fwell'd, and they burft immediately; none escaping death, but those that by little and little augmenting their scanty Commons, made Temperance their Preserver.

Another calamity befel the Jews that fled to the Romans; for an Affyrian observing a Jew searching his Excrements, for Gold he had swallow'd to save it from the Thieves, the Brute took wind, was spread all o're their Camp, and the Arabians and Syrians in one night, rip'd up the Bellies of 2000 Jews, to search for the Gold they had swallow'd. Tirus hearing this cruelty, resolv'd to inclose the Offenders with his Horse, and shoot them to death with Darts; which he had done, but for the greatness of their Number, and there-

fore affembl'd their Officers, and in an angry manner spoke to them as follows. " Is it possible that " any among your Soldiers are to barbarous, to " commit such horrid Actions for uncertain Gain, " and are not asham'd to enrich themselves after fo execrable a manner? What? shall the Arabians in these Wars against Strangers do what " they please, and make their infamous Actions reflect upon the Romans as murderers of the " lews, that fled to them for protection and fafe. " ty? I declare, if any for time to come shall be " found guilty of the like Offence, he shall be " punish'd with death." However, notwithflanding this severe Prohibition, God having decreed their Ruin, the fame Inhumanities were often privately committed, and the Jews to fhun it return'd again into the City.

When John had robb'd and spoil'd the Citizens of all they had, he now added Samilege to the rest of his Crimes, and took away many of the Gifts that had been offer'd to God in the Holy Temple, and of the Sacred Veffels imploy'd in Divine Service, as Cups, Plates, Tables, Cruets of Gold, that Augustus and his Wife had sent thither; and gave toleration to others to prophane the Sacred Utenfils! And to speak what God commands me, "I think if the Romans had for-"born to punish these Abuses, either the Earth " would have fwallow'd up the City, the Waters " would have drown'd it, or Thunder and Light-" ning would have destroy'd it like Sodom; for " these Extravagents were far more wicked than the Sodomites, and was the cause the whole Na-"tion was extinguish'd." 'Tis superfluous to to reckon up their particular Miseries. Manneus the Son of Lagaras, flying to Titus out of the Gate

that was committed to his charge, told him, that from the time the Roman Army Incamp'd near the City, viz. from the 14th of april to the 1st of July, were carry'd out of that Gate 115880 dead Bodies, and some Noblemen that sled to Titus after

him, faid, "That 600000 poor People died in " the City, which were afterwards cast out; that " others that died were innumerable; and that " when they died fo fast that they were not able to " bury them, they gather'd their Bodies together, " threw them into great Houses, and shut them " up; and those that were thrown out of the Ci-" ty rotted above Ground: That a Bushel of Corn " was fold for a * Talent; and that after the Ro- An Hun-" mans had inclos'd the City with a Wall, they dred and " fed upon Ox-Dung, and that Dung which was fity Penn Is " more intolerably naufeous." The Romans hear-Sterling. ing this dreadful Relation, were mov'd to Compaffion; but the Seditious within the City were not at all concern'd: God had harden'd their Hearts, and blinded their Eyes, that they faw not the Calamities into which the City and themselves were fallen.

THE

SEVENTH BOOK

OF THE

WARS of the FEWS.

CHAP. I.

Of the Breach of the VValls, and burning the Mounts.

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Famine was among the Seditious themselves; and the Multitude of dead Bodies putrelying in the City, insected it with Pestilential Smells, which hinder'd the Soldiers from making Excursurs on In 21 Days the Romans had huish'd their I 2 Mounts;

Mounts; and because Wood was scarce, they had cut down all the Trees 90 Furlongs about the City, and made it a Defart that was formerly beautify'd with a pleafant Prospect of all forts of Trees. The Fews and the Romans were now equally in Fears; for it the Mounts were destroy'd, they had no Materials to raile more; and if they flood, the Ruin of the ews was inevitable: Therefore Titus in hopes to inspire his Soldiers with extraordinary Courage fpake to the principal of them after this manner: "I know 'is a desperate piece of Service " to ascend the Wall; but since our Mounts and " Rams are made useless, and all our other Stran. gems are render'd ineffectual, and that nothing ought to feem difficult to Romans, whose Souls " when they die in War, are immediately carry'd " in pure Aery Vehicles, and plac'd among the Stars in Heaven, and appear as Bleffed Spirits. " to animate their Posterities with the same Heroick Vertues: Whereas those that die in Peace. " tho'never fo just, their Souls are huddi'd up in " the dark Caverns and Bowels of the Earth, till " their Memories are extinguish'd: And fince it is a more case Death to die by the Sword, than to " be confum'd by Difeafes, I hope you will make " an Attack like your felves, and daunt your Eneonies, who will never relift if we once afcend " the Wall; and he that first mounts it, and enters the Breach, I will give him fuch a bountifal Reward, that the whole Army shall envy his " Happiness; he shall command those that are now his Equals; and if he die, I will do him " great Honour."

Now, the these Words of so great a General might have in the mid the coldelt Breasts, yet the greatness of the Danger had made such an Impression in their Minds, that none offer'd themselves for the Service. At length Sabinus a Syrian, a Man of small Stature, but had a Soul greater than his Body, and a Courage scarce containable in so narrow a Compass, said; I offer my fels, O Crean

to Scale the VVall, I wish Fortune may equal my Affetion; and if I die before I ascend the top of the Breach. I have my Defign, fince I propose nothing to my felf but the Glory of employing my Life in your Service. When he had thus concluded, he took his Shield in his Left Hand, held it over his Head, and with his drawn Sword in his Right, about the 6th Hour march'd towards the Wall; 11 Men follow'd him, but Sabinus march'd first, and notwithstanding all the Stones and Darts thrown at him by the Jews, got to the top of the Wall; and the Jews believing rhat a greater Number follow'd him, he put them to flight; but Fortune, that takes pleasure in croffing Heroick Actions, after Sabinus had fo gloriously accomplished his Enterprize, he was struck with a Stone that threw him flat upon his Face; the Jews feeing him alone, and lying on the Ground, return'd and thot at him on every fide; and he raifing himself upon his Knees, cover'd himself with his Shield, fought and wounded many that came near him, till he grew fo weary he could strike no longer, and then was flain, tho' his Merits deferv'd a happier Treatment. Of the rest of his Company, three were flain with Stones, having almost reach'd the top of the Wall; and the other eight being wounded, were carry'd back to their Camp, July the 3d, Anne Christi 72.

Two Days after, 20 of the Soldiers that guarded the Mount, with two Horfe-men, a Trumpeter and an Enfign of the 5th Legion, about the 9th Hour of the Night, ascended up by the Ruins into the Fort Antonia without any Molestation, and slew the Watch; then founding the Trumpet to give Titus notice, he with his chief Captains and his Guards ascended the Wall: The Jews sled into the Temple, and the Romans got in through a Mine that John had made to destroy the Romans Mounts. A sharp Fight began in the Entrance, the Romans striving to get into the Inner Temple, and the Jews endeavouring to beat them back into Antonia. Acrows, Darts and Speers were useless

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in so strait a place, and therefore they fought only with their Swords, but no one could discern on which tide he fought, the Soldiers were so crouded and mingl'd together: At last the Rage and Despair of the Jews overcame the Valour of the Romans, for having fought from the 9th Hour of the Night till the 7th about of the Day, the Romans retreated, and thought it sufficient they had gain'd

the Caftle Antonia.

Julian a Centurion, born of good Parentage in Bitignia, the most dexterous and stoutest Man I knew in all this War, standing by Titus, in Antonia, leap'd down suddenly, and fingly charg'd the I we that had the Victory, forc'd them into the Inner Temple and the Multitude fled, thinking by his extraordinary Courage he was more than a Man, for he kill'd all he encounter'd, and wasterrible to his Enemies, but his Shooes being nail'd, and running upon the Pavement, his Foot flipp'd, and he fell down; and the Jews returning upon him, after making a brave Defence, and wounding many as he lay on the Ground, he was flain; which greatly troubl'd Cafar, because in the place where he was he could not help him, and others that might have refcu'd him durst not through Fear.

Titus understanding that a Feast of the Jews *The Break- which they call'd * Entelectifmos, was wont to be ing of Ta-celebrated on that Day, being the 17th of July, bles. commanded Josephus to tell John, that if he desired to keet the Feast, he might: or if he would fight

to keet the Feast, he might; or if he would fight, he should have Liberty to come out with what Number he pleas'd, that the Feast might not be disturbed, nor the Temple and the City perish with him. Inserting of the People; earnestly desiring him to space their Country, and prevent the Fire that was reasy to take held of the Temple. The People were all forrowful, but durst not speeches against Josephus, at last answer'd, That he need not fear the

the Destruction of the Temple and City, Seeing they both belong'd to God. Then Josephus cry'd out with a loud Voice, "'Tis true, you have kept it pure and unprophan'd, and have not offended him " whose Aid you expect; have you not? Confi-" der of it, and then tell us, from what you have " done, what reason you have to hope for any As-" fiftance from him! Confider also that 'tis no "Sname to repent of your Wickedness, but that " you ought to imitate Jechonias a King of the lews, " who when the Babylonians warr'd against him, " vielded himself a voluntary Prisoner, with all " his dear Relations and Kindred, to fave the Ci-" ty and the Temple, and for this Action left an " immortal Praise behind him. This is a good " Example John, now Danger is at hand; and I " will promise you a Pardon from the Romans." But all that could be faid had no Effect upon that wicked Tyrant, tho' he faw many Examples of Tiens's Goodness to the Jews that fled to him. At last, Titus condescended to speak to the Thieves himfelf, faying, "O impious and wicked People! " Have not your Anceltors environ'd the Temple " with a Balletter, and erected Pillars engraven " with Greek and Roman Characters, forbidding " all to prophane that Holy Place? I call all my " Country Gods to witness, and the God that " fome time dwelt in this place, (I fay fome time, " for now I am perfunded there is none.) and all " my Army to tellihe, that I have no Share in " these Prophanations: But if your Forces will " march off. I promise no Roman shall enter it, " and that I will preferve it, tho' I find it is con-" trary to your Inclinations.

CHAP. II.

Another Affault made by the Romans.

Thus figing the Jews neither pity'd themselves, nor the Temple, chose 30 able Men out of every 1000, and gave the Command of this Decement

tachment to Cerealis, with Orders to affault the E. nemies at the 9th Hour of the Night, when they found the Jews ready; and receiving the Romans first Charge, behav'd themselves courageously, forced them to retreat, and feiz'd many of the Romans Horses they had carelelly left at Grass. Two Days after the Romans fet the Porch of the Temple on fire, but the Jews pull'd them down, and all that adjoin'd to Antonia; but tho' they might, they took no care to quench the Fire, but let it burn as far as it was useful for their purpose. Continual Skirmishes were now about the Temple, and the Jews having fill'd the void part of the East Porch with dry Wood, Brimstone and Bitumen, when they were affaulted, fet it on fire, and fled out of it; and many of the Romans railly taking poffer. fion thereof, the greatest part of them perish'd in the Flames, and those that escap'd the Fire were flain by the Jews. The next Day the Romans fet fire to the North Porch till it came to the East Porch, and made it terrible to behold the Valley from it, it was fo very steep.

The Famine still increasing, innumerable Inhabitants perish'd by it; the dearest Friends sought with one another for Food; and the Thieves rag'd up and down like mad Dogs, search'd every Corner for Provision, and devour'd such nastly things as the silthy'st living Creatures in the World would have loath'd! Nay, they cat their Girdles, their Shooes, and the Skins that cover'd their Shields; and a little Hay was sold for four atticks. But why should I show the greatness of the Famine by things that want Life, since I have a horrible but certain Story to relate, which I would have omitted but for fear of Reprehention, it being well known by so

A Woman whose Name was Mary, Daughter of The House Eleazar of * Batheeur, descended from Rich and Elsso. Noble Parents, living beyond Jordan, and flying with others to Jerusatem, was besieg'd in it: The Tyrants having robb'd her of all her Goods and

Sultenance,

Suitenance, The took her young Son that fuck'd at her Breafts, faying, "O miserable Child! we are " in War, Famine and Faction: For which of " these shall I preserve thee? If thou fallest into " the Hands of the Romans, thou must be a Slave; " but Famine will prevent Bondage, and our own " Tyrants, who are worse than both. Thou shalt " therefore be Food for me, a Terrour to the Se-"ditious, a Tragical Relation to Polterity, and " fuch a Cruelty as is yet unheard of amongst the " Calamities of the Jews." Then she kill'd her Child, boil'd half of him, eat it, and cover'd up the rest. Not long after came the Thieves, who imelling that execrable Scent, threaten'd her with Death if the did not immediately give them part of what she had dress'd. She answer'd, That she had reserv'd a great Share for them, and presently uncover'd that part of her Child which was uneaten. At the fight of this lamentable Object they trembl'd, and were feiz'd with Horrour: But the Woman faid. "This is truly the Remains of my Child. " and is an Act of my own doing; eat of it, for I " have done the like; be not more effeminate than " a Woman, nor more merciful than a Mother: " But if Religion makes you refuse my Sacrifice, "I will eat the rest my felf." But the Seditious went away trembling, and left the detestible Food to be devour'd by the wretched Mother. This unnatural Murther was foon told the Romans, but some would not believe it, some pitv'd their milerable Condition in the City, and others increas'd their Hatred against the whole Nation. Time, to justine himself before Almighty God,

protefled, "He was not the Caufe of this Mifery, thaving offer'd the lews Peace, General Pardon and Oblivion for all paft Offences; but they rather chofe War than Peace, Sedition than Quietines, Famine than Wealth and Plenty; and with their own Hands began to burn the Temple, which he would have preferv'd; that there-

fore fuch Food was proper for them, and that he

"would bury this abominable Crime of eat.
"ing their own Children in the Ruins of their
"Country, and would not fuffer the Sun to shine
"upon a City wherein Mothers eat the Fruits of
their own Wombs, and Fathers were no less culpable than the Mothers, that notwithstanding
all their Miseries, would not peacebly lay down
their Arms."

CHAP. III.

How the Wall was taken, and the Temple burnt.

THE 8th Day of August two of the Roman Legions having finish'd their Mounts, plac'd their Rams against the East Galleries without the Temple, but they could do no Execution, the Stones were so large and well compacted; nor for the fame reason could they undermine it; and therefore by Ladders they ascended the Galleries, and there the greatest part of the Romans were slain. Then Tirus perceiving he preferv'd the Temple to his own Loss, caus'd the Porches to be set on fire: and the Silver Plate wherewith they were cover'd being melted, the Flame quickly fir'd the Wood, and took hold of the next Porch; which the Jews beholding, and feeing themselves encompass'd with Flames, were mightily discourag'd; but under the Amazement that feiz'd them, they never endeavour'd to quench the Fire, or fave the rest of the Buildings.

The next Day Titus order'd his Soldiers to quench the Fire; and advising with his principal Officers whether he should save the Temple or not, they were generally of opinion it ought to be ruin'd; for since the Jews had Garison'd it, and fought against them from thence, it ought to be consider'd as a Castle, and not as a Temple; but Titus could not be of their Opinion, but thought it would redound to the Glory of the Romans to preserve so magnificent and sacred a Building; and therefore commanded the Fire should be extinguish'd. That Day the Jews being timerous and weary,

weary, they made no relistance; but the next Day they attack'd the Guards that stood without the Temple, and the Romans defended themselves with their Shields, but could not long have endur'd the shock, if Titus, who saw their danger from Antonio, had not timely come to their relief. and forc'd the Jews into the Temple. Then Titus retir'd to Antonia, resolving the next day to Asfault them with his whole Army, and win the Temple; "but the Providence of God had al-" ready decreed it should be confum'd by fire, " and now the fatal 10th day of August was come, " wherein once before the King of Babylon had " burnt it, which was now first set on fire by our " own Country-men." For Titus being retir'd, the Jews affaulted the Romans that were puting out the Fire; and they worsting the lews, pursu'd them into the Temple.

CHAP. IV.

How the Temple was burnt against the VVill of Titus.

Certain Soldier without command, or trem-A Certain Soldier without command, or trem-bling at so dire an Action; but mov'd by a Divine Fury, and lifted up by one of his Fellows. cast a flaming Brand in at the Golden Window on the North lide of the Temple, and the flame arose immediately, and caus'd a great cry among the People, who all ran to quench the fire, accounting their Lives of no value, if they loft that for which they had fought fo long. News also was foon carry'd to Titus, who with his Captains ran to quench the Fire, and made Signs with his Hand to his Soldiers to put it out; for the noise was fo great he could not be heard, and also commanded his Officers to beat them that attempted to encrease it; but none would understand him; and feigning not to hear Cafar's command, every Soldier push'd on his Fellow to consume it. Great was the flaughter among the Jews, heaps of dead Bodies lay about the Altar, and their Blood flow'd down

down the Temple Stairs. The flame having not yet seiz'd the Inward Temple, Titus indeavour'd to preserve it, but all in vain; for the hopes of good Booty, and defire of Revenge, made the Soldiers deal to Perswasions and Threatnings; and fo she Temple was burnt against the express will and command of Titus. And the' tome Men will think these Proceedings were severe, that such a Building, surpailing all that ever was seen, or heard of in the World, for Beauty, Wealth and Magnificence, should be destroy'd in a Moment ; yet they must rest contented, that 'twas fo determin'd by the Providence of God, and then neither Perfons, Places, Cities, nor Kingdoms, can avoid their Destiny. Here we may also admire the exact Revolution of time, it being now destroy'd in the same Month, and on the fame Day, that the Babylonians first destroy'd it. From the time that Solomon began the hift Temple, unto the destruction of the second Temple, in the 2d Year of Vespatian's Reign, it was 1130 Years, seven Months, and 15 Days; and from the building of the latter Temple, which Haggai built in the 2d Year of King Cyrus, to the destruction of it, was 639 Years and 45 Days.

CHAP. V.

A horrible Slaughter continu'd in the Temple.

WHEN the Temple was consum'd by fire, what the Soldiers found therein they carry'd away, and put all to the Sword, whether they resisted, or intreated for Mercy, insomuch that the cries of those in the City, answer'd the cries of those on the Hill; and the Country beyond Jordan, and the Mountains adjoining, eccho'd the doleful, groans and cries of dying Jews. The Streets were fill'd with dead Bodies, weltring and soaking in their own Blood. Two Principal Jews, Mejerus and Joseph, threw themselves into the Flames, and were burnt with the Temple. Six Thousand Men, Women and Children, who had shelter'd

shelter'd themselves in the Porch of the Temple, that was standing, before Titus had order'd how they should be dispos'd of, the Soldiers sir'd the Porch, and they all perish'd in the slames, except those who leaping down to avoid the fire, were kill'd in their Fall, so that not one escap'd of all that great Number. A false Prophet was the cause of their Deaths, who perswaded them to sly to the Temple, and there God would protect them; "for 'tis the unhappiness of all Men in "misery to be credulous, and to hope for delive-"rance upon every deceitful promise, and so "double their Sorrows by being disappointed.

CHAP. VI.

Of the strange Signs that appear'd before the Destruction of Jerusalem.

But the these miserable People were easily imposed upon by Impostors, yet were they blind and deaf, to all the Signs and Tokens that were feen in the Heavens, that plainly foretold their approaching Ruin. A fiery Comet in the form of a Sword, hung o're the City a whole Year together. Before the first War, at the Feast of Unleaven'd Bread, * at the 9th Hour of the * The Night, was feen so much Light about the Altar, day of Aand in the Temple, as tho' it had been day-light, pril. and fo continu'd for half an Hour. This the ignorant People interpreted as a lucky Omen; but those that knew the Scripture, foretold what since has happen'd. At the same Festival, a Cow led to be facrific'd on the Altar, brought forth a Lamb in the midst of the Temple; and the Inner Gate on the East side of the Temple, that was made of masly Brass, and at Night had at least 20 Men to shut it, and was bound with Locks of Iron, and Barr'd with the fame, and mortic'd into the Stones on either fide the Door, at the first Hour of the Night open'd of its own accord. This was also confiru'd by the Vulgar, as a fign that God open'd

the Gate of his Bleffing to them; but the wifer fort knew it fignify'd the Temple was defenceless, and should be open'd to Strangers. A while after the fame Feath was feen another Prodigy, that would look like a fabulous Relation, if many were not now alive to justify it. A little before Sun rife all o're the Country was feen in the Air, Chariots full of Arm'd Men passing along the Clouds, and incompaning Irrufalem. At the Feaft of Penticost, the Priests going into the Inner Temple by Night, to offer their wonted Sacrifices, they first felt it move and tremble, and after heard a Voice faying, Let us go bence. And that which was more wonderful, Jejus the Son of Ananus an ordinary Peafant, four Years before the War began, and when the City was Rich and Flourishing, coming to the celebration of the Feast of Taber. nacles in the Temple of Jerufalem, suddenly cre'd out, " A Voice from the East, a Voice from the "West, a Voice from the four Winds, a Voice " against Jerusalem and the Temple, a Voice a-" gainst Men and Women newly Marry'd, and " a Voice against the People:" and thus Night and Day went crying about the City. Some Men of the best Quality, unwilling to hear such ill Prognosticks, caus'd him to be whip'd feverely, which he endur'd without complaining, still uttering the fame words; then they took him to Albinus General of the Romans where he was foourg'd till his Bones appear'd but he never wept nor intreated; but in a weak and mournful tone, faid, we, we to Fernjalem .. Albinus sk'd him who, and whence he was, and wherefore he utter'd those Words; but the Man gave him no answer, and Albinus difinifs'd him as a Mad man. After which this Man till the War began, was never feen to fpeak to any one upon any other Subject; but continu'd for Seven Years, and Five Months repeating about the Streets the seme words, till the Siege was form'd; and then feeing his Prophecy fulfill'd, he faid no more, till going upon the d

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Walls round the City, he cra'd with a loud Voice. wo, wo to the City, Temple and People, and at last faid, we to my felf ! which Words were no fooner utter'd, but he was fmote by a Stone shot from an Engine, and dy'd lamenting them all. This shews that God forewarns Men of their Dangers before they come, if they would observe the notices he gives them; of which none were fo regardless as the Jews; for the' they had a Prophecy in the Scripture, which foretold the destruction of the Temple, when it should be made four square; yet they after'd it into that form when the Caltle Antonia was taken. But they flatter'd themselves by misapplying another Prophecy, from which they had great expectations, viz. That a Monarch in their Country should govern all the VVorld, which was meant of Velpatian then in their Country, and not of one of their own Nation: Men may forefee, but never can prevent their Destiny.

CHAP. VII.

Titus made Emperor.

(1) Hen the Seditious were fled into the City. and whilst the Temple and all about it were on fire, they declar'd Titus Emperor. And the Romans had so enrich'd themselves with Plunder, that they fold Gold in Syria for half the value. The 5th Day, the Priests being almost famish'd, came down, and beg'd their Lives of Tieus; " but "he told them the time of Pardon was pas'd, " fince the Temple (for whose sake he might " have spar'd them) was destroy'd, and now " 'twas fit the Priests should perish with it;" and therefore commanded them to be put to death. The Seditious now feeing no way to escape, address'd themselves to Cafar, where there was a Bridge between them; to whom by an Interpreter he spoke after this manner.

"Are you not weary yet, of the Milery you have brought upon your selves, City, Temple

" and Nation, who ever fince Pompey first con-" quer'd you, have been a pack of Seditious Re-" bels? What madnels provok'd you to proclaim " War against the Romans, who were no way your " equals? Was it the Romans Indulgence, Kind-" ness and Humanity, that made you (like spite-" ful Serpents) spit your Venom at us that suc-" cour'd you? Did Nero's Negligence make you " let up for unlawful Liberry, and forget your " Duty? My Father came to perswade you to " peace if it had been possible, and not to destroy you; but you oppos'd him with all the Vio-" lence imaginable, which none but the ungrate-" fullest and wickedest People in the World "would have offer'd. When I fat down before " the City, I us'd no Hostility against it; I per-" fwaded you to Peace when the War was begun, " I spar'd all those that fled to me, and restrain'd " my Soldiers who thirsted for your Blood. When I beset the Temple, I offer'd you leave to come " out and chuse a place to fight in, that the Temple might be preferv'd; but you refus'd all my Offers, and with your own Hands put fire to "it. Now like wicked Wretches you appear in " Arms before me! What have you to preferve, " fo excellent as what you have deftroy'd? And " how can you expect a Pardon that have done it? "Nay, now you fland Arm'd, without so much " as diffembling a Submiffion, when your Affairs " are at the lowest Ebb, and have nothing but " Despair to support you! Vile \\retches! What " can you hope for? Are not your People dead, your Temple burnt, your City in my poffession, and your Lives also? And after all this, can " you expect an honorable end? I'll not contend " with your obstinate Humour, but if you lay "down your Arms, and yield to my Difcretion, "I will spare your Lives, and shew my self like " a good Mafter, that punishes not the most un-" pardonable Crimes, but with regret and trouble."

To which they answer'd, "they could not "yield, having sworn to the contrary, but re"quested leave to depart with their Wives and
"Children, into the Desart, and leave the City
"to the Romans." Titus was angry that the Rebels (being almost his Prisoners) should impose
Conditions on him; and therefore told them by a
Herauld, they must shift for themselves without
hopes of pardon; and then gave his Soldiers leave
to sack and burn the City; but spar'd the Sons
and Brethren of King Kates, and divers other People of Quality that pray'd his Mercy; but he put
them in Prison, and afterwards sent that Kings
Sons and Kindred Hostages to Rome.

CHAP. VIII.

The Seditious Pillege the Pallace, and Destroy the Prople.

THE Rebels driving out the Romans, feiz'd and robb'd the King's Palace, and flew 8500 Jews, that were fled to that place for shelter. There they took two Roman Soldiers alive, one they slew and dragg'd him thro' the City, as if in that single Person they took revenge on all the Romans. The other, as they were drawing his Sword to behead him, escap'd from them and ran to the Romans. Titus put him not to death, because he escap'd from the Enemy; but disarm'd and cashier'd him for being taken alive, which to a Roman Soldier was a greater punishment than death.

The Seditious joyfully beheld the City burning, faying, Now they could freely die, seeing the People were dead, the Temple destroy'd, and the City on fire; for now they should leave nothing to their Enemies. The Tyrants and factious Thieves plac'd their last refuge in the Vau'ts, where they hop'd to obscure themselves, tho' 'twas in vain to think they could hide themselves from God or the Romans: However, when they were in the Vaults, they did more harm in burning the City, than the Roding of the Roman in burning the City, than the Roding in the Vaults.

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they fought with one another for the Spoils they took; and I doubt not, but if the destruction of the City had not prevented them, they would have eaten the Bodies of their dead Brethren.

Tiens having caus'd Mounts to be rais'd against the higher City, feveral of the Idumean Captains fent Five of their Number to beg Cafar's Pardon. which with great difficulty they obtain'd, and were fent back to acquaint their Companions with it; but before they could compals their delign, they were all flain by Simon : However, fome of the Confederates escap'd to the Romans, and had their Lives given them. Now the Soldiers minded nothing but getting Riches, gave over killing, and fold the common People at very low prices; many being expos'd to Sale, but few Buyers, though great Numbers were fold, and Tiens dismisid a. bove 40000 of them to go where they pleas'd, At the fame time Jefus Son of Thebathus, and Phinew Keeper of the Holy Treasury, having deliver'd two Golden Candlesticks, Tables, Gobles, Cups, and other Vellels of the fame Mettal, befides Precious Stones, the Priests Veiles and Vestments, with some Cinnamon, Cassia, and other Odoriferous Perfumes us'd in God's Service, and abundance of other Mens Wealth; they were both pardon'd, tho' the latter did not refign himfelf, but was taken by compulsion.

The Remans having now rais'd their Mounts, and plac'd their Rams and Engines for Battery, the Jews who before were proud and arrogant.now began to quake and tremble; and at the fight of the Wall being beaten down, abandon'd their strong Towers, which could never have been taken but by Famine; for being wearied out by Labour, Fear and Famine, some ran one way, some another, and hid themselves in Vaults, Sinks and Cellars; and the Remans having enter'd the Towers, set up their Colours on them, and clapping their Hands and shouting, cry'd Victory. The Soldier

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Soldiers not thinking the War was ended, flew all they met, and fill'd the Streets fo full of dead Bodies, that they were unpaffable, the whole City flow'd with Blood, and many places on fire were quench'd with it. At Night they gave over killing, but the Fire still increas'd, and next Morning, being the 8th of September, Anno Christi 72, the whole City was in a Flame, which being the finest in the World, could no way deferve such a Fate, but for breeding and fostering such wicked

Persons as caus'd its Ruin.

Titus entring the City, admir'd the Strong Holds and the Rocky Towers, which the Tyrants (like Mad-men) had deferted, flying, Surely God affified us in this VVar, and drow the Jews from thefe Fortreffes; for Men's Hands nor Engines could never have fore'd them. Then he fet all the People at liberty that the Tyrants had imprison'd, and left those Towers standing as Trophies of his Victory; commanding the Arm'd Jews to be kill'd, and all the rest to be left alive. He left Fronto, a Libertine, and his Friend, to keep them, who flew all the Thieves and Seditious Persons, but referv'd the Tailest Men to grace the Triumph: All above 17 Years of Age he fent bound to Egypt, to be employ'd in common Drudgeries. Titus also sent many of them unto Theatres, to fight with Wild Beafts and Gladiators: And those that were under 7 Years of Age were fold. Whilf Fronts kept them, 10000 of them died with Hunger, partly b. cause their Keepers hated them, and partly because Ome refus d Meat when it was given them, for now was a great Scarcity.

The Number of the Captives taken in the whole War, were 87000; and of those that died, and That the those that were flain, were 110000. City was capacious enough for fuch a Number of People, will appear from this Inflance: Coffine defirous to inform Nero (who contemn'd the 100) of their flourithing Condition defir'd the Priests

to make an Estimate of their Number in the City;

and therefore upon the Feast of Pentecost, they reckoning that 256500 Oblations were made, and counting to every Lamb but 10 Men, the Number of the Inhabitants will amount to 2700000 Men, purify'd whole and sound; for all the Sick, Infirm and Strangers were prohibited: So that the Number of the Slain exceeded all that ever perished either by Famine, Plague or Sword, in any part of the World beindes. The Tyrant John being almost famish'd, resign'd himself, and was condemned to perpetual Imprisonment; and Simon was reterv'd for the Triumph: And now the Romans beat down the Walls, and burnt the remaining part of

the City.

Ferufalem was first built by a Prince of the Canaanites, furran'd The Just, who dedicated it to God by building a Temple in it to him: He changed its Name from Solima to Jerusalem. David King of the Jews drove out the Canaanites, and inhabited it with his own People. It has been five times taken, and twice defroy'd: First Asochens King of Egree took it, after him Antiochus, then Pompy after him Heral, with the help of Sociat; but was never ruin'd till Nabuchadenezer King of Babylon destroy'd it, 1364 Years, 8 Months and 6 Days after it was first built; and now by Tirm, on the 8th Day of September, in the 2d Year of Vepatian's Reign, 1177 Years from David who was the first Jew that reign'd there; and from the first building, till now destroy'd by Titus, 2177 Years: But, alas ! neither the Antiquity ner Riches, Fame nor Glory, ner Purity nor Splendour of Religion, could pre-Serve it from Destruction. Now when there was nothing left to kill or carry away, Titus commanded his Soldiers to destroy the City and Temple, who left nothing standing but the Towers Phafalus, Hippicos, Marianne, and the Wall on the West Side, intending there to keep a Garison, and that the Towers should remain as Trophies of the Roman Valour: The rest of the City was so levell'd, that those who had not feen it before, could scarce be-The lieve is had ever been inhabited.

The Wars being now ended, a great Tribunal was plac'd in the midst of the Roman Camp, and Tieus having feated himfelf upon it, he stood up and gave all his Soldiers Thanks for their Aftistance, and commended their Loyalty and Affe-Ction to him; faying, He would now reward them all. but give the Preference to those that had exceeded the rest in Valour and Bravery : And these he crown'd with Crowns of Gold, put Chains of Gold about their Necks, gave them Spears pointed with Gold, and also fine Silver Medals, Silver and Gold Money, rich Garments, and other Things of Value. which were part of the Booty; and then descended with great Applause from the Tribunal, and appointed the 1 oth Legion to keep Garifon in Ferufalem: The 5th and 15th Legions were his Guards to C.cfarea, on the Sea-Coasts, where he laid up his Spoils, and kept his Captives, because the Winter Scafon would not permit his failing into Italy.

CHAP. IX.

Titus arrives at Cæfarea.

Hilft Titus was employ'd in the Siege of 7erusalem, Vefpatian his Father went to many Places to fettle Affairs before he took his Journey to Rome: And the ewish Wars being ended, Titus made a long Stay in Cafarea Philippi, where celebrating all forts of Pals times, many Jews perish'd in fighting against Wild Beasts, and in Companies against one another. While he was there he understood that Simon of Giora was taken, after he had been almost famish'd to death, in a Cave where he had hid himfelf; for Wickedness cannot escape God's Vengeance : nor is Divine Justice so forgetful, but it can inflict Punishment when Offenders least suspect it. This Sim n experienc d after he fell into the Hands of the Romans; for being prefented bound to Tiens at Cafarea, he order d him to be kept for his Triumph at Rome. Here Tieus celebrates the Feast of his Brother Domitian's Nati-K 4

vity with great Splendour; and in the Solemnity 2500 jews were flain in fighting against Beasts, against one another, and by Fire; and yet the Romans thought those Punishments did not equal their Deserts. After this Titus went to Beritus, a City in Phanicia, and a Colony of the Romans, and there celebrated the Birth-day of the Emperor his Father, with far greater Solemnity than the former, as well in giving divers Shews to the People, as in magnificent Expences, and causing many Captives

to perish as formerly was related.

At the fame time the years that lived in Antiochia being now generally hated, one of their Country. men, Cal'd Amiochus fiding with the Syrians, accus'd his own Father and other less, that they were in a Conip.racy to burn the City, which so enrag'd the Inhabitants, that they caus'd all that were accus'd to be burnt in the Theatre, and made a dreadful Slaughter among the reft. And this Calamity was attended by another; for the publick Place where Records were kept and the King's Palace being burnt, and the whole City indanger'd by the Fire, Antiochus accus'd the Jews as the Authors of it, and the Inhabitants had destroy'd them all if Collega the Roman Governor had not pacify'd the People, till he enquir'd into the Truth of the Accusation; which when he had done, not one Jew was found guilty of the Crime; for some leud People had done it, in hopes by burning the Registers their Debts could not be requir'd of them. However, the Jews liv'd continually in fear, expecting the ill Consequence of these torg'd Accusations.

CHAP. X.

Vespatian's Recoption at Rome.

Thus receiving an Account from his Father how joyfully all the Countries, and how triumphantly Rome had received him, he was much at eafe, and rejoye'd at his Father's Promotion; for all the People of Italy reverenc'd the Name of Venture

frarian (tho' absent) as the only Person that had merited the Empire. The Poor pray'd for his Arriv. !, to put an end to the Calamities of War; the Senate for their own Safety, who had been harats'd by the Change of Princes; and the Soldiers, as one that could judge of their Merits, and preferve them from Contempt. The Nobility feeing him fo belov'd by all Ranks of Men, met and accompany'd him at some distance from the City; and to delirous were all to fee him, that more went to meet him than stav'd at home. At his Entrance the whole City (as if it had been a Temple) was all hung with Garlands, fweet Odours and Perfumes, and the People welcom'd him with Shouts and Acclamations, wishing him long to live their Emperor, and his Son after him, and that the Empire might never be alienated from his Posterity. And Rome having thus receiv'd Vefparian, was foon after blefs'd with all kinds of Happinefs.

Some time before Vefpatian Went to Alexandria, and whilft Tieus befieg'd the City of Jerufalem, the Grmans taking advantage at the Civil War that afflicted the Empire through the Change of their Emperors, they rebell'd in hopes to gain their Liberry, but as foon as the News of their Defection came to Reme. Cefar Domitianus, Son to V spatian, animated by his Hereditary Courage, went out against them, and the Bubarians territy'd at his Approach, submitted to him; and Dimitian knowing that all things being well dispos'd in Gallia, it would be hard for the Germans to give further Diflurbance to the Romans, he return'd to Rome with great onour to his green Years, and Reputation

to his Country.

At the same time the Scythians rebell'd also, and pairing the River Ifter in great Numbers, came unexpectedly upon the Roman Garifons, did them great Injuries, and flaying Fonteus Agrippa who came against them, they wasted all the adjacent Countries. V fprian hearing that May was ra-71g'd, he fent Rubrius Gallin to chastize them;

who having flain many of them in Fight, forc'd the rest to retire into their own Country; and having put an end to the War, he built stronger Forts, which kept them within their Bounds, and so quieted the Disturbances in Messa.

CHAP. XI.

The Triumphs of Vespatian and Titus.

Thus having treated the Syrians with divertity of Pass times, and expos'd to Death many of the conquer'd Jews, in his Journey from Berytus he faw a River worthy of Notice : It runs in the midit between Arcas and Raphaneus, two Cities of Agrippa's Kingdom, and is of a miraculous Quality; for when it flows 'tis full of Water, and runs with a Iwift Stream; but having flow'd fix Days together, on the seventa Day, without any visible Ebb, 'tis quite dry, and the next Day returns to its former Course, and so continues weekly, without any Alteration; and therefore the Jews call it Sabbasicos, from their Sabbath, which is the Seventh Day. The Antiochians welcom'd Titus to their City with all possible Demonstrations of Joy and Satisfaction, and requested him to banish the Jews, or at least, that he would take away the Brazen Tables wherein the Privileges of the lews were engraven; but Titus would condescend to neither, but left the Jews in the same State he found them. As he pass'd by erusalem, be was troubi'd to see its Desolation, and that his Merits must be known to the World by the Ruin of so beautiful a place. From thence he pass'd into Mefia, and so to Panonia, and commanded that John, Simon and 700 of the lustiest Prisoners should be fent into Italy, to be us'd in his Triumph. Approaching near R.me, the People met him with great Jov, and his Father did him the same Honour in his own Perfon, and both agreed to Triumph on the Lame Day, tho' the Senate had decreed they should each have a feveral Triumph. Which being come, All 2

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All the Soldiers and Officers came before Day near the Temple of Isis, where that Night the Emperors lodg'd; and at Break of Day Vefpatian and Titus came forth in Purple Garments, crown'd with Lawrel, and went to Octavian's Walls, where the Senate, Nobles and Roman Knights expected their coming. Before the Porch was rais'd a Tribunal, with Scats of Ivory; on which being fate, the Soldiers shouted forth their Praises. perors were unarm'd, cloath'd in Silk, and crown'd with Lawrel; and when the Soldiers were speaking more in their Praises, Vespatian gave them Signs to be filent; and then covering most part of their Heads with their Robes, they both made the customary Devotions, and sent the Soldiers to Dinner. From the Gate of Triumph, in Triumphant Robes, they pass'd through the publick Places appointed for that purpofe. The Splendour, State and Costliness of this Triumph cannot be precisely related, for every thing that was rich, rare and glorious, that might speak the Grandeur of the Emperors, or the Magnificence of the Romans, was here in great plenty: Store of curious Works in Gold, Silver and Ivory; Tapeftry wrought with Pictures, and the Curiofity of Babylonian Artificers; Splendid Gems and precious Stones fet in Crowns of Gold, and other Works added to the Glory of their Triumph: The Pictures of their Gods, admirable for Workmanship and costly Materials, were carry'd with them; and divers forts of Living Creatures, adorn'd with fomething that express'd their Natures. There was an innumerable Company of Men cloath'd in Purple wrought with Gold, and all things fo agreeable, that nothing in the World could be more magnificent and The Pageants were of incomparable Brauty and Magnitude, with lofty Stories one above another, hang'd about with Golden Tapeftry : Some of them represented the Desolations of War, Countries destroy'd, populous Cities ruin'd, Caftles demolish'd, Troops of Enemies slain, Prifoners foners taken, Walls batter'd with Rams, Armies en. tring the Breach, Cities and Temples on fire, Rivers streaming with Blood to quench the Flames that had confum'd Cities to Ashes; all so exactly represented, as if the Tragical Actions were then a doing: On every Pageant food the Governor of the City, shewing the manner how it was taken, After these follow'd a Fleet of Ships, freighted with the Spoils of War; among which, those of Jerusalem were most remarkable; for there was a Golden Table weighing many Talents, a Rare Golden Candle-stick with feven curious Branches for Lamps; then was carry'd the Jewish Laws, as the last of all the Spoils, with Images of Victory made of Gold and Ivory. Then came Vespatian. follow'd by Titus and Domitian, richly and folendidly adorn'd, and mounted on stately Horses, pasfing to the Temple of Jupiter Capitolinus, where the Triumph ended. Here they continu'd, according to the Custom of their Country, till News was brought them of the Death of the General of their Enemies, which at this time was Simon of Giora, who was also carry'd in the Triumph with a Rope about his Neck, and by it drawn along the Market-place, and there put to death: When Notice was given of his Death, they facrific'd and feafted both in the Palace, and at their own Hou-The Triumph being ended, and the Empire in quiet, V. spatian built a Temple, dedicated it to Peace, and beautify'd it with Pictures, Carv'd Works, and other Curiofities brought from the farthest Regions of the World.

CHAP. XII.

How Herodium and Machæron were taken.

To Judea by Cefar, he took the Castle and Garison of Herodium by Composition; and g thering his Troops together which were dispers d in divers Countries, he design d to assault Macharon, less the Strength

Strength of the place should encourage the Jews to rebel. The Cattle was built upon an exceeding high Rock, encompass'd with Valleys of incredible Depth and almost unpassable: It was built by Alexander King of the Jews, and destroy'd by Gabinius in the War against Aristobulus, and again reedity'd by Herod, as a Defence against the Arabians. In the King's Palace was a Plant call'd Rue, taller and broader than the Fig tree, and was faid to have grown there ever fince the Reign of Herod. In the Valley lying on the North Side of the City, there is a place call'd Boarus, where also grows a Root of the same Name, but of a Flame-colour. which shines in the Night like the Sun beams, and whoever touches it dies immediately; therefore the best way they have of gathering it, is, by diging round the Root till it is made bare, then tying a Dog to it, he by striving to follow his Master, will draw it up, and the Dog dies presently; but afterwards any Man may handle it without danger. This Herb, notwithstanding the Danger of it, is yet coveted by many, for it drives away Devils (which are the Souls of wicked Men) out of Men's Bodies, if it be apply'd to them; whereas, if they had no Help the Devils would kill them. Out of the same place also iffue Springs of Sweet Water: and out of a Rock adjoining is the Refemblance of two Dugs, near one another; one of which throws out hot Water, and the other cold, and being mixed together make a pleafant Bath, which cures Difcases, especially Pains in the Sinews. Baffus befieg'd the Castle, and after many Sallies and stout Rencounters, it was yielded to him to fave the Life of Eleazar, who otherwise had been crucify'd by the Romans. From this place Baffus led his Army into the Forest call'd Jardes, where many Jews were affembl'd that fled from Jerufalem and Mache-11, where in a desperate Engagement, with the Loss of only 12 Romans, the Jews were all slain, being in Number 2000. At the same time Cafar Wrote to Liberius Maximus, his Governor, and to Baffus, Bassus, to sell all the Lands in Judea, and leave only 800 Soldiers in Emmaus, 30 Furlongs from Jerusalem. He also imposed upon every surviving Jew, a Tribute of two Drachms Yearly to the Capitol, which in former days they were wont to pay

to the Temple of Jerufalem.

Cefennius Petus having accus'd Antiochus King of Comagena, and his Son Epiphanes, of a delign to revolt from the Romans, and obtain'd an Order from him to act as he pleas'd against them, he enters Antiochus's Country with an Army; and the King unwilling to War against the Romans, he and his Wife and Children fled into Cilicia, and his two Sons to Volgefus, who honorably receiv'd them. Petus coming to Tarfus in Cilicia, fent a Centurion to feize Antiochus, and carry him bound to Rome; but Vefpatian hearing it, would not fuffer a King to be to harshly treated, and therefore commanded he should be unbound, and stay a while at Lacedemon, where he maintain'd him according to his Quality; and his Sons having notice of it went to Rome, where their Father was now arriv'd, and reconcil'd to Cefar, and they all liv'd there together in great Honour.

CHAP. XIII.

How the Castle of Massada was taken.

Bassa dying in Judea, he was succeeded by Flavius Sylva; and he perceiving all Judea was taken except the Castle Massada, he with all his Forces march'd against it. 'Twas commanded by Eleazar Captain of the Siccarians, who were the first that exercis'd cruelty against their Neighbours; but were very moderate, if compar'd with the Villanies acted by John of Gischaia, and Simen Son of Giora. The Castle was scituate between inaccessible Rocks, and strongly Fortify'd by Art and Nature: It was stor'd with Corn for many Years, and with great quantities of Wine, Oyl, Pulse and Dates. There was but one place about

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about Massada, they could raise a Mount on to batter down the Wall, and when Silva had gain'd it, he creeted one 200 Cubits high; from whence, with their Engines that threw Stones, they drove the Jews from their Wall, and play'd their Rams against it, and having somewhat weaken'd it by continual battering, the Jews built another within, on which the Rams made no impression; and therefore the Romans knowing the new Wall was for the most part built with Wood, they threw burning Firebrands upon it, which confum'd it to the Foundation. and the Romans return'd joyfully to their Camp, with refolution to Attack it next morning. Eleazar seeeing no way to escape the Remans, he affembl'd the most valiant of his Men.

and spoke to 'em as follows.

"Generous and valiant Jews, we have long re-" folv d to fubmit to none but God; but now he " refolving to ruin our whole Nation for their " Sins, we are ready to fall alive into the Hands " of our Enemies; therefore I defire you that we " may escape Death or Slavery from our invinci-" ble Enemies, let us fatisfy the anger of God a " more tolerable way; let our Wives dye undif-"honour'd, and our children by Death be freed " from Slavery; after whose Deaths, we will one " help another to dye with Reputation, and pre-" ferve our Liberty, which is the best Sepulture; " but first let us burn our Castle and Treasure, " for nothing can more afflict the Romans, than " not to take us alive, and also be depriv'd of our " Riches, which should recompence their La-" bour; and we'll leave 'em our Provision to " flew that Famine contributed nothing to our " ends; but that we preferr'd a voluntary Death, " before Subjection or Slavery." Some confented to dye after this manner; but Eleazar feeing others unwilling, he pathonately proceeded after this manner. "How greatly am I deceiv'd in " my expectation, to fee Men that fought for Li-" berty, unwilling to dye to procure it. The " whole

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" whole current of Antiquity, and our own Holy, "Doctrines tell us 'tis more elegible to dye than " to live; for Death loofeth our souls out of Pri-" fon, and states them in pure and propper places, where they shall never know trouble or calami. " ty. Whilit our Souls are confin'd in mortal " Bodies, they share in the Miseries of it; but " when the Soul is freed from the burden that " finks it to the Earth, and has recover'd its pro-" per Habitation, then it enjoys free and perfect " Felicity, and remains as invisible to mortal Eyes. " as God himself is; or as the Soul was in our " Bodies, it being now wholly Incorruptible. "In fleep, the Soul not being distracted with anxious cares, takes a fweet repose, communi-" cating with God, and foresees future events. " Why then should we fear Death, who love the " refreshment we have by fleep; or for a Mo. " mentary Life, hinder our felves of one that is " Eternal? therefore we that understand our own " Law, should by our Example teach others to " despise death. All Nations agree that the Soul " is immortal, and therefore the wifelt Indians in " perfect Health will bid their Friends adieu, leap " into the Fire to haften their Deaths, that they " may enrer into a state of Immortality, and their " Friends accompany them to their Funeral Pile, " with greater joy than upon any other Occasion. " And have not we greater Arguments to induce " us to feek after Immortality than the Indians? " Are not we every where despis'd, tortur'd, kill'd " after cruel manners, or made Slaves and Vaffals? " Let us therefore haften to dve well, and take " compation on our Wives and Children, while "tis yet in our power. Immediately all the Jews concurr'd in the fame refolution, and embracing their Wives and Children, as at their laft farewel, they prefently kill'd them all: And grudging the time themselves staid behind, having set fire to all their Riches, they cafe Lots by tens for one to kill 'em; and when there was but one left alive, he

first walk'd among the dead, to see if there were any wanting his help; but finding none, he fet fire to the King's Palace, and then thrust his Sword into his own Body, and fell down dead among his Friends: leaving not one alive, but an old Woman, and another that was wifer than the rest, and five Children that had hid themselves in a Cave. whilft they were busied in the Massacre. number of the flain Jews were 960. This calamity befel the Jews the 15th of April, Anno Christi 76. Next Morning the Romans expecting to fight. and feeing no Enemy appear, but all in perfect filence, they gave a great shout, in hopes that would bring out the I me, and the Women in the Vaults hearing the noise, went out and told the Romans what had happen'd. The Romans did not eafily believe their Relation, the Fact feem'd fo incredible but they endeavoring to quench the Fire, and moving forward, came to the Palace where they beheld all the dead Bodies, which rais'd their admiration, that so many should agree in despising Death. The saughter of the lews now extended into all Countries: for the Siccarians at Alexandria retaining this rebellious humor. provok'd the rest of the lews there to revolt from the Romans; but the wifer fort among the lews, pertwaded the People to rife against them, and took 600 of them, and deliver'd them to the Romans, who were so obstinate, that they endur'd all the torments that could be invented, and Death it felf, rather than acknowledge Cafar to be their Lord, and the same obstinate humour continu'd among their Children to admiration.

Lupus Governor of Alexandria, having rais'd accusations against the Jews there, as a Seditious and Rebellious People, Vespatian gave him order to destroy their Temple, which was built in that City by Onias, in the same form, tho' lesser than that at Jerusalem. He went into the Temple, took away many Gifts, and shut it up, not permitting them to facrifice in it; and Paulinus that succeed-

ed him, took away every thing that was of value in it, and shut it up, 330 Years after it was built by Onias.

Now the boldness of the Sicearians, like an infectious Discale, spread thro' all the Towns of Cyrene; and a wicked Wretch call'd Jonathan a Weaver, feduc'd many of the Vulgar fort to follow him, promifing to shew them Signs and Vifions in the Wilderness ; but the better fort of the lews in Cyrene knowing his deceit, gave Catully notice of his Preparation and Departure; who fending Horse and Foot against them, at their meeting, the greatest part of the Jews were flain; but lonathan with others being taken alive, they endeayour'd to fave themselves, by offering an occasion of Crucky to Catullus, for he impeach'd all the Richelt of the Jews, as his Confederates in this intended Rebellion, which greatly pleas'd Catullus, who put them upon accuring the Jews falfly; and particularly commanded them to accuse Alexander a lew, and his Wife Bernice, both whom he hated, and put them first to Death, and after them all that were Rich, to the number of 3000, which he thought was justifiable, because he conficated their Estates to the use of C.cfar: And lest any of the less that liv'd remote should complain of his Injustice and Subornation, he encourag'd Jonathan, and others to accuse the most trusty and faithful lews, both at Rome and Alexandria, of which lefe-

Jews, both at Rome and Alexandria, of which JoseMother of plus was one; but the success answer'd not his
this History malicious chicannery; for carrying Jonathan and
the rest bound to Rome, Vejparian suspecting some
leud contrivance among them, he diligently enquir'd into the whole proceedings; and discovering these Crimes were injuriously charg'd upon
the Jews, he acquitted them, and caus'd Jonathan
to be whip'd, and then burnt alive; but Catullus's
Crimes thro' the mildness of the Emperor were
not taken notice of; but what Man omitted, God
supply'd; for soon after he was seiz'd with a violent Disease, which as ested both his Mind and

Body;

Body; he was terribly and continually affrighted with Imaginations, that the Ghosts of those he had murder'd, were ready to affault and kill him: For, not able to contain himself under the horror of his guilt, he would leap from his Bed, and shrike out as if he suffer'd fiery Torments and his Disease daily increasing his Guts and Bowels rotted; and at length issuing from him he dy'd, a dreadful Spectacle of Divine Justice, in punishing such flagitious Criminals. And thus ends the History of the Wars between the Jews and Romans; The Stile I leave to the Judgment of the Reader; but the Truth of the Narration being the only ly thing I propounded to my self, is not to be doubted of.

The End of the Wars of the Jews;

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THE

THE

FIRST BOOK

OF

FLAVIUS FOSEPHUS

AGAINST

APPION,

Concerning the

Antiquity of the Jewish Nation.

Aving written in the Greek Tongue an Authentick History of the Antiquities of the JEWS, in the Occurrences of 5000 Years, which has been malicioufly represented by some, as if I had impos'd upon the World in making our Nation more Antient than in truth they are; I have thought fit, most renown'd Epartere litus, to vindicate my Writings against the Calumnies of those that asperse us as an . Upftart People; and therefore, in the first place, I must admire at the Confidence of those that refer all Controverties of this nature to the Determination of the Greeks, and conclude us to be but of a late Extraction, because the Grecian Authors have taken no Cognizance of our Ancestors in any of their Wricags; which is no Wonder, for themfelves, in respect of us, are but of yesterday; a meer Modern, New and Unheard of People, in regard of Anuquity; I mean, in the Foundation of Cities, the Invention of Arts and Sciences, the Promulgation of Laws, and their own Application to the careful Writing of History: Whereas the Writings of the Egyptians, Caldeans and Phanicians are had in Veneration for their Exactness and Veracity. Innumerable Errours are crept in among the Greeks; and for Antiquity, the antientest Writings they pretend to, are Homer's Poems, which were not written till after the Seige of Troy : And as for their Historians, Cadmus the Milefian, Acufilaus the Argive, and others, they liv'd but a little before the Persian Expedition into Greece; their Philosopers, Pherecydes the Syrian, Pithagoras and Thales, confess they were instructed by the Egyptians and Chaldees; and therefore these People have little reason to boast of Antiquity. Besides, it may be easily seen from their Histories themfelves, that they are only grounded upon Hearfay, Supposition and frivolous Conjectures; and are also at an irreconcilable Difference among themselves, as may be read in the many Contests between Helicanus and Acufilaus, Ephorus and Timaus. In general, all Men accuse Herodotus, Antiochus and Collius, in the Histories of Sicily: Nor have those that wrote the Histories of Argos and Athens accorded better among themselves: Nay, Thucidides, the best of all their Writers, is accus'd of impoling Fallities upon the World; and the Reason hereof, I suppose, is, because they kept no publick Registers of Transactions, for among the Athenians there is no mention of them, and the most Antique Records they pretend to, are the Capital Laws of their Legislator Draco, who liv'd but a short time before the Tyrant Pefistratus; and the Arcadians had the Use of Letters a great while fince them; besides, all their Writers rather study'd to embelish their Stile with Eloquence, than in Enquiries after Truth.

But so great has been the Care of our Nation, as well as the Epppians and Babylonians, that they have register'd all Occurrences in the Times they

happen'd: and by this means it comes to pass that ou: Histories re not infinite in Number, nor repugnant to one another. Our Chronicles are contain'd in 22 Books, 5 of which were writ by Moles, commencing with the World, in which the Genealogies were continu'd from the Creation till his Death, which was little I fs than 3000 Years. After the Death of M. fes, till Artaxerxes King of Perfit, all the Prophets of our Nation wrote the History of the feveral Times they liv'd in, which are digested into 13 Books; and the rest of the Number mention'd are made up of pious Inftru-Etions for the kegulation of our Lives, and of holy Hymns in the anonour and Praise of our Crea-From Artax rxes to our prefent Times, our Histories have been carefully compiled, the not held in fuch great Veneration as the former; and the I ws will suffer Death rather than speak a Syllable against those sacred Volumes, or suffer them to be impair'd or alter'd : But the Greeks will run no in zard to preferve all the Writings they have from Destruction because they know the Truth of their Histories depends upon the Wills and Fancies of their Writers, in which they have too often grofly abus'd Posterity with fabulous Relations, and broken Patches and Shreds of Affairs; and by thefe clandestine Methods have call'd themselves Hiff rions.

No Man had equal Advantage with my self to write the former Histories, being a Priest, educated in the Knowledge of our Laws, present in all the Transactions of the Jews and the Remans, and kept a Register of all that happen'd among them till the Destruction of Jerusalem; which it was impossible for the Greeks to know for we were no Trading People, but liv's entirely among our selves, and subsisted by Husbandry and Tilling the Ground, and having no Trassick by Sea, as the Phanicians and other Nations had; all our Affairs were private among our selves and therefore its no wonder the Greeks knew us not, who liv'd at the great works.

great distance from them, fince neither Thucidides nor Herodotus ever mention'd Reme, whose Conquests were spread so far and wide over the whole World. Ephorus, one of the best of their Writers. was wholly ignorant of the Spaniards and the French, and only thought them Inhabitants of a City, that had then so large a Share in the World; which is an invincible Argument that themselves are but of a very late Standing, in respect of the Antient People of the World; and therefore I will appeal to the Hiltories of other Nations to prove their

Antiquity.

Manethon, an Egyptian born, and an Enemy of ours, writing a History in Greek of the Affairs of his own Nation, mentions the Hebrews as an Antient People, calls them * Hicfos, the King's Shep- Hicin Esherds, as indeed they were; and recites the Time brew figniof their coming into, and Departure out of Egypt; fies a King, and that they inhabited Juden 1000 Years before and Sor a the Trojan War, and 393 Years before Danaus peo- Shepherd. pled Argos, who now boaft themselves of their Antiquity. The antient Tyrian Chronicles fay, that King Solomon built the Temple at Ferufalem 143 Years and 8 Months before Dido, Pigmalion's Sifter, built the City of Carthage. Berofus the Chaldean Historiographer, famous among the Learned World, mentions the Deluge, how our Ancestors were preferv'd in the Ark, and recites the Genealogies of all our Kings that reign'd from Noab to Nabul affarus King of the Babylonians and Chaldeans; and the Computations of Times among the Chaldeans and Phanicians do also exactly agree with ours, and prove our Antiquity beyond Contradiction. Pythagoras, a Samian born, who for Wifdom and Holiness of Life was esteem'd above all the Philosophers, extracted a great part of his Moral Precepts from the Laws of the Jews Throphraftus, in his Book of Laws, mentions the 'emifb Oath Corban: Herodotus of Halicarnassus speaks of our Law of Circumsifion: And Cherillus, an antient Poet, makes mention of the Jews as Warring under L 4

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der Xerxes; for speaking of other Nations, he at last mentions ours:

*Jerusalem † AsphaltiA People strange follow'd this Royal Throng,
Whose Language was the unknown Phænician Tongue;
I' th' Hills of * Solymus was their Native Dwelling,
Near unto a † Lake in Length and Breadth excelling:
Their Heads were shav'd, and for their Heads Attire,
They were a Horse-Skin dried at the Fire.

Nor was our Nation unknown to the Greeksthem. felves, tho' they are pleas d to disown it; for Clearebus, a learned Peripatetick, relates a Dialogue between his Master Aristotle and a Jew : And Hicateus a Philosopher, brought up with Alexander, has wrote a whole Book of our Nation. The like has been done by Agatarchides, who recites many of our Laws and Customs which genuinly interpreted, shews our Zeal to the Laws of God: So that it is not because we were unknown to the Greek, but because they wilfully omitted what they knew. Now all the Reason of their Malice to us, may be fumm'd up in two Things: first, to curry favour with the Greeks, who are the irreconcilable Enemies our of Nation, and next, from the great Ditference betwixt us in Matters of Religion; for they worthip Gods of their own making, in the Shapes of Beafts and monffrous Creatures, which we abhor, and only worship the True God, Creator of the World. As for the ridiculous Forgeries, manifelt Contracictions, and pulpable Lyes, in-Vented by Manethon, Cheremen, Lyfimachus and Lyfinius, to repretent the whole Nation and our great Law giver Mefes as a Company of difeas'd Lepers, I will not fo far honour the Fiction, as to give an Answer to such an impudent and groundless Calumny.

THE

SECOND BOOK

AGAINST

APPION.

Most Renowned Epaphroditus,

Aving already prov'd the Antiquity of our Nation from the Records of the Phanitians, Chaldeans and Egyptians, I will now particularly apply my felf (tho' he does not deserve it) to answer Appion, whose Writings have discover'd him to be an ignorant and impudent Detracter; and tho' they are so consus'd and perplex'd with Incoherencies that 'tis hard to understand him, I shall state the Matter fairly, and refer it to common Censure.

In his Egyptian Hiftory he fays Mofes was born in

Heleopolis, and being instructed in the Customs of his Country, the Prayers that were us'd in publick he order'd to be faid in private, turning their Faces to the Riling Sun; and instead of Obeliques, he built certain Pillars, under which were engraven Bazons, whereon the Shadow falling, they observ'd the same Course with the Sun in the Firmament: But this needs no other Answer than to say, When Mofes built the Tabernacle he had no fuch Intention, nor was it in fuch a Form as he has abfurdly describ'd it. In the Time of our Ancestors Departure out of Egypt, he differs above 100 Years from his Fellows, and above 200 Years from the Truth. He fays, When the Hebrews departed out of Egypt, after they had travell'd fix Days they were weary, and troubl'd with Inflammations in their Groins,

and therefore rested on the 7th Day; and being safely arriv'd in Judea, they in memory of it rested still on that Day: And he confirms this Story by a

protound

profound Reason, because, as Luck would have it, the Egyptian Word Sabbatosis signifies an Ulcer in the Groin. Who can read these ridiculous Stories without Laughter and Indignation, to fee a grave Author, with fo much Effrontery and Authority, aver that for a Truth which the World knows to be an egregious Falfity; for Sabbatum in the Hebrew Tongue fignifies Rest, and Sabbo in the Language of the Emptians fignifies a Difease; which shews his stupid Ignorance and Malice, in coining an Abfurdity in Grammar to shew his Ill Nature. Appion commends Cleopatra only because the was unjust to us, for he could not be ignorant of her Character. He upbraids us for not erecting the Emperor's Statues in our Temple; but omits the Commendation of the Romans, whose Modesty and Goodness were content with fuch Honours from their Subjects as they could pay, without offending God, or transgreffing the Laws of their Country. Appion affirms, that in our Sacred Temple we worship'd an Ass Head; And this was manifestly known, fayshe, when Antiochus spoild the Temple, who found that Asi's Head, being of Milly Gold, and great Value. which I answer, If this Story was true, yet an Egyptian, as he is, ought not to have reproach'd us with it, fince an As is but a Beast, and Beasts the Egyprians worthip as their Gods! But how was it poffible to invent fo ridiculous a Story, when all the World knows, at the Ranfacking of the Temple, either by Anticebus, Pompey, Craffus or Titus, there was no colour for fo abfurd a Fable? And had not Appion the Heart of an Ass, and the Impudence of a Dog, which he and his Country men worship for Gods, he would not have obtruded fo grofe a Calumny upon us. Appion fays, That the Jews Swear an Oath to the God of Heaven, never to do a Kindness for a Stranger, offecially a Grecian; and that our Religion camere be ceue, because we are under fach Calamis ties: But as the Oath he talks of was never known to any Man but Applion, to no Religion in the World must be true if his Consequence be right; for there is no Nation in the World that have not, at one time or other, been under very great Sufferings. He laughs at us about our Law of Circumcifion. and yet his own Nation practife the fame Rite; which inclines me to think that Appion was justly punish'd for blaspheming his Country-Laws and Religion; for being forc'd to circumcife himfelf to avoid a foul Difease, it had not the Effect defired; but his Privy Members rotting he died a And here tis fit this Discourse mifer ble Death. should end also, had not some other malicious Perfons flander'd our great Prophet and Law-giver Mofes, in calling him a Magician, and Author of fuch Laws as tolerate Impiety, and teach the Exercise of no Vertue nor Goodness. To which I answer, That Moses was a good Man, inspir'd by God Almighty, and did nothing but by his particular Command and Direction. The Laws he gave us he receiv'd from God himfelf, were the first in the World, and contain nothing but what is just and pious, and are to be read in the Book of the * Antiquiries of the JEW'S, and thither I refer the L.3. 7.54 Reader for further Satisfaction, and therefore shall conclude by faying, That in Laws for promoting Piety and Morality we exceed all other Nations; for Unity and Peace among our felves, we have very few Equals ; we for sake not one another in Adversity, nor injure our Breebren in Prosperity: In War we d spife Death, and in Peace we inure our selves to Labour : We believe that God fees and knows all our Actions, and vules and difposes all Occurrences. If any Laws were before ours, we thank them as their Scholars; but if ours were first and best, Mos must have the Glory of their Promulgation. Let therefore the Names of Appien and Molon perish, and all others that are so plainly convicted of belying and flandering us. Book is written to you Epaph editus, as a Lover of Truth; and to all who by your Means are defirous to learn it.

THE

Rule of Reason,

OR, THE

MARTYRDOM

OFTHE

MACCHABEES.

T the Request of Polybius of Megalopolis, I am to exhibit an account of the Martyrdom of the Macchabees; and that I may not trouble the Reader with a tedious Prologue, I will begin with Eleazar, and Seven Brethren, and relate what Torments was fuffer'd by their Mother and themselves; but before I begin the deaths of these Martyrs, I will briefly discourse of Reason, which is no small inducement to a patient fuffering the greatest Cruelties, for the fake of God and Religion. For firift, Reason learns us to despise all the Honours, Pleasures, Flateries and Blandishments of the World, and by degrees fortifies with a noble refolution, to fuffer all the Torments that the Malice of Man can inflict upon us. For Reason being grounded upon Wisdom, and that affisted by Justice and Temperance, all things in time grow easie and familiar to us. Reason is the guide of all our Actions, and by it we are taught to despise Torments, prune off superfluous Pleasures. It subdues the heat of Luft, corrects our unruly Passions, shames our Intemperancies, teaches us to deny our felves, and by mature and profound advice, arms our Souls with a noble Courage, As was exemplary in Mofes and Jacob: And if any think it strange, that Reason having such a power over our Inclinations and Actions, we should in any thing offend against God, he ought to know that the dominion of Reafon is not to absolute, as to silence the motions of our Appetites, or extinguish our defires, but only to correct their Extravagancies, and prevent Inordinate Defires, from running into enormous Actions. Our Pattions may be fubdu'd and brought under. but cannot on this fide the Grave be totally exterminated. As for Example, Reason cannot hinder us from being angry, out by its powerful perfuafions it can tye up our Hands from doing Mischief in our Anger; it cannot hinder us from defiring the fatisfaction of our Inordinate Lusts and Concupifcences, but it has virtue to prevent our yielding to its filthy fuggestions. In short, Virtue can restrain and bridle our finful Passions, but has not fuch an absolute Jurisdiction, as to be able to root them out, and utterly deltroy them. And now I proceed to the History it felf.

Seleucus King of Asia being dead, Antiochus a Man of a cruel disposition Reigning in his stead, fack'd the City of Jerufalem; and tho' nobly entertain'd by the Citizens, committed all kind of Outrages upon them; he depos'd Onias the High-Priest, and upon the promise of paying him 3650 Talents of Silvre, he put his Brother Jason in that Office, who immediately forc'd the Jews upon committing all kinds of Wickedness, to forfake the Religion of their Country; and procur'd an Order from Antiochus, that all the Jews that would not facrifice to their falle Gods, should immediately dye upon the Wheel; but the Religious lews taking no notice of this command, perfever'd in their own Religion, and chose a sudden and voluntary death, to avoid his tormenting them by degrees; which Antiochus perceiving, he dehl'd the Altar with Swines flesh, and commanded it should be eaten of the Jews. Then he affemall the Jews, among whom was Eleazar a Priest, a Holy and Learned oid Man and in great Repu. tation for his Piety and Virtue, to whom Antiochus fpake in this manner.

" Holy old Man let me perswade thee to save " thy Life, and preserve thy Reverend Age, and " by facrificing and eating Swines Flesh, to shun " the Torments prepar'd for the obstinate. Tis " contradictory to the Principles of Wisdom and " Discretion, to follow the opinion of the Jews, " and refuse that Food which Nature has prescrib-" ed to Mankind, as well as any other: Why " should you make a difference where Nature has " made none? For, either the Flesh of all, or of no Beaft is to be eaten; and 'tis Folly and Su-" perstition, to debar your selves by a Law, that " has no other Reason to support it but your stub-"born Wills. Therefore lay afide those vain and fortish Opinions : for tho' your Laws require it, " the breach is excufable, because you don't offend

" voluntarily but by compultion." To which Eleazar aniwer'd.

"Tis not vain Report, or an obstinate Hu-" mor, but the fear of God, and a due regard to " the true Religion that makes us abstain from " impure Flesh, and eating what is offer'd to !-" dols; and herein our Law condemns your Phi-" losophy, wherein he that seems the wifest, is suilty of the greatest Folly. We are taught "Sobriety, to subdue our Inordinate Appetites, to keep our Bodies chaft, and to fuffer patiently, what for God's and Religion's fake is inflicted on us; and therefore I refuse to eat prophane " things, or comply with our commands against my own Religion. Do whar you please against me, 'twill e're long f.ll upon your felf, and you'l be as despic ble, as how you render us. I will perfift in the Religion of my Fathers, " though with Tyranous lands you pluck out " thefe Eyes, and with a bloosy Knife rip up my

" Bowels ; you may take away my Life, but shall " never compel me to Apostatize. Prepare your " Fire, make ready your Racks, and you shall " fee this aged Body endure all your Torments " with an undaunted Courage. O Holy Religi-" on, the ground of my Salvation, the founda-" tion of my Faith, the protection of every true " Believer, I will never forfake thee; nor to fave " a fhort Life, transgress against thy Precepts, nor " lose the merit of so many Years, nor relinquish " the Faith I have hitherto embrac'd. The Ho-" ly, Just and Devout Fathers, will receive me " into their Society; where, O wicked King, " thou can'ft not molest my Happiness. Thou " haft chang'd the Name of King, into that of " bloody Tyrant, but thou shalt never fay of me " that either by word, or deed, I comply'd with

" thy cruel Edicts.

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The Soldiers immediately dragg'd Eleazar to be tortur'd, ftrip'd him naked, hang'd him up and whip'd him, whilft a Cryer call'd aloud, Obey the King's Pleasure and Command. When Eleazar faw his Flesh wounded, his Body cut on all sides, and the Blood gushing out from every Limb, he patiently fuffer'd, glorify'd God that enabl'd him to endure it, and like a flout Champion of the true God, never shrunk at his Tortures. King's Officers faid, How long Eleazar wile thou difobey the King? Eat Swines Flesh, and redeem thy felf from Torm.nts; to whom Eleazar answer'd. "We Sons of the Hebrews are not fo effeminate " and cowardly, as to renounce our Salvation to " fave our felves from Torments; this Life can " endure but a few Moments, and we must not " hazard the lofs of Eternity, to secure what is "Temporary: For if we dye couragiously, our "Souls will take their flight into Abraham's Bo-"fom." The Soldiers feeing his constancy, by the King's command, pour'd loathfom stinking Liquors into his Nostrils, and cast him into the fire; and he perceiving himfelf to be dying, lifted up

his dazl'd Eyes to Heaven faying, "Thou art he "O God, from whom I expect Salvation, in " mercy behold me dying for thy Laws, and be gracious to our Nation ; still protect them under the shadow of thy Wings, and let my death put an end to all our Miseries, and pacify thy Wrath against us;" And with these words he joyfully expir'd, confirming the truth of what we formerly deliver'd, viz. "That Reason regulates our Paffions, and disposeth us to cheerful Suffering. O bleffed old Man, happier than all of " thy Age. O Priest, more Sacred than all of thy "Order; thou hast given an Example for all the " Priests of God to immitate; thou hast shew'd " a strength above Torments, and wast more a-" ble to fuffer, than the Torturers to punish; thou " haft acted by a Courage more forcible than "the Princes Command, more powerful than "the fire that consum'd thee, and deservit to be crown'd with Lawrels of Martyrdom; for " thou hast legibly prov'd, that none can be over-" come with Pain, but those that Wisdom has " not arm'd with Patience." But the cruelty of Antiochus did not terminate here, for he caus'd feven young Gentlemen of the Hebrews, to be brought from their Castle Sofandrum to Antioch; who being in their tender Years, he thought they would renounce their Religion, rather than fuffer Torments; and therefore commanded them, and their Mother Salomana (descended from a noble Family) to be brought before him. The Young Men were comly graceful Persons, and of virtuous Inclinations; and their antient Mother exceeded all that can be faid in her commendations.

These being in his Presence, Antiochus accosts the Children after this manner. "Excellent Young "Men, I heartily wish your Welfare, and there fore would perswade you, not like Mad-men, "to resist my commands, the consequence where of will be Torments and Death; to avoid which you must renounce the Faith of your Country-

" men,

" men, and embrace our Religion, and then I " will advance you to Honours, and augment your Estates; but if you refuse, I will invent " fuch Torments for you, as by a lingring and " and painful Death shall consume you." To terrifie them the more, he commanded the Instruments of Torture should be shew'd before them, as Wheels, Rods, Rakes, Racks, Hooks, Chaldrons, Cages and Gridirons, with Instruments to torment the Hands and Fingers; which the Young-men feeing, notwithstanding all the Flattery or Threatnings of Antiochus, they contemn'd all their Engines of Cruelty, and faid; "Wicked Tyrant, dost thou torment the In-" nocent? We will rather die than renounce " what God and Mofes hath taught us; and " therefore, Tyrant, Lover of Injustice, Mast-" er of Cruelty, Inventer of Iniquity, don't en-" deavour to seduce us with thy Flatteries, for " we fcorn thy offer'd Pardon, as worse than " Death it felf. Our Master Eleazar has shew'd " us the way, and we will chearfully follow his "Example, and obtain a place in Heaven; " when thou, cruel Tyrant, shall be referv'd to " eternal Fire." The Tyrant being enrag'd at these Words, caus'd them to be beaten with Bulls Pizzles, strip'd Micchabens naked, stretch'd him upon a Rack, ty'd his Hands behind him, and beat him to lamentably, that the Tormenters feem'd more weary than the Sufferer. Then he was put upon a Wheel, with a Weight hanging at his Feet, thretch'd till his Sinews and his Bowels built, still calling upon God to strengthen him, and at last spake after this manner. "Bloody Tyrant, thou perfecutelt the " Majefty of God, for I am no Offender, but " one that dies for the take of Julice, Truth and "Charity." Then the Tormentors perfivading him to fubmit to the King's Pleafure, he anfwer'd. " O wicked Executionersof Tyrany, your Wheels are not tharp enough to make " me M

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make me renounce Fleaven, where I have en-" tirely fix'd my mind. Tare my Flesh, Roast " it, if you please, torture every part of my Bo-"dy with feveral Cruelties, you shall never make me offend against God." Then a Fire was kindl'd, and Macchabeus as he was rack'd on the Wheel, was cast into Flames, and by them was to burnt that his Bowels appear'd; but though his Flesh yielded to the Torments, his mind continu'd firm, and in the midst of his Torments faid to his Brethren. " My dear Brothers learn " of me an example of Virtue and Patience; fee " the importance of an invincible and Holy " resolution, learn of me to slight and dispise the " the World, and to obey God rather than a "Tyrant; for God can humble the Proud, and " advance the Dejected." When he had fpoken these Words, he was taken out of the Flame, and flaid alive; his Tongue was pull'd out of his Mouth, and thrown into a hot Frying-Pan, and then he departed this Life, to the great admiration of all that beheld him, and the Joy of his Mother and Brethren, who knew he was gone before them to Heaven, to prepare a Kingdom for them all.

After him the Second Brother, Aber's Hands were bound with Iron Chains, and being hang'd up by them his Skin was flaid off, from the Crown of the Head to the Knees, and then was cast alive to a hungry Libbard, that he might tear with his Teeth the rest of his Body; but the Beaft finelling to him (to shew the power of God) turn'd away his head, forgot his cruel Nature, and would not hurt the Martyr. The Tyrant's Fury still increased, whilst the Martyr spoke aloud: O how pleasant are the Terments and Death that I fuffer for my God; and so much the pleasanter, because I have affu-" rance of a Reward in Fleaven: But thou wicked "Tyrant, shall be banish'd the Royal Throne, and at the day of Judgment torments shall seize thee, and "and thy finful Soul shall be hurried to eternal pu-"nishments." Thus continuing steads in his Faith, and encouraged by his Brothers Example,

he departed to Heaven.

Machir the third Son being brought to Execution, the People begg'd him to pitty himfelf, by feeing what his Brother fuffer'd, and not voluntarily run to his Deltruction; but he being displeas'd with their advice, gave them this anfwer. " One Father begot us, one Mother bore " us, one Mafter (Eleazar) taught us, and we " are all of one mind; therefore do not delay " the time in vain, for I came to suffer and not " talk; you may do the worst you can imagine " against my Body, for you have no power at " all over my Soul. Then was his Body ty'd round a Globe, that pull'd all his Limbs out of joint, the skin of his Head and Face were torn off, and then was put upon the Wheel, but to no purpose, for all his Bones were diflocated before, and hung separated one from another in a fad and deplorable manner; and therefore, when he faw his end approaching, from the abundance of Blood that poured from him, he spoke these Words and dy'd. "We, O Tyrant, suffer. " a temporary Punishment in the cause of God, and Religion; but thou e're long witt fuffer " eternal Pains." Then the Martyr's Tongue was cut out of his Mouth, then he was put into, and Fry'd in a Frying-Pan, and in these Torments yielded up his Soul to God.

Next follow'd Judas the Fourth Brother, who being also perswaded by the People to obey the King, he said. "Your Fire shall never compel me to forsake my Religion, nor can it part me from my Brethren, who are now translated into a state of Immortality. At airsh thee, O Tyrant. I pronounce Described that the that believe S ly int. It, I

"Wretch, if God will fortake me, who his mbrac'd my Brethren in the Arms of his war"cy, that are (by thy crucity) gone to Heaven before rac." At which the Tyrant was fo enrag'd, that he leap'd from his Chair, to torment the Martyr with his own Hands, and first commanded his Tongue to be, cut out of his Mouth; but he nothing daunted at the Order, Said to Anticebus; "This Cruelty will avail thee " nothing, for our God understands the Language and Requests of the Soul, where there is no Tongue to express it. He knows our "Thoughts and our Necetities, and what we " would fay, though we cannot. Thou may'st " cut out my Tongue, but thou canst not pull " out my Soul while Life remains, and God will " accept what is offer'd from it. In punishing " me, thou dost but load thy own Soul with " guilt, that will fink thee into eternal Perdi-"tion." Having thus spoke his Mind, his Tongue was cut out, his Body was bound to a Stake, he was beaten cruelly with Ropes Ends: and being loos'd from those Torments, was put upon the Wheel, where, praying for his Countrymen, Death gave him a passage to his Brethren.

Achas the Fifth Brother came without fending for, and spoke to Antiochus after this manner. "Tyrant, I am come to be punish'd before thou " commandest me, and think not my Mind is "chang'd fince I earnestly desire it. The Blood of my four Innocent Brethren, has already "doom'd thee to Hell Fire, and mine will in-" crease thy torments. Teil me, Bloody Wretch, " for what Offence dost thou punish us? What " Villany have we committed? For what Crime "dost thou persecute us? It it is because we " honour God our Creator, and live in obedi-" ence to his Laws, go on, for thy Punith-" ments will fecure our Salvation, and add to " our Glory." Then was he cramm'd double into a brazen Pot, his Head and Feet together, and after fuffer'd all the torments his Brothers had endur'd before him; yet nothing amaz'd, he started up, and thus bitterly inveigh'd against the Tyrant. "Cruel Tyrant, What inestima"ble Benefits dost thou against thy Will confer
"upon us! Thy rage makes us more accept"able to God, and this short Affliction gains
"us Life everlasting." And saying thus, he

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To Areth the Sixth Brother, the Tyrant offer'd either Honour or Punishment; but he disdain'd his Offer, faying, "Though Tyrant, I am "younger in Years than my Martyr'd Brethren,
"yet in constancy to my God and my Duty, "I am not their Inferior. Haften then your " torments; and the time you would fpend in " endeavoring to feduce me, imploy in devifing " new tortures for me." Antiochus confounded at his Courage, commands him to be bound to a Pillar with his Head downward, then caus'd Fire to be made at fuch a distance from him, as might roast but not burn him. Then with Aules they made holes in his Flesh, that the heat might penetrate the deeper. Whilst thus tormented, the Blood and Humours fertl'd in his Head and Face, and then he spoke as follows. " O " noble Warfare between Piety and Wicked-" nels, my Brethrens Martyrdom is the torment " of their Persecutors; and as I am related to "them in Blood, so I'll follow them in Death. "Therefore Tyrant, invent some new torments, " for these I have already conquer'd. O Master " of Cruelty, Enemy of all Goodness, and Per-" fecutor of Justice, thy Fire is cold, and cannot " heat us, thy Weapons are blunted in our Bodies, " and God gives us more ability to fuffer, than "thou hast power to punish." As he utter'd these words, a Wretch took hold of his Tongue with a hot pair of Tongs. And fo with fuffering the same torments his Brothers did, and being Fry'd in a Pan, he ended his days.

Faceb the Seventh and last of the Brethren, offering himfelf to be tormented, Anticcous took him by the Hand, and hoping to win him by fair Speeches. faid. " By the Calamities of thy " Brethren, thou feeft what is prepared for thy " feit if thou disobey me; therefore deliver thy " felf from Punishment, and I will give thee " the chiefest Honours in my Kingdom; thou " shalt be a Magithrate, General of my Army, " and one of my Counfellers." But sceing he could not feduce him, the Young-Man's Mother was call'd to him, and the flanding near the Tyrant, he thus express'd himself to her. 1" Wor-" the Woman, Where are now all thy Children? " Of Seven the Destinies have spar'd the one; "therefore advise him to compassionate himself, " and fubdue his Obstinacy by wholfom Coun-" fel." The Mother making her Honour to the King, that he might not understand her, she Ipoke to her Son in the Hebrew Tongue, faying. " Dear Child, pitty thy disconsolate Mother, " who bore the Nine Months in her Womb, " gave thee luck three years, and with great care " brought thee up hitherto. Fear not this Pa-" your torments, but immitate the example of thy Brethren, in despising death and torments, " that in the great Day of Mercy, I may receive you all again in Heaven." Then Jacob defir'd to be unbound, having something of Moment to discover to the King; and being unferter'd, he ran to the place of torments, where a Frying Pan was sed hot; and feeing the King, he fiid. "Cruel Tyrane, didft thou receive that " Purple and a Kingdom from God to perfecute his Servants: Because thou hast more power, dost think the self oblig'd to be more Wicked? " Mitake not thy felf, nor hope for impunity, " for thou art condemn'd for these inhumanities " to faffer eternal Fire and torments, which shall " have neither ease nor end." Then he was tormented with all imagicable Parbarities; the Blood gush'd gush'd out at his Mouth, Ears, Nose and Privities, the Tormentors never ceasing till Life was almost spent; and then forbearing a while, he recover'd a little strength, and by that means suffer'd more than the rest of his Brethren. At length his Hands and Arms being cut off, he listed up his Eyes to Heaven, saying. O Adonai, O Sabaor, be merciful unto me, and receive me into the Society of my Brethren. See here the Power of Reason, which enabled these Martyrs to shew a greater constancy in suffering, than the Tyrant could in tormenting them; for none of them griev'd, but rejoyc'd at each others Punishments.

O happy Children, who in Honour and Virtue, furmount the Dignity of Kings and Princes, and deserve Immortal Glory: But why should we admire the Courage of these Young-Men, when a Woman both encourag'd them to fuffer, and follow'd the Precepts she had taught them. She was indeed a Mother, but deserves a more honorable Epithet than humanity can give her. When all her Family had fuffer'd, she as the last and Glory of them all, came to Execution; and despising the Tyrants threatning, she kneel'd down in the place of torments, and befought God to take away her Life, since she had now seen all her Sons triumphing. Tyrant had caus'd her to be tormented seven times before. And now to accomplish the last act of her Life, and his Cruelty; he commanded this noble Woman to be strip'd Naked, hang'd up by the Hands, and whip'd after a barbarous and inhuman manner. He caus'd her Nipples and Breasts to be torn from her Body, and after to be put into a red hot Frying-Pan; in which, lifting up her Eyes to Heaven, and praying for all her Sex, the refign'd her Chaft and Pious Soul to God; and Antiochus was struck with Fire from Heaven. O Conquerefs of Tyrants, Mistress of Juflice, Pattern of Piety and Patience, that endar'd all this without complaining ! Thy Brightness and Glomith the Seven Illustrious Stars exceeds the fining Meon. MA

Moon, and all Nations celebrate thy Praifes. Eleazar, the Mother, and her Seven Sons, were honour'd with a Sepulchre; a Constellation of Eight Stars is ordain'd to perpetuate their Memory, and Angels celebrated their Funerals. Their Prayers also obtain'd the remission of our National Offences; for foon after the Tyrant was destroy'd. and Ifrael was deliver'd from his Usurpation and Cruelty. What Excuses and Apologies, would not others of the tender Sex have fram'd to avoid the least of her torments; but she sustain'd the loss of her Children, and her own Life chearfully. " O Glorious Example to all thy Sex, that with " dry Eyes faw'st thy Children torn in pieces " with Flesh Hooks, their Tongues pull'd out, " their Ribs torn afunder, their Bodies beaten, " flay'd, rack'd and burnt to Death, and with " a merry Countenance, exhorted them to Per-" feverance and Courage in their Suffering. O " thou honourable among Women, Glory of our " Nation, Honour of our Religion, who pre-" ferr'd the Service of thy God before a Tempo-" rary Happines; saying to her Children, when " fhe faw they must either fin or fuffer, that God " was to be obey'd in all things; that our torments " were but only Tryals of our Constancy, and " that all things in this World are transitory and " mortal." Of which Antiochus was a direful example; who being struck with Madness, his Bowels were eaten up with Worms, and stinking like Carrion, Death transported him to receive This Holy Mother his deserved Punishments. fet before her Children the Examples of the Prophers how Abel was flain by his Brother, Ifanc was to be offer'd in Sacrifice, Jacob banish'd, 30figh imprison'd, Daniel cast to the Lyons, and the three Children into the fiery Furnace. hears'd to them also the Book of Isaiah, where it's faid, Wen then geeft through the Fire, the Flames fort not turn thee; and that of David, The Just fe ill fuffer many Tribulations; and of Solomon, who propofes

proposes the Tree of Life, to all that continue in well doing; not forgetting that of Ezekiel, who says, These dry and wither'd Bones shall be restor'd to Life; and that of Moses's Song, I kill, and I give Life again, for length of days n in my Hand. And now Tyrant, what signify'd thy burning Chaldrons, and new invented cruel Torments, what did it countervail thee to cut away their Eye-lids, and pull out their Tongues, since thou must suffer for all thy Cruelties; whereas those thou treatest with so much Inhumanity, enjoy everlasting Rest and Happiness, as all others shall do that suffer for God and true Religion. These Memorials I extracted from the Sacred Writings of the Macchabees, for the benefit of Posterity.

The End of all the Works of Josephus.

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EMBASSY

FROM THE

Jews of Alexandria,

EMPEROR CAIUS CALIGULA.

Written by PHILO JUDEUS.

THILO'S PREFACE
UPON THE

Majesty of GOD,

AND THE

Ignorance of MAN.

"ifh Ignorance at Years of Discre"ifh Ignorance at Years of Discre"tion, believing the Stability of
"Fortune, which is subject to continual Vicissitudes; an Errour commonly imbibed by Men of weak Understandings, who

are guided more by Sense than the Dictates of a regionable Soul, which would foon convince them that the Providence of God, and not blind " Chance and Fortune, dispos'd future Events, and took special Care of all that devoted them-" felves to the Service of God. The Hebrews un-" alterably adher'd to this Perfuafion, and there-" fore the Chaldeans gave them the Name of H. a raclites. which fignifies Seers of God, and is the " greatest Happiness that Humanity can arrive " to; for if the Awful Presence of Parents and " Superiors corrects our Enormities, and disposes " our Minds to Vertue, how much more will the " Contemplation of God inspire us with Eleva-" ted Affections towards Heavenly Things! God " is not only Eternity, but Beauty, Goodness, " Greatness and Happiness it felf, and his Incom-" prehensibility is above Humane Expression; " for tho' by his Glorious Attributes we obtain an " in perfect and glimmering Knowledge of his " Dit, yet to know him as he is, the most Illu-" minated Souls can never attain to, nor can all " the united Tongues in the World be able to de-" scribe his Infinite Perfections in Creating the "World, governing and preferving it by his Pro-" vidence, and in the just and wife Distribution " of Rewards and Punishments; for he fo orders " all Terrestrial Affairs, that his Punishments are " beneficial towards our Conversion, as they re-" strain us from those Crimes for which we see " other Men chastiz'd."

CHAP. I.

The happy Estate of Caius Caligula.

of Universal Tranquility, all the World was at Peace, the Greeks had no War with the Barbarians, the Soldiers and Citizens liv'd in Amity;

Amity; his Riches were immense, and his Sea and Land-Forces formidable; his Empire extended from the Rhine to Euphrates, valt Revenues flow'd into his Exchequer from the farthest Parts of the World, and it was impossible for his Defire to exceed his Enjoyments: But in the heighth of his Prosperity, he fell into a grievous Fit of Sickness; for having left his former Course of Sobriety and Temperance, which are the great Prefervers of a Sanative Constitution, he plung'd himself into Intemperance and Luxury: He drank Wine unmeasurably, eat excessively, bath'd unfeafonably, and his Life was a Circular Motion in Cramming and Difgorging. He gave himself up wholly to Women, and to Lusts more unnatural. ly criminal, and whatfoever else might debauch and weaken Nature. The Notice of his Sickness gave his Subjects great Affliction, and the News of his Recovery was receiv'd with Joyful Acclamations.

From Excess of Debauchery, he run into Abominable Cruelties; for Tiberius having left him in charge the Care of his young Grandson Tiberius, and appointed he should succeed him in the Empire, Caligula a while diffembl'd a great Kindness for him; but at length suspecting him to be his Enemy, he commanded the young Prince to kill himself in the presence of several Tribunes and Captains, forbidding them to give him any Atlistance, because (forfooth) it was not fit that the Descendant of an Emperor should die by Vulgar Hands. The innocent young Prince, who had never before feen a Murther, prefented his Throat to those that stood next him; but all refusing to dispatch him, he took the Dagger himself, ask'd the Standers by where he should strike; and they in their great Civility instructing him, he stabb'd himself with many repeated Strokes, till by an unmerciful Compulsion he put an end to his own Days.

When Caius had finish'd this important Business, and there was none that could pretend to be his Rival in the Empire, he turn'd his Wrath. upon Macro, who had faithfully ferv'd him, and had been a great Means to persuade Tiberius to name him his Successor; for Macro, like a faithful Friend, admonishing him to refrain from many Indecencies and Irregularities, he fell under the Effects of his Displeasure. However, Macro still advis'd him, faying, "SIR, you ought not " to abandon your felf, like Inferiour Persons, to the Pleasures of Sense; but ought to exceed "them in Gravity and Prudence as much as " you transcend them in the Dignity of your Ex-" traction, and do nothing unbefeeming the Cha-" racter of fo August an Emperor of the World. " and who in Duty is oblig'd to promote its Wel-" fare." But this grave Advice gave Caius the Spleen; infomuch as one Day feeing Macro come towards him, he faid to those about him, "See " that Impertinent and Saucy Pedagogue, that " takes upon him to reprove and instruct an Em-" peror wifer than himfelf; for befides my Illu-" ftrious Extraction, and the Vertues which Na-" ture mingles with the Blood of those she de-" figns shall command, I have been inur'd to go-" vern from my Cradle; and yet he that has no-" thing Noble in him, and to whom the Area-" nums of State are Impenetrable Mysteries, has "the Confidence to advife me." Now every Day increases Caius's Aversion against Macro; and having fought Occasions to shew his Resentment, he thought he had found a notorious one by these Words that at a certain time fell from Macro. "The Emperor is of my Creation, and is " more oblig'd to me, than to those that brought

"more oblig'd to me, than to those that brought him into the World. Three rimes by Intrea"ties I rescu'd him from the Fury of Tiberius,
"who would have put him to death; and when
"Tiberius died, I caus'd him to be declar'd Emperor by the Guards under my Command, as

the

" the only Expedient to preserve the Empire in

" Safety."

Many approv'd these Words, for all knew them to be true that understood not the Mutability and Dissimulation of Caius; for in sew Days after, Macro and his Wise were both put to death; some say he was compelled to kill himself and that his Wise did the same, tho' it was more than suspected he had been kinder to her formerly: But what is more unconstant than Unlawfut Love, which has so many Ways to-create Suspicion and Aversion? Which seems to be heighten'd in Caius, for he put the whole Family of Macro to death, not leaving so much as one Servant alive. And this was all the Reward that the Fidelity and Merits of Macro received from the ungrateful Caius.

CHAP. II.

Caius's Cruelty to his Father-in-Law Marcus Syllanus.

7Hen this perfidious Prince had rid himfelf of his Competitor in the Empire, and of a Friend to whom he ow'd both his Life and Authority, the next that follow'd was his Father-in-Law Marcus Syllanus. Lie was a Person of Noble Extraction, and great Generolity; and tho' his Daughter was dead that had been Wife to Cains, he continu'd the fame Affection to him as if he had been his own Child, and therefore took the Liberty to give him good Counfel, and shew him what the Empire expected from him: But Caius was fo vain an Opinionatilt, that he look'd upon himfelf as too wife to be taught, too good to be mended, that all were his Enemies that gave him good Counfel; and therefore banishing the Remembrance of his Wife, by a more than barbarous Cruelty put h's Father in Law Syllanus to death for Treason. The Noise of this Murther, and of many other Confiderable Persons in the Empire that follow dit, flew all over the World,

and was horribly refented by most Men, that Prince who at first appear'd so good, should tu: a Monster of Cruelty. Others, to delude the un-thinking Mobility, palliated those Murthers, and faid in his Excuse, "That as to the Death of young Tiberius, Sovereignty could endure no "Competitors; and that he was taken off by " Providence, to prevent a War that might rife " from a Rival and his Faction: That Macro was " grown fo proud and infolent, that he forgot " the Direction of the Oracle at Delphes, Know " thy felf: And that it was impertinent and in-" discreet in Syllanus to interpose in State-Affairs, " for being but Father-in-Law to Caius, he should " have confider'd that his Alliance was extin-" guish'd by his Daughter's Death, and that the " Ligaments of Marriage, though they unite Fa-" milies at present, are dissolv'd at the Death of " either of the Parties.". These were the Difcourses in favour of the Emperor, for the People having conceiv'd a good Opinion of him at his Entrance, could not eafily believe he was fo transform'd in a Moment: But the Senate and wifer fort of People were exasperated at his abominable Inhumanities.

CHAP. III.

Caius usurps Divine Honours.

Chius being now on the highest Pinacle of Empire, and without Control exercized his Absolute Power, thought be might challenge the little of a God; and persuaded himself to it by such an extravagant Argument as this; viz.

"As those that have the Government of Beasts, "whether Oxen, Sheep or Deer, are not Beasts, but Men, of a Superiour Nature to the Animals they rule; so they that command over Men and all Creatures of the Earth, ought to be consider'd as more excellent than Men, and

" be reverenc'd as Gods."

Having

Having admitted this Impious and Ridiculous Conceit into his Head, he first began to assume fuch a Veneration as was paid to the Demi God; Bacchus, Hercules, Caftor and Pollux, Triphon, Am. phiarus and Amphilocus; but he laugh'd at their Oracles and Ceremonies, and translated their Worship to himself. He chang'd his Habit and Dress like a Player; sometimes, to personate Hercules, he wore a Lion's Skin upon his Shoulders, and a Club in his Hand; formetimes he wore a Hat, like Castor and Poliux; and sometimes the Skin of a young Hind, in Imitation of Bacchus: and transform'd himself into as many Shapes as Proteus, but imitated none of their Vertues for which Posterity celebrates the Actions of those famous Hero's: And this render'd him more ridiculous, and hated; "That one that had mur-" ther'd his Brother should compare with Ca-" ftor and Pollux, who were ador'd as Examples of Fraternal Amity: And that he should compare himself with those great Benefactors " to Mankind, Hercules and Bacchus, that was no-" thing but the Common-shoar of Sin, and Plague " of Mankind."

But his Arrogance and Infolence rested not here; for thinking it beneath his Dignity to be honour'd only as a Demi-God, he affum'd the Titles of their Superiour Deities; and to pass for Mercury, he wore a Caduccus in his Hand, and Wing'd Buskins on his Legs. To reprefent Apolto, he appear'd with a Crown on his Head with fhining Rays, a Quiver at his Back, with Arrows in his Left Hand, and with his Right Hand distributed his Bounty to the People. Sometimes he appear'd like Mars, in a Head-piece, Cuirals and Buckler, with Bravo's about him ready to perpetrate any Murther he should command them; but wholly unlike them in the Exercise of those Vertues that render'd them so famous. But that which rais'd the greatest Admiration, was, to see so many Barbarous Nations that were crush'd

crush'd under his Tyrannical Dominion, comply with his Ambition in their Pusillanimous Adorations: Nay, some Romans were not asham'd to prostitute the Liberty of the City, and truckle in Submittion to this Contemptible Idol! Of all Nations in Subjection to the Romans, the Jews only oppos'd his Vanity, and therefore smarted under

his unmerciful Tyranny. For,

As foon as the Inhabitants of Alexandria, who always hated the Jews, understood that Cains had a Quarrel towards them, they thought it a fit Opportunity to revenge themselves on the Jews; and therefore falling upon them with Irrelistible Violences, they forc'd their Houses, turn'd their Families out of Doors, carry'd away the best of their Goods, and that not like Thieves, in the Night, but at Noon-day, sharing their plunder'd Goods in the open Market. These cruel Persecutors also way-laid the Jewish Merchants that traffick't to Alexandria, robb'd them of their Merchandizes, and burnt the Owners alive. And to cajole the Humour of this Prince, whom they pleas'd by these excessive Cruelties, they set up his Statues in the Jewish Oratories, and chang'd them into Temples, to increase the Number of those already dedicated to him. And indeed, 'tis no wonder the Egyptian People should Deifie a Mortal Man, fince they pay Adoration to Dogs, Wolves, Lions, Crocodiles, Storks, and other Amphibious Animals; and fill all Egypt with Temples, Altars and Groves dedicated to them.

'Tis worth our Observation, that this Honour given to Caius was not out of Love or Respect to the Emperor, but meerly out of Flattery; for they paid no such Devoirs to Tiberius, who by his beneficial Government had oblig'd them and

all the World.

CHAP. IV.

Caius's Rege against the Jews of Alexandria.

Mius being now swell'd to that Degree of Pride and Vanity as not only to pronounce, but to believe himself to be a God, finding no People fo raady to humour his Extravagancies as the Alexandrians, he approv'd of all their Actions: and no Man was effeem'd, but fuch as egregioufly flatter'd and abus'd him. Among the rest of these fordid Parasites was a wicked Fellow, called Helico, formerly a Slave, who by ill Practifes having made himself a Courtier, and seeing there was nothing to base and dissolute that Caius was not inclin'd to, faid thus to himself: " Now, He-" lico, is the Time to advantage your felf; you " have a Master to whom you are acceptable; " you have a pliable Wit, a Faculty in Drolling, " and have Tricks and Inventions to dispose him " to Mirth; now fill his Ears with Calumnies, "that he may take Revenge on all he hates: "You need not much study to find out a Sub-" ject, for the Jews will abundantly supply you." Now this wicked Wretch having by his Forgeries and Suggestions provok'd Caius against the Fews, when the Ambassadors that came from Alexandria, from the Egyptians, understood how much he was their Friend, they gave him Money, and promis'd him great Honours when the Emperor should come to Alexandria. And when the Jews knew he was their Enemy, they employ'd all their Interest to sweeten and take him oft; for being in one of the chiefest Places at Court, and kept with Caius in all his Games, Recreations and Debaucheries, belides his entertaining Caius with Buffoonry, he had Opportunity of do-ing us abundance of Mischief: But after all, our Sollicitations finding no Effect, we refolv'd to petition the Emperor, who receiv'd us in the Field of Mars, with a pleasant Countenance; and in obliging obliging Words gave us notice by Homis, Master of the Ceremonies, that he would hear our Affair at his Leisure; which put all the Jews in hopes of fucceeding in their Requests, tho' I confess I was not of that Opinion. We waited upon the Em. peror to Puteoli, whither he went for his Diverfion; and as we were expecting the Decision of our Controversie, a Man came to us in haste, with his Eyes staring, quite out of Breath, and an univerfal Discomposure in his Looks, saying, Have you not heard the terrible News? He would have proceeded farther, but his Tears came so fust that they depriv'd him of Utterance. We conjur'd him to tell us the whole, that we who had been us'd to Suffering might share in his Sorrow. Then he made a fresh Effort, and with more Sighs than Words told us, The Ruin of our Temple was decreed, for the Emperor had order'd his Statue to be fet up in the Sanctuary, and had inscrib'd it with the Title of Jupiter. He farther told us, "That Capito, a Receiver of the Tributes in Judea, having lea-" ther'd his Nest by his Exactions, fearing Com-" plaints should be made against him, and knowing that Caius was posses'd with an idle Passion " to be worshipp'd as a God, he represented the " Jews as a Turbulent Nation, and the only People that oppos'd him. Helico alfo, that noto-" rious Buffoon, seconded Capito's malicious Infor-" mation, and Apelles the Comedian, who were " both of Caius's Privy Council, did no less Mis-" chief to us than the other, in incenling Caius " against us." Every Word this Person spoke was like a Dagger at our Hearts, tho' these two scandalous Counsellors were not long without their Rewards; for Apelles was tortur'd on the Wheel by Intervals, that it might spin out the time, prolong his Punishment, and make him die by degrees; and Helico was put to death by Claudius, that fucceeded Caius.

The Emperor speedily commands a Statue to be consecrated, and order'd Personius, Governor N 2

of Syria, to take half the Army, and attend the Erecting of it in the Temple of Terusalem; but Petrenius finding the Enterprize was difficult and dangerous, for he knew the Jews would rather die than suffer it to be set up, he made no great haste in the Execution of the Order, for sear of Raising War.

CHAP. V.

The Jews feek to reverse the Order of Caius.

O Statue yet coming out of Italy, Petronius orders one to be made at Sidon by the ablest Statuaries in Phenicia; and then fending for the Chief Priests and Magistrates of the Jews, he told them the Emperor's Commands, and defired them to submit, lest they run themselves into unavoidable Calamities, for the Army in Syria had Orders to proceed with Fire and Sword in case of Disbedience. This Discourse struck the Jews into Aftonishment and Silence, but at length they burst out into Rivers of Tears, tore their Beards and their Hair, and with a Voice interrupted with Sighs and Groans, cry'd out, Shall we live to fee the Time that our Ancestors never beheld? No, we cannot; and will rather lose our Eyes, and our Lives, than be Spectators of Such a Lorrible Wickedness. The Report of this Defign spreading through Jerufalem and Judea, they attended Petronius in innumerable Multitudes, that diffributed themselves into fix Classes, the Antients, the Young Men, and the Children; the Old Women, the Young Women, and the Maids; and being brought before Petronius, they threw themselves on the Ground, beat their Breafts, and febb'd fo extreamly as would have mov'd the bardelt Heart to Combaffien. length, he that was spokes man for the rest thus deliver'd himself to Petronius; " Sir, that we may " not be suspected of any evil Delign, we are " come without any other Arms than what Nature has given to all Alankind; we have left "our Houses destitute, and brought our Wives and Children with us to join in beseeching the Emperor either to preserve or destroy us all together, rather than violate our Laws, or add any thing to the Temple that was lest by our Fore-sathers; and therefore we humbly request you to grant us so much time as we may petition the Emperor to supercede his Decree, and grant us the same Privileges that have been al-

" low'd us by his Predeceffors.".

Petronius, who was naturally modest and merciful, thought their Request was but reasonable; and tho' he would neither encourage nor difhearten them in making Application to Caius, yet he wrote himself to the Emperor, and excus'd the delaying his Obedience, because so fine a Piece took up much Time in making; and tho' none could have doubted but the Apology must be allow'd, it threw Cains into fuch a Pathon that his Eyes sparked with Fire; and clapping his Hands with Indignation, said; "How, Petronius! Will " you not obey your Emperor? Has your great Employments to puff'd you up with Pride, that " you know nothing of Caius but his Name? " Have you more Respect for the Jews, who are " my mortal Enemies, than the Command of " your Prince? Well, I will not spend Time " in unprofitable Words; but the Death of this " impudent Fellow shall shew him the Greatness " of his Crimes; and that my Anger never cea-Threatnings may," However, " fes, tho' my he diffembi'd his Resentments to Petronius, and applauded his Conduct; defiring him by all means to haften the Finishing and Consecration of the Statue.

CHAP. VI.

King Agrippa's A rival at Rome.

NOT long after King Agrippa arriv'd at the Emperor's Courr; and tho' he was not conscious of having offended him, yet always N 3

feeing Displeasure in his Face as often as he came into his Presence, he was greatly troubl'd at it : and Caius also discerning Agrippa to be discontented, faid, "I will acquaint you with what " you are defirous to know; for you are not fo much a Stranger to my Person, but that you " know I fpeak no less with my Eyes than with " my Tonge. The Men of your Nation are the " only People that disdain to acknowledge me for a God, and are desperately running upon their " own Ruin, by their Disobedience to an Order " that I have given for erecting a Statue of Jupiter in their Temple, and have met together " from all Cities and Countries to present a Pe-"tition; which, in effect, is nothing but an Argument of their Disrespect to my Commands." Further he would have proceeded on that Subject, but that Agrippa being surpriz'd with Sorrow, fell into a Swoon, and was carry'd off infensible to his Lodgings. The Concernment of this Prince increas'd Caius's Anger against the whole Nation of the Jews: " If Agrippa, (Says be,) " who has always had an entire Affection for me, " and has been so much oblig'd by me, has so " great a Passion for his Country's Laws, that he cannot endure I should cross them without the "Peril of his Life, what must I expect from the " rest of the Jews, whom I have no way oblig'd?

All that Day, and the greatest part of the next, Agrippa continu'd in this Astonishment, without knowing any body about him, or where he was; and about Evening lifting up his Head he sell again into a Swoon, but breath'd more freely than before; and not long after, opening his Eyes, and coming a little to himself, he said, Where am I? with the Emperor? Is he present? No, said his Attendants; here are none but your Friends and Servants, who love you more than their Lives. And then taking a little Sustenance, he said, "I have now receiv'd what I might not resuse, without consenting to my own Death; nothing remains,

" but that I imploy my utmost endeavours with "the Emperor, to divert the Storm that is ready to fall upon my Country;" and therefore calling for Materials, he wrote the following Letter.

SIR,

" THE dread of your Majesty keeps me from " your presence; your Lustre amazes, and your Threatnings so terrify me, that I " thought it better to present my Requests in " Writing than by word of Mouth! You know " Great Sir, that Nature has imbu'd all Men with " Affections for their Countries and their Laws, " as you have fufficiently teltify'd by your love to " the one, and your care of the other. You know, " Sir, that I am by Nation a Jew, and a Native " of Jerusalem, where that bleffed Temple is sci-" tuated, which is more particularly dedicated to " the Honour of Almighty God. My Ancestors " have been Kings of that Country, and which is " esteem'd a greater Glory, have been High-" Priests of that celebrated Temple; and now " finding my felf under fo many Obligations, I " could not refuse them my Interceilion to your " Majesty; and therefore humbly beg, that you " would not fuffer my poor Country-men to leffen " their Zeal and Allegiance to you, of which, no " People of Europe or Asia have given greater telti-" monies, in their fincere Vows, and daily Sacrifices made for the prosperity of your Empire. "The Jewish Nation are now spread o're all the "World, and in extending your Favour to them, " you will not oblige one fingle Town, but a " valt number of Cities in all places of the Uni-" verse; and it is, Sir, a Glary to your Grandeur " and Fortune, to have your Praises celebrated in " every part of the World. Among all the Prin-ces under your obedience, I can fay without Va-" nity, there are few that exceed me in Dignity, " and none equals me in Affection to your Ma-" jesty, either as your Subject, or as oblig'd by N 4

" particular Favours: Therefore, fince I beg nothing for the Jews, that will be either charge-" able or inconvenient to your felf, I hope to fuc-" ceed. And now having spoken for my Country-" men. I supplicate your Favour for our Tem-" ple, which is dedicated to God Almighty, who inhabits in it. We have hitherto never admir-" ted any Image or Statue into it, because Painters, " Carvers and Ingravers pourtray only fuch Dei-" ties as are visible; but the God we worship is " invifible, and therefore our Ancestors thought " he could not be represented, without a hainous " offence to his Immensity. Marcus Agrippa your "Grand Father, the Empres Julia your Grand-" Mother, and your Great Unkle the Emperor " Tiberius, paid great Respects to this Sacred Temple; and there are but few Kings and Princes in the World, but have presented Gifts to that " Holy place; therefore, fince you have so many pregnant Examples at home, and among your own dear Relations of their Kindnesses to us, continue I befeech you, what they, from whom " your Person, and your Empire is descended, "have carefully preferv'd. They are Emperors " that interceed for our Laws to an Emperor, they are great Princes to a great Prince, they are " Grand-Fathers and Grand-Mothers to a Grand-" Child, several to one fingle Person; all me-" thinks faying. Do no: abolifb what we confirm'd, " nor destroy what we prefero'd, nor eclipse your own " Glory, in being the Author of So great a Bl-fling to " the lews. The Day would fail me to recount " my infinite Obligations to you, you beat off my " Irons, but they oppress my Body only; but this " Affliction touches my very Soul. You refcu'd " me from Death, preserve then I beseech you the " Life you have given : tor doebiles, you never " restor'd it to prolong my Misfortunes. Your " Majesty has given me an Eminent Estate, and a " Kingdom, do not therefore throw me from it " into Sorrow and Oblivion. I do not beg my OWD own continuance in fo high a Station where " your Favour has plac'd me; all I request is, " that you would not interfere with our Laws, " and if you deny me that, what will my Coun-" try, what will all the World think of my Inte-" rest in you? Will not they have reason to be-" lieve, that either I have betray'd my Country, or " loft the Honour of your Friendship, which are the greatest evils that could befall me? And yes " one of these I cannot avoid, if you deny me the " preservation of the Temple, which has been a " Favour granted by former Emperors, to fuch as " they had honour'd with their Friendships. If "I am grown fo unfortunate as to have forfeited " your Kindness, and am no longer acceptable to " you, do not cast me into Irons as Tiberius did, " but put me to death immediately; for why " should I defire to live, having lost your good "opinion of me, in which I plac'd my greatest " happiness."

CHAP. VII.

Caius revokes his Order about fetting up the Statue.

ING Agrippa's Letter was a great trouble to A Cains, for though he could not with patience, endure his pleasure should be disputed, yet was he touch'd with the Reasons and Importunity of Agrippa. He blam'd his Respects to those that withstood his Dedication of his Image, and yet could not but approve the fincerity of the Prince. At length his kindness for Agrippa prevail'd against his Anger; he granted the King's Requelt, and fent order to Petronius to proceed no further in it : but he mix'd this Favour with fuch fevere conditions, as gave them always cause to tear; for he added this Clause to his Letter; but if in any Town except Jerulalem, the People think fit to erect a Statue or Air. to me or mine, and any one be found fo audacieu to eggete it, it is our Pleasure that he shall be punish'd upon the for. or fent Prisoner ta Rome. Cains

Caim was now preparing for his Voyage to Alexandria, because no other place seem'd so convenient for the execution of his rediculous delign in being own'd for a God, as that great City, which would induce leffer Towns to give him the fame Divine Honour, as he was affur'd of in Alexandria: Besides, he was of so light and inconstant a Nature, that he never did any commendable Action, but he repented of it immediately, and found out some way or other to render things worse than before, as appear'd in his favour to the Jews, which he immediately revok'd; and taking no notice of the Statue that was making at Sydon, he gave order for a new one to be made of guilded Brafs at Rome, with Directions to fend it privately by Sea, and without notice to fet it up in the Temple of Jerusalem, when he made his progress into Egypt: fo that there being now only the Temple at lerufalem that remain'd unviolated, he would ravish it from God, and impropriate it to himfelf, with this Title

The Illustrious CAIUS.

A prefumptuous and infatuated Prince, that being but a Man, would usurp the Attribute of a God, and draw upon himself and the whole Empire, 2 deluge of all imaginable Mischiefs.

CHAP. VIII.

With what Austerity Caius treated Philo.

BUT we must return to what happen'd in our Embassy. The time of our Audience being come, we could easily discern by his Miene and Gesture, that Caiss was become a Party, rather than a judge; for as soon as we attended him in the Gardens of Mecenas and Lamia, and had thrown our selves at his Feet, and saluted him with

with the Titles of Emperors and August, he frown'd upon us, faying. Are you the declar'd Enemies of the Gods? Are not you those, who when others acknowledge my Divinity, do refuse and despise me ? And having faid thus, he lifted up his Hands to Heaven, and utter'd fuch Words as I tremble at. and am afraid to repeat. Hereupon our Adverfiries concluded they had gain'd their Point, and Isidorus a dangerous Calumniator faid to Caiss, You would much more bate the Jews, if you knew their malice against you. They are the only People that refuse to offer Sacrifice for your Safety, and generally the whole Nation are of the Same Stubborn temper. At which, not able to contain our felves, we all cry'd out, It was falfe, for we Sacrific'd Hecatombs to that purpose: To which the furious Emperor reply'd. Tis true, you offer'd Sacrifices, but it was to another God, and not to me, and therefore I receiv'd no Honour by it. At which our Bloods froze in our Veins, to find, that he that should have been our ludge was our Accuser. At length he seriously ask'd us why we were so scrupulous in eating Hogs-Flesh, at which our Adversaries fell into such an immoderate and indecent a Laughter, as was ftrange and scandalous to hear; especially, since none but his Privado's and Intimates, durst take the liberty but of Smiling in his presence. We reply'd, That the Customs of People were different, and that which was lawful to one fort, was forbidden to another: And one of our Company instancing in some that eat no Lambs Flesh, the Emperor laugh'd, and said, They had no reason to cat it, for the Flesh was not wholfom; but feeing our felves continually justled, affronted and abus'd, and that our Reasons could not be heard, we address'd our selves to the True God, for protection against a counterfeit Deity, and he took compation on us, and moderated the tury of Caius, who commanded us to withdraw, and faid to those that were next him, These People are not fo wicked, as unfortunate and befotted, in not believing me to be a God. In this manner we departed. parted, not only from his Judgment-Seat, but from his Theatre, and Prison; for what else could the place be refembl'd to, where we were laugh'd at and derided? And the Severities of a Prison are not comparable to the Torments we endur'd from fo many Blasphemies against God, and the repeat. ed Threatnings of an angry Tyrant; and all be. cause we hinder'd his being acknowledg'd for a God Upon this we defifted for a while, and then retired; not out of Love to our Lives, for could our Deaths have been ferviceable to the Prefervation of our Laws, we should joyfully have embraced them, for Death would have conducted us to a happy Eternity: But in hopes to give a good Account to those that fent us, we thought it a Fayour that we escap'd with our Lives; for what Equity or Jultice could we expect from one that would never hear us? Besides, those that favour'd our Cause deserted us, not daring to affist us farther tho' we earnestly importun'd them, for they despair'd of being favourably treated by a Man that would make himself a God.

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THE

FEWISH

Computation of TIME,

Coins, Weights and Measures,

English ÆRA and STANDARD.

HE Jews have two forts of Years, Civil and Sacred; their Civil Year begins in Sepsember, and their Sacred Year in March.

They have 12 Months, or Moons; every 3d Year hath a 13th Month of 22 Days, and the

4th hath a 13th Month of 23 Days.

Before the Captivity of Babylon, they counted their Months successively; as, the First, the Second, the Third Month, &c. But after their Return from Captivity, they nam'd them rather after the manner of the Chaldeans, than the Hebrews.

English.

March.

Hebrew,
Nifan.
Sin, or Far.
Sivan.
Tamuz.
Ab.
Elul.
Ethanin, or Tifri.
Bul, or Marksuan.
Cafleu.
Thebet.
Sebath.
Adar

April.	
May.	
June.	
July.	
August.	
September.	
October.	
November.	
December.	
Februar.	1
	8

Greek.
Andinien.
Veritien.
Distre.
Xantique.
Arthemissien.
Desien.
Paneme.
Loie.
Gorpian.
Hyperberete.
Dien.
Apelleen.
THE

VOI. IL

The Principal Measures of the FEWS.

1. Of Length.

THE Jews Cubit is 21 English Inches and 3

Zereth, the Span, Half a Cubit, 10 Inches and 944 Decimals.

A Palm, Hand's Breadth, 3 Inches and 648 De. ic

A Digit, Finger's Breadth, the 24th part of all Cubit and 912 Decimals.

2. Aggregate Numbers of Cubits.

A Fathom is 4 Cubits, 7 English Feet and 296 Decimals.

Exekiel's Reed is 6 Cubits, 10 English Feet and 944 Decimals.

Schenus, the Measuring-Line, or Chain, is 80 Cubits, 145 Feet and 92 Decimals.

The Parafang is 12000 Cubits, 4 English Miles and 1454 Decimals.

The Eastern Mile is 4000 Cubits, 7296 Feet, 1 English Mile and 3816 Decimals.

The Stadium is an English Furlong, 8 of which make a Mile.

A Day's Journey, not always equal, but set by Abulfeda, at a Middle Rate, contains 8 Parasangs, 96000 Cubits, 33 English Miles and 1632 Decimals.

A Sabbath-Day's Journey, 2000 Cubits, 3648
English Feet.

3. Mes

3. Measures of Capacity.

ne Epha, or Bath, contains 1747(7 Solid 25, 7 Wine-Gallons, and 4 Pints; and the n-Meature, 6 Gallons and 3 Pints.

The Chorus, or Chomer, is 10 Epha's, 17477 hid Inches, 75 Wine-Gallons and 5 Pints.

The Sea, or Sath, is the 3d part of an Epha, 177 Solid Inches, 2 Wine-Gallons and 4 Pints. ne Hin is the 6th part of an Epha, 291625 Sonches, I Wine-Gallon and 2 Pints.

he Homer is the 1 oth part of an Epha, 174677

d Inches, 6 Pints.

The Cab is the 18th part of an Epha, 96003

The Log is the 72th part of an Epha, 24625 So-

a Inches, the 3d part of a Pint.

and about half a quarter of a Pine of Parallelish Wine-Measure.

Weights and Coins.

Drachme is in weight 3 Scruples, and of for much value in Silver.

A Sheckle of Silver is in weight half an Ounce boir-du-pois, and in value is 2 s. 4 d. 1 q. of our

The Bekah is half a Sheckle, value 1 s. 2 d.
The Agura, or Zuza, is a quarter of a Sheckle.
The Gerah is the 20th part of a Sheckle, and is a smoonly translated in Scripture, a piece of Silver.

The Roman Denarius, in Use also among the mis in our SAVIOUR's Time, is 7 d. 3 q. of

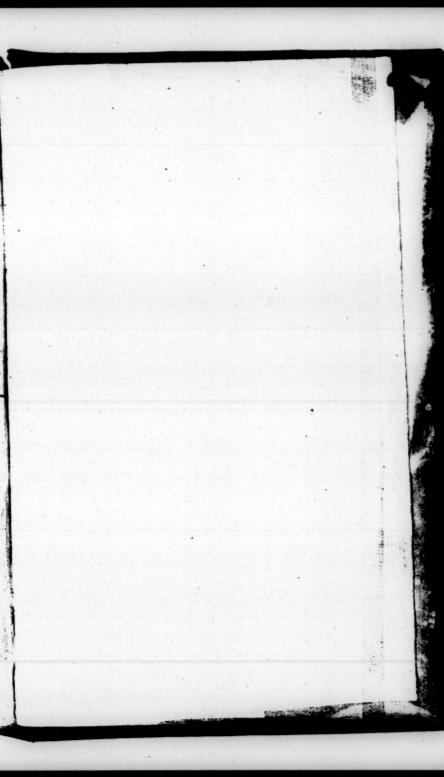
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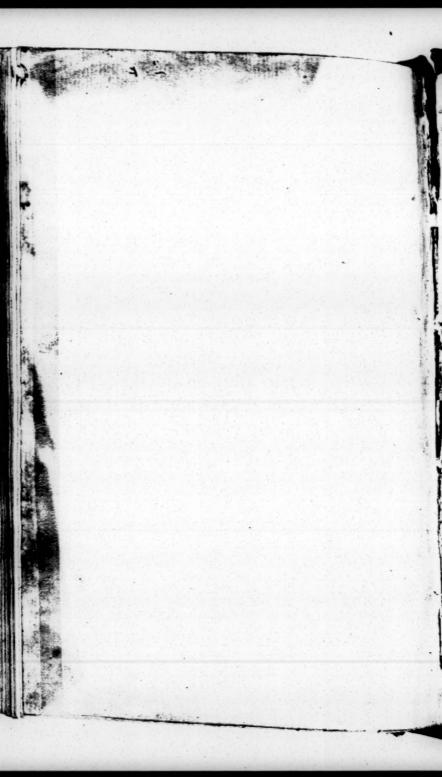
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JOSEPHUS'S History 208 The Affarium, mention'd Matth. 10. 29. Farthing and half a Farthing, English Money. The Quadrans, mention'd Matth. 5.26. ist quarters of our Farthing.

Assert, which is translated a Mite, is about ad part of a Farthing... A Talent is in weight 93 Pounds and 3 quan Avoir-du-pois. Mench, in meer weight, is 100 Sheckles, Coin 60. A Talent of Silver is 3531. 111. 10d. ob. A Talent of Gold is 50761. 21. 10d.





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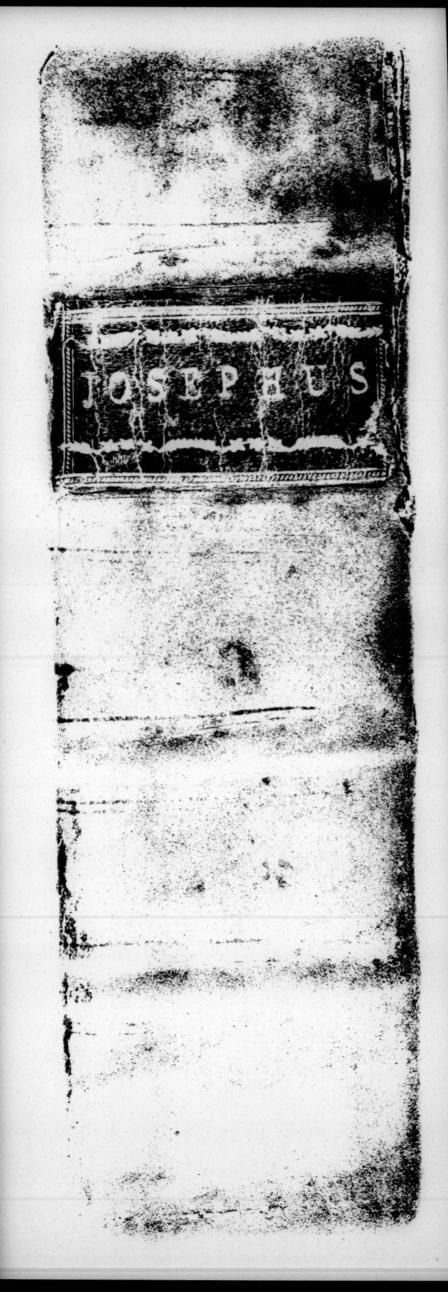
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Josephus, Flavius. Opera. Eng. tr. 1700

Author

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